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ABSTRACT

This document consists of a collection of 18 curriculum projects created by U.S. teachers after visiting China during 1988. The projects cover a variety of topics concerning China: "Chinese Living Environments" (R. Stumpe Brent); "China as a Model of a Mixed Economy in a Developing Nation" (G. Caressi); "Images of Traditional China: A Humanities Approach" (C. Gecan); "A Summer in China: Some Reflections and Observations" (C. Gayo Hess); "Continuity and Change in Essential Values in China" (W. Hoyt); "Modern Chinese Literature" (M. Inge); "China Today" (Dr. Long); "China: Across the Curriculum" (C. Mackey); "Global Interconnectedness and Portents for Change: Chinese Youth Bridge the Twenty First Century" (M. Nemecek); "The People's Republic of China: Then and Now" (D. Petersen); "An Overview of China" (S. Riggins); "Chinese Literature" (B. Sable); "China" (P. Soraghan); "Economic Development of China" (A. Sparks); "Trinkets, Tradition and Tourism: China's Reforms in the Minority Areas" (R. Thompson); "Social Science Course on China: Sample Syllabi" (N. J. C. Vasantkumar); "The Effect of 20th Centurey Politics on Chinese Art" (F. Vatour); and "The Dragon and the Eagle: Chinese-American Relations, 1945-1988." (DB)

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1988 FULBRIGHT HAYS SEMINARS ABROAD PROGRAM

Curriculum Projects

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CHINESE LIVING ENVIRONMENTS

Ruth Stumpe Brent, Ph. D.
Department of Housing and Interior Design
University of Missouri
Columbia, Missouri 65211

January 23, 1989

This work is based upon observations from a short 5 weeks in the People's Republic of China, readings, and discussions with colleagues specializing in Chinese history and culture. From a brief study and visit of China, there are inevitably more questions than answers. Further study continues.

Acknowledgements: For his guidance during my China experience, I am deeply indebted to Stan Rosen (University of Southern California). Credit and thanks are also due to colleagues at the University of Missouri--Irv Epstein and Tani Barlow.

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Teacher's Curriculum Guide

I. Ultimate intellectual value of the curriculum:

Sensitivity and appreciation for a cross-cultural perspective of environmental design

II. Goals of the curriculum:

Students will develop a broader understanding of environmental design and increase their cultural awareness.

III. Objectives of the curriculum:

A. Identify environmental design theories, concepts, and assumptions. Discuss whether they are universal in application or culturally specific:

- privacy
- house as symbol of self
- barrier-free design for elderly and handicapped
- interpretation of modern and western design in facilities
- building the better mousetrap
- aesthetic function of an environment
- international design style exhibited in furnishings and architecture
- interpretation of principles and elements of design in Chinese art
- architectural symbolism
- indigenous architecture
- shelter and security as fundamental human needs
- historic preservation of public places and housing
- government intervention in housing citizens
- ecological model
- crowding, density, and stress
- person-environment fit model
- fire safety and accessibility codes for the elderly and handicapped
- defensible space
- design for health, safety, and welfare

B. Sensitize students to how modernization has advanced and regressed living environments in the People's Republic of China. Describe the ramifications of the following changes:

- Rapid industrial growth
- Improvements in infrastructure
- Household amenities as necessities
- Modernization and fear of crime
- Disparity in wealth

IV. Types of activities/information to be included

A. Readings (see attached)

B. Viewing slides of community, public places, and housing

C. Viewing and discussion of popular films: "Empire of the Sun" and "The Last Emperor"

D. Examining visual documents: rendering sketches, working drawings, floorplans, paintings, and photos of Chinese architecture

V. Skills emphasized:

Sensitivity to environmental concerns; visual analysis of environments; problem solving process.

BACKGROUND

The intrigue for those of us who are "China watchers" may be based upon the combined collection of the following:

China has a rich, ancient history.
China is the most populous country with over a billion people.
China is a socialist country.
China is a third world country striving for modernization.

Since 1978 China has worked towards an economic development strategy called the "four modernizations" to provide a "powerful socialist economy" by the year 2000. The four modernizations are: agriculture, industry, national defense, and science and technology. It is also useful to note that "modernization" is not "westernization" (Glaeser 1987,2).

My comments are organized in three basic areas:

The community environment
Public places
Housing

Recurrent themes that I have observed in each of these areas are identified. The approach taken in the analysis of living environments utilizes the human ecology model. The fundamental features of this model are described by Irwin Altman and other social scientists:

> The relationship between individuals and environment is best viewed as a dynamic ecological system. Environment and behavior seem to be inseparable.
>
> People-environment relations occur at several levels of behavioral functioning and as a coherent system.

With this ecological perspective, brief statements are given to describe contemporary Chinese living environments.

The Community Environment

1. Construction techniques in earlier times and even today are labor intensive. More and more peasants go to urban areas because the hard labor is needed (Epstein, 1988). This large labor population is utilized in construction of contemporary buildings-without western mechanizations.

2. There is a heavy emphasis on the distribution and accommodating needs of quantity rather than needs of western-like standards of durability, maintenance and customer satisfaction.

3. We might take for granted our amenities (i.e., electricity, refrigeration, supermarkets) and our infrastructure (i.e., sewers, water, transportation). While Beijing has a subway and telephones are beginning to become more common, garbage disposal is still labor intensive, and bicycles are the primary mode of transportation unless you are very

wealthy and privileged. It is noted by some that cities could not possibly handle the traffic if there were family vehicles as we know them (Epstein, 1988).. However, bus fares are very inexpensive. More motorcycles are being seen and the trucks that might be used are quite old. The speed limit is only 30/mi hour (so you can ride in the back of a truck). However, there are numerous accidents. Transport might be pulling a cart or carrying things by hand, truck, bicycle, or train.

4. There exists severe environmental problems with polluted air and water. The use of coal for heating and cooking causes environmental concern. (Coal is often seen in mounds near facilities.) In addition, there are public health problems with polluted water. With rapid modernization, environmental control has not kept pace. Factories might dump their waste, households cook with coal, and Chinese men smoke cigarettes.

> *Because the city is hilly, there weren't many bicycles, but there were enough autos so that their fumes, mixed with the sulfurous residues from coal-burning factories and charcoal cooking fires in homes, made the tightly packed center of Chongquing probably one of the most polluted places in China. "Air and water pollution are our biggest headaches," Vice-Mayor Li Chang Chun, who is also an engineer, told us the next morning. "We're doing our best to cope with them. Thirty per cent of our households now use gas for cooking, and by 1990 we hope to raise the figure to ninety per cent. And for the factories and power stations we're introducing processed coal, which causes less pollution. But acid rain remains a problem. We're trying to reduce that, along with water pollution, by regulating the use of chemical pollutants and making factories refine waste before pouring it into the rivers. We now have two water-recycling plants. People are becoming more aware of the environment. I get letters all the time complaining about air and water being so dirty. Chinese are also big cigarette smokers, but that's harder to deal with (Staplen, 1988,46-47).*

5. Modernization per se has not advanced environmental quality as Glaeser reports:

> *...since 1978, the "modernizers" have come to represent a strong pressure group determined to achieve short-term economic gains. Officially, ecological considerations are an integral part of the four modernizations, belonging either to the traditional realm of agricultural production methods or as part of the imported technology which includes, among other things, anti-air pollution and filtering devices. In practice, however, there is increasing evidence that long-term ecological measures are losing ground." (1987:270).*

6. Because building is done through the government, city planning does not operate according to our American model--seeking to differentiate residential and business districts to retain property values.

7. City life includes a great deal of congregating on sidewalks for entertainment--much more than in America.

8. Some cities (e.g., Hangzhou, Xi'an, and Beijing) have a legacy of an important history. Tourism is now increasing among Chinese in these locations (Epstein, 1988). Other remote, small communities, such as Dali, have been isolated from tourists and, therefore, not influenced by modernization. Dali was built in the 9th century and has the Stone Tablet commemorating Kublai Khan's conquests of Yunnan.

Public Places

9. Opulence existed in ancient China for the privileged. (e.g., Imperial Palace, Summer Palace, Temple of Heaven). These public places are open to tourists.

Marco Polo describes the Imperial Palace (Forbidden City) with great detail. Other authors also describe the interior:

"Interior decoration was always simple, elegant, and unobtrusive. The furniture consisted of small, low, rectangular tables with thin, straight legs, of little pedestal tables, of armchairs and low chairs with tall backs, of circular stools with feet rounded on the outside which were decorated with openwork carving, and of light chairs with legs crossed in an X, known as 'barbarian seats'."

Chairs had only come into use in China two or three centuries before this. Brought in from India via Central Asia, they did not find favour in T'ang times, when only wide armchairs with heavy backs were used, upon which one sat cross-legged, since the practice of being seated on a chair was unknown. Beds were made of wood of various kinds, and consisted of planks joined together and supported on a carved frame. Sometimes they were closed in on three sides by partitions hung with paintings. Furniture in rich people's houses was very often of black lacquer, especially the beds. By an imperial decree of 1029, red lacquer beds were reserved for the use of the emperor. For bedding, everyone used rush matting, covers lined with floss silk, and a pillow in the form of a parallelepiped with a depression in the center. The ordinary kind of pillow was of plaited rush, but the best ones were made of lacquered wood or painted pottery. The beds, which were screened by curtains, provided a hard, flat surface for sleeping on, but the pillow and mattress had the advantage of being cool during the hottest weeks in the summer.

Black and red were the dominating colours in interior decoration. Scrolls, usually landscapes, sometimes covered an entire wall. Fine specimens of calligraphy were also the fashion, and antique vases such as were sometimes discovered during excavations, or else copies of genuine antiques--there was a thriving antique trade in Hangchow--as well as small terracotta animals.... (Garnet,1962, 121).

10. Roof design suggests the tent as the model. Others cite the reason of the uplifted roof with superstition to ward off the evils. The roof is supported on a system of brackets and cantilever arms and became regarded as one uniquely Chinese architectural form. The lift is generally more exaggerated in south China than in north China. The custom probably did not start until the 7th century (T'ang dynasty). The convention was reserved by imperial decree for the affluent and for government buildings (the only ones who could afford it as well).

11. Tombs illustrate the wealth and power (e.g., Ming Tombs, Terracotta Warriors) of the elite rulers in Chinese history. Some are now open to tourists.

12. Public places are primarily secular--with China being a socialist society and a distinct culture. However, there are some historically significant structures, that were (built to last indefinitely) from the five recognized religions (Buddhism, Moslem, Taoism, Catholic, Protestant). For example, the pagoda is several stories tall and was constructed to house the Buddhist relics and mark the site of a holy place.

13. Contemporary public urban places reflect a Soviet influence: (1) devoid of traditional Chinese architectural styling (Note: some new hotels are now beginning to borrow traditional Chinese styling in new construction according to Dr. Epstein), and (2) monumental scale (Tian'Anmen Square). The communists constructed new main roads that were "larger than life scale." The architectural style was similar to what Stalin adopted in Moscow.

14. When the communists took power, many of the ancient Chinese structures became neglected.

15. Mao's presence remains. It is not uncommon to see large sculptures of Mao at schools (exterior sculptures in open courtyards and busts in front entrances of university halls). However, in some places it is becoming more common to replace these monuments.

16. Maintenance is a low priority in public places. Wall surfaces are white-washed infrequently.

17. New construction does not meet U.S. codes for fire safety or handicapped accessibility. Bicycles are frequently parked inside corridors in routes of egress. (While this was observed in schools, foreign hotels may be built to foreign standards.)

18. In the U.S. much of the legislation for safe living and working environments is a result of an accumulation of law suits demanding safety. In socialist China, there is not the same reliance on the court system, individual right, and consumer protection to change building standards.

19. It is noted by some that concern for good design is more important to the younger Chinese than those of older generations. For the most part, however, it appears that there is little emphasis in "building the better mouse trap" to improve safety, to improve function, and to improve comfort. Furnishings installed in public facilities--particularly apparent in schools--are generic to the 1940's.

20. Furnishings are, for the most part, scaled for smaller people than in the U.S.

21. There appears to be much less emphasis on the aesthetic function of a setting in contemporary public places, such as museums and opera houses, than the U.S. While American museums and opera houses seek to emphasize elegance and sophistication, these spaces are for the commoner in China and do not cater to the elite.

22. Airports serve the wealthy and foreign tourists.

23. Bathrooms in airports emphasize basic function although they may have both conventional and western type fixtures.

24. While there isn't first class and coach rates in flying as the U.S., trains in China have various levels of comfort at different costs--hard seats, hard sleeper, soft seats, soft sleeper.

25. Factories would not meet OSHA requirements--noise level is high, there is no ear protection; lighting is low; and there are no mandatory safety glasses as would be required in U.S.

26. Distribution and access to some goods is an issue in China. Like the Soviet Union, China has the "friendship store" for foreigners which only take foreign currency. Elegance exists in contemporary China for foreigners in shops. (Foreigners use different currency than the Chinese. The Chinese cannot shop in these elegant retail establishments.)

27. Government owned department stores often have merchandise of varying quality. There is no evidence, in marketing psychology, in store planning as in the U.S. Merchandise at front entrances might be low-ticket items such as Ivory bar soap. There was great enthusiasm among department store shoppers when a rubber shower hose was being demonstrated in a bucket of water.

28. Street peddlers or hawkers (not state owned store merchants) are often very ambitious and aggressive towards foreigners--unlike merchants in state owned stores.

29. The "exhibition of new furniture" (like our Merchandise Mart) displayed new seating--again resembling the overstuffed chairs of the 1940's with doilies. On the other hand, the wall-system units for storage that were marketed were of a contemporary design with which Westerners are familiar.

Housing

30. Archaeological digs give us evidence of one of the first housing forms known to man-the round house made of sun baked mud. The Banpo site with round house, is estimated to be from the Neolithic age--about 6,000 years ago. This building material continues to be used - particularly in rural locations.

31. With timber being very scarce in many locations, villages use thick bricks made of the local soil. However, the bricks are not fired as much as our bricks. Chinese bricks are porous and, without a glazed surface, they crumble with handling, and aren't as permanent. While the religious structures (e.g., pagodas) were of solid construction to last indefinitely, vernacular housing was not built to last for long periods of time.

32. Indigenous architecture is also demonstrated in the layout of spaces. Domestic architecture, like palaces throughout history, incorporates the walled enclosure with a courtyard and one or more buildings. Most are one story. Along the coasts where there is more wealth, housing with more than one story is seen.

33. Housing was never a priority concern for the early communists. There is not enough housing in China to meet the demand. Some suggest that the delay in keeping pace with shelter needs is associated with the Cultural Revolution from the mid-60's to the mid-70's. While one sees a great deal of construction now in progress, the possibility of getting housing when it is needed is related to the wealth of the work unit. The following excerpt is from an article that appeared in the magazine CHINA RECONSTRUCTS:

> *Now my family is one of the lucky ones. My husband and I (both in our 40s) and our 14-year-old daughter have been allocated a two-and one-half room flat, plus kitchen and bath, in a new building. Before, the three of us shared a large single room. There has been a tremendous amount of housing construction in Beijing in the last few years, but the supply is still far short of demand due to the large population and lag in construction during the "cultural revolution...."*

...There were 70 applicants for the 13 apartments from the 200-some staff members of our magazine's seven language editions. Among them were families who needed larger quarters and couples recently married who had been living temporarily with parents. How would the allocation be decided? We all wondered.

In the past, when our staff was smaller and things were less complicated, housing was assigned according to need and, to some extent, according to rank. But during the "cultural revolution" this broke down and favoritism became all too common in many units. In fact, some intellectuals were even forced out of their apartments when they were criticized and struggled against under false charges. This we believe won't happen again....

...When my husband and I were first married, we had one room in an apartment shared by three tenants. It was there our daughter was born. Shortly after that we began sharing with another family a two-room apartment originally designed as a single unit. We each had a room and shared the small foyer between them, a three-square-meter kitchen and another room the same size housing a toilet.

First there was a family of three. They were a nice couple and their boy was sweet and well-mannered. We helped each other out and lived on good terms for 11 years. In 1978 they moved out and one of our magazine's writers who had recently married moved in with his wife. We got along with them well, too.

But there had been problems. In the heat of summer, since our doors faced each other, we seldom kept ours open. We dressed very casually, but we Chinese are quite particular about how we appear dressed outside the family. When we wanted to go to the kitchen or toilet, we had to put on more clothes.

...With the cooking gear of our two families, including two small gas stoves, there was not much room left in the kitchen. Often we had to cook in turns in order to have space to move. When my neighbor was using the kitchen, I'd have to keep dirty dishes sitting in our room, where we ate, until I could get in to wash them. Sometimes they sat until the next morning. No matter how quiet and considerate each family tried to be, inevitably we disturbed one another--particularly since we had different schedules for getting up and going to bed.

My husband teaches at Northern Communications College and my daughter is in her second year of junior middle school. Often, in order to create a quiet atmosphere, we did our studying, paperwork or reading at the same time. We let our daughter have the desk for the sake of her eyes and her physical growth. My husband sat in an armchair and I on the bed near the lamp. I told our daughter to collect her questions and ask them all at once so it wouldn't disturb my husband's train of thought. When he worked late he shaded the lamp with a piece of newspaper but I could rarely go to sleep till be finished.

My daughter loves to watch TV, but for us it was an interruption. Finally I started buying the weekly TV guide and together we marked the ones that interested her most. When there was something she wanted to watch my husband stayed at school to do his work, and I used the time to do things like sewing, knitting or housework.

How we longed for a larger apartment! When we were young we didn't mind the inconvenience and in the years right after the fall of the gang of four we were willing to put up with what we had because we realized that the economy was recovering from the damage done and a lot of other things came first. But now that there is emphasis on improving people's life, we felt we were entitled to something better.

> *But would we have points enough to get it?*
>
> *...I totaled 78 points. I got 39 for age (I lost out on one point there because my birthday came after September), and 13 for my daughter's age. As encouragement to couples to have only one child, those who have just one are given five extra points, and I was credited with those. I got one point for the fact that my husband lives in the housing of my workplace. If both of us worked at China Reconstructs, we would have got three points. We had once considered applying for an apartment under his unit, but when a family begins living in the housing of one workplace, the other workplace doesn't pay much attention to them unless there are special circumstances. I had greater priority for China Reconstructs' housing, we decided to stick with it.*
>
> *I got 15 points for my 15 years of work and five for my college years. I lost out on another point there. I graduated from college in 1966 just when the "cultural revolution" began, but because of the confusion at the time, was not assigned work and stayed at the school for two more years. As even one point might make the difference between getting and not getting that apartment, I brought the matter up with the person in charge of office administration and he made a note of it.*
>
> *...I have a new apartment, and I'm elated. It means privacy and a quiet environment which I have found so important in human life and developing one's career. I view it as our first real home.*
>
> *It has a big room of 14 square meters, a smaller one of nine, a kitchen, a bath and a large eight-square-meter foyer which for some families serves as a dining room. We have decided to use it mostly as a study...(Xiancui,1988, 58-63).*

34. While housing in China is crowded, it is inexpensive and not considered as bad as in other developing countries.

> *...Chinese urbanites were much more likely to have piped water and electric lighting. Though they didn't always have a kitchen for their exclusive use, by sharing with other families in the same building, they did better than residents in most developing cities. Toilet and bathing facilities were not so close at hand as in other societies. But in large cities, by going a distance down the street, the Chinese urban dweller could usually find a public facility readily--if somewhat busily--available.*
>
> *...Yet Chinese housing must be judged adequate by world standards. This is particularly true when one considers not just the average housing situation but also the situation for the poorest urban dwellers in these cities. There are few slums in Chinese cities. Brick and concrete structures predominate (89 percent in our sample), with few of the wood and tin shantytowns of other developing cities.*
>
> *This uniformity was possible in part because Chinese urbanites have tended to share equally in the available housing stock, particularly during the mid-1970's. For example, while Chinese urbanites were no more likely than people in other developing societies to be crowded three to a room, the more fortunate of them were considerably less likely to be spread out one to a room. Their housing situation was much more tightly clustered about the average of two to a room .... This equality is special even compared with the socialist states of Hungary and Poland. Rooms, toilet and bath facilities in these two societies are less equally distributed than in China. And the lower level bureaucrats in our sample got only slightly better housing than the average Chinese citizen in the 1970's. Chinese urbanites also pay relatively little of their income for housing. For*

those who live in rental housing, rent is said to average only 2-3 percent of total family income, with additional water and electricity expenditures raising total housing expenditures to only 5 percent of total family income. This compares with an average in many other developing countries of about 10 percent of family income for housing.

The Chinese architectural standard is that children will sleep in the same room with their parents through age twelve. After that teenagers of each sex should have separate rooms, though a grandparent may share a room with teenagers of either sex. (Whyte and Parish,1984,77-80).

35. Generally, Chinese built housing is usually one of two types: low-rise traditional or high-rise concrete copies of Soviet structures. It is difficult to know how many people live in caves in the country. In congested Shanghai, enormous mansions were converted to many small living units. Contemporary Shanghai has architectural vestiges of wealthy foreign enclaves that are transformed to meet the current demand for modest dwellings.

36. Chinese housing is unlike the western Bauhaus tradition. A publication describing the Chinese home challenges the maxim "a place for everything, and everything in its place." The Chinese dwelling is quite small....

"In the corners of the dwelling stand, lie, or hang, the numerous household articles for which there is no other place. Jars of grain, agricultural implements, clumsy looms for weaving cotton, spinning wheels, baskets of all sizes and shapes, one or two benches, and possibly a chair, all seem to occupy such space as is to be had, while from the sooty roof depend all manner of articles, hung up so as to be out of the way--some of which when wanted must be hooked down with a pole" (Smith, 1969,28).

37. The extent of consumption for children's toys in China is not yet at the level as in the U.S. Generally, children play with things that take up less space: crickets, jump ropes, and games. There are not daytime children's programs to entertain kids around the clock as in the U.S. Small electric toys are coming. There is an emphasis on children's books, games played on the sidewalks, tai qi, and taking walks with adults. Pool tables are transported on the backs of bicycles and a pool game may spontaneously develop on college campuses and city sidewalks.

38. Since the "Open Door" policy of recent years, there is a demand for new products from plumbing to colored television among the urban and rural elite. Because of lack of space or perhaps to display the modern appliance, the refrigerator may be found in the living room or a bedroom. Central heat is very scarce. The symbol of high tech modernization in the home appears to be the colored television. A family turned on the television during the early afternoon--when there were no programs running so guests could appreciate the color "test pattern."

39. Dormitory living is crowded, hot, and sparse for university students and faculty. Lighting is very poor and there is little space to study. Dormitory rooms are likely to have four bunk beds--for eight people.

40. The contrast between traditional American and Chinese housing was articulated. Hsu describes the cultural differences in privacy, behavioral patterns, and design configurations...

Let us begin with Chinese and American homes. An American house usually has a yard, large or small. It may have a hedge, but rarely is there a wall so high that a passer-by cannot see the windows. The majority of American houses have neither hedges nor *outside walls. Usually the interior is shielded from exterior view only by window curtains or blinds, and then during but part of the day.*

The majority of Chinese houses are, in the first place, surrounded by such high walls that only the roofs are visible from the outside, and solid gates separate the interior grounds from the outside world. In addition, there is usually a shadow wall placed directly in front of the gates on the other side of the street as well as a four-paneled wooded screen standing about five feet behind the gates. The outside shadow wall keeps the home from direct exposure to the unseen spirits. The inside wooded screen shields the interior courtyard from pedestrians' glances when the gates are ajar.

Inside the home, the contrast between China and America is reversed. The American emphasis within the home is on privacy. There are not only doors to the bathrooms but also to the bedrooms, and often to the living room and even the kitchen. Space and possessions are individualized. Parents have little liberty in the rooms of the children, and children cannot do what they want in those parts of the house regarded as pre-eminently their parents' domain. Among some sections of the American population this rule of privacy extends to the husband and wife, so that each has a separate bedroom.

Within the Chinese home, on the other hand, privacy hardly exists at all, except between members of opposite sexes who are not spouses. Chinese children, even in homes which have ample room, often share the same chambers with their parents until they reach adolescence. Not only do parents have freedom of action with reference to the children's belongings, but the youngsters can also use the possessions of the parents if they can lay their hands on them. If children damage their parents' possessions they are scolded, not because they touched things that were not theirs but because they are too young to handle them with proper care.

The lack of privacy within the home finds its extreme expression in the many well-to-do families of North China. Here the rooms are arranged in rows like the cars of a train. But instead of each room having a separate entrance, all the rooms are arranged in sequence, one leading into another. Thus, if there are five rooms, the front door of the house opens into the center room, which serves as the kitchen and dining room. There are two doors on opposite walls of the kitchen, each leading into a room which in turn has another door opening into the end rooms. Beginning at one end of the house--call it room A--one can walk in a straight line to room B, into the kitchen-dining room C, into room D, and finally into room E. The parents will occupy room B, nearest the kitchen, leaving room A free for a married daughter when she and her children come for a prolonged visit. If the family has two married sons, the older brother and his wife and children will occupy room D, while the younger brother and his wife will occupy room E. The occupants of rooms A and E will have to pass through room B and D in order to go in and out of the house. Actual arrangements vary somewhat from family to family, but this simplified picture is generally true.

Such an arrangement in living quarters would be very offensive to Americans. But many Chinese adhere to a variation of the common linear arrangement even when they have more rooms and space in which to spread out. For they consider all within the four walls as being one body. The American child's physical environment establishes strong lines of individual distinction within the home, but there is very little stress on the separation of the home from the outside world. The Chinese child's environment is exactly the reverse. He finds a home with few demarcation lines within it but separated by high walls and multiple gates from the outside world.(Hsu, 1970, 74-76)

41. Housing preservation and renewal is a priority concern among some Chinese planners as articulated in the following paper delivered at the "Seminar Shanghai: Planning for Human Settlement: China and the United States."

> *The preservation and renewal for the historical residential area is now one of the most urgent issues in our country, and is in its experiment state. In the past, the courtyard house has been the major housing form for centuries in China especially in big cities and the capital cities. These houses formed the framework of the urban fabric for those cities. However, now these courtyard have to contain several families, many small additional sheds extended from the original houses. The outdoor living space has become more and more crowded. Ventilation and lighting become worse and family territory confused. There is very little privacy. Most of the elaborate decoration was destroyed and the elegant gate converted into a room for living. In one word the physical living standard of the courtyard needs to be improved (Li De-yao and Wang Li-Hua 1987, 29).*

42. There is *"gradual comericalization of housing. Some cities--such as Yantai in Shandong province--have been designated test points for commercialization of housing. If, over the long term, allocation of housing is less dependent on one's place of work, and more on the ability to buy, this will be a major change in China. What is happening in Yantai, for example, is a rise in the rent to more realistic supply and demand levels. Still, because salaries have not risen commensurately, the work unit or the state has to subsidize much of the increased cost. Such market reforms, if they continue, will have a major effect on some of the issues addressed (on communities, public places, and housing). Because of high inflation and great consumer dissatisfaction, price reform has recently, once again, been put on hold for the next two years."* (Rosen, 1988).

CONCLUDING SUMMARY

Modernization means change in the market; accommodation to world capitalism; and a rise of a new elite--those who are college educated and rich entrepreneurs. During this period of time, entrepreneurial activity is being encouraged and there is a shift in heavy capital investment from national infrastructure to light industry investment. This is occurring as a response to an increase in consumer demand, the need for an internal market, and the increase in production for export (i.e., handcrafts, textiles, and military equipment) (Barlow, 1988).

As a result of these changes, there are changes in the environment:

(a) Rapid industrial growth and resultant increased environmental problems.

Industrial centers in China have severe health problems with high levels of pollutants in the air; power plants and industry pollute rivers; the oil industry pollutes the sea along the Chinese coast; and rural areas are experiencing deforestation with trees cut for firewood when there is an energy shortage. Authors also explain that the loss of agricultural lands due to the accelerated expansion of the urban-industrial system, in most cases is irreversible (Glaeser, 1987,3). Therefore, it may be argued that modernization has had a regressive impact on the quality of the living environment.

(b) Rate and level of advancement in the development of infrastructure and amenities.

Urban China has the subway and an inexpensive city bus system for its high rise tenants. The infrastructure is expected to further improve with the increase split between urban and rural areas, as industry expands in urban centers, and as China is connected to world industrial centers of the Pacific Basin economy. It may be argued, however, that modernization is sapping the development of the infrastructure as China moves from large capital investments to small industry (Barlow, 1987).

Distinct from infrastructure which "connects" the country, are amenities. Amenities such as plumbing and bathrooms are not considered necessities among either the Chinese or the Japanese. In these countries, the lutrene and public bath houses are common and adequate. And, drinking water from a tap is not expected in third world countries. These "amenities" may improve if there is a reason for them to improve.

(c) **Level of attention given to the design of public places and housing.**

In the past, the early communists were not known for their sensitivity to environmental design and housing issues. The Soviet influence emphasized the monumental scale that was larger than life and accommodated the masses. Similarly, there is little discussion on fire safety and accessibility codes for the elderly and handicapped. Families might discuss how difficult it is to find an apartment, crowding, and the small square footage.

Those who are in the market for modern conveniences--the urban and rural elites--seek air conditioning, telephones, refrigeration, etc.. It appears that everyone is interested in high technology (cameras, colored television, computers) to make one's home life more comfortable and to aspire to the vision of the outside world as illustrated on television.

The question of whether the changes that come with modernization will make their communities less safe has been expressed by some. The Chinese are anxious about the changes and don't know what will happen in the future. In the past they had no money and life may have been somewhat boring by U.S. standards, but the Chinese had security and comfort in the socialist society. Crime was not visible in the past--now they see waste and corruption in high places.

(d) **Increased awareness of differences in wealth as displayed in living environments.**

Perhaps my most significant observation is that there is an increased awareness of differences in wealth as displayed in living environments. It appears that "open door" modernization, with foreign investment, has allowed the "transplant" of elite western hotels, pumped foreign tourist and investor money into the country, and supported exclusive friendship stores. This phenomenon is not new since there were European treaty ports. Shanghai is perhaps most well known for its enclave for the privileged. (The popular film "EMPIRE OF THE SUN" illustrates this occurrence.)

Not only is there visual awareness in the community landscape where the wealthy foreigners are clustered, some Chinese (i.e.,taxi cab drivers) are the benefactors with increased wealth and buying power. Those Chinese who approach foreigners to "change money" may be more likely to increase their buying power. The "haves" and the "have nots" become more noticeable with a rise of a new elite--college educated, rich entrepreneurs, and overseas foreign intellectuals. This differentiation seems to introduce a grave dilemma for the Peoples Republic of China.

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CHINA AS A MODEL OF A MIXED ECONOMY IN A DEVELOPING NATION

Submitted by: Greg Caressi
Fulbright-Hays Summer Seminar, 1988
Contemporary China

OVERALL GOAL OF THE UNIT: Using the examples of mixed economies like China and the U.S., students will develop a mixed economic system of their own design (with supporting reasons) for a Third World/developing economy.

OBJECTIVES OF LESSONS:

- Students will be able to explain why China's economy is called a mixed economy-explain what characteristics oc capitalism and socialism are mixed into China's economic system.
- Students will be able to describe the characteristics of China's economy that that make China a Third World/developing economy.
- Students will analyze and explain the similarities between the economy of the Navajo Reservation and developing economies like China's.
- Students will be able to explain the reforms that Deng Xiaoping has made in China's socialist economy.
- Students will summarize various articles on the economic status and economic issues of debate in China.
- Students will be able to analyze and explain the things a Third World economy needs to reach the status of a developed economy.
- Students will synthesize a model for a developing economy (like China or the Navajo Reservation) that encorporates characteristics of both capitalism and socialism. Students must be able to explain why they choose different aspects of both capitalism and socialism for their developing nation.

I plan to include the following lessons/unit on China into my Economics class (senior level requirement) at Monument Valley High School. The lessons on China will be included into a larger unit/section of the course that focuses on different economic systems in both theory and practice, and finishes with an analysis of the good and bad points of both capitalism and socialism. Within this unit we will compare and contrast different mixed economic systems - the United States, Great Britain, the Soviet Union, and China. We will also examine the characteristics of Third World economies (and compare this to the economy of the Navajo Reservation), using China as an example. The culmination of this segment of the course will be a project where the students will develop a model economic system to address the needs they see in a Third World/developing economy. Students must defend why they choose components from capitalism and/or socialism - to explain the benefits their system will provide and how it will address the needs of their developing nation.

Prior to the lessons on China, students will be able to define capitalism and socialism in terms of who owns and controls the factories, farms,stores, and describe how decisions on what to produce and why are made - who decides on production, prices, etc.

PART I

The class will participate in discussion, reading assignments, and lecture on Adam Smith's theories of how capitalist systems work, laissez-faire, the benefits of competition, problems of exploitation and monopoly in capitalist systems in the 1800's and 1900's, pros and cons of capitalism, socialism, socialist characteristics introduced into the American economy in the 1930's - 1980's, and today's mixed economic system in the U.S. (Reading assignments will be based on our textbook, Invitation To Economics, by Lawrence Wolken and Janet Glocker, Scott, Foresman and Company,1985, pages 1 - 39.) A quiz or test will follow this first part before proceding.

PART II

The class will participate in discussion, reading assignments (Introduction To Economics, pages 369 - 393), lecture, and filmstrips on Marx's theory of economic development, historical accuracies and inaccuracies in the implementation of Marx's theory, characteristics of the Soviet economy, characteristics of the British economy, pros and cons of socialist systems, continuum of mixed economies - U.S., Britain, the Soviet Union, and China. A quiz or test will follow this part before proceding.

PART III- What follows is a more detailed description of the lessons on China that fit into this larger section/unit of the course.

DAY 1

Together as a class, we will define the political origin of the term "Third World nations", BRIEFLY describe Third World economies (less developed, not industrialized), and list some nations that fit these definitions. Students will then break up into small groups to come up with a more extensive description of the economy of a Third World nation. As a class, we will then compile each group's work into a full description of a developing nation's economy and compare this to the economy we see on the Navajo Reservation, explaining which characteristics of a Third World economy match up with the reservation economy.

DAY 2

The class will watch the National Geographic film "China: An Emerging Giant", completing worksheet questions during the film which point out the main ideas of the movie or pick out certain economic characteristics of China shown in the film. After viewing the film students will trade papers and go over the answers to the comprehension questions. Following this, the class will discuss what things in the film show China as a Third World nation.

DAY 3

The class will participate in lecture and discussion on Chinese economic history - pre-Revolution economic conditions and causes of the Revolution, the socialist system of the 1950's - 1970's, the Maoist model, pros and cons of egalitarianism, socialist motivation and production problems, and stagnation in economic development. Following this discussion, students will begin reading and questions on the article, "China Takes A Trip Down The Capitalist Road", which outlines Deng Xiaoping's economic reforms. (This article was taken from the student magazine "Scholastic UPDATE", March 15, 1985.)

DAY 4

The class will discuss and outline Deng's economic reforms and how they have helped motivation of workers and production, put the Chinese economy today into the framework and continuum of mixed economic systems, and discuss some of the problems with these economic reforms and the move toward more capitalism. Following this discussion, students will be given time to finish questions of the article "China Takes A Trip Down The Capitalist Road".

DAY 5 + 6

Students will choose 3 articles from the following list to summarize. The teacher will move around the room going over individual articles with students.

"Factory Breaks 'Iron Rice Bowl'", *China Daily*, 7/88
"Lift Of Price Controls In Focus", *China Daily*, 7/88
"Regions Prosper Differently", *China Daily*, 7/8/88
"Major Plan To Increase Supplies Of Vital Foods", *China Daily*, 7/8/88
"Guangdong To Take Lead In Price Reform", 7/88, *China Daily*
"Reforms Push Exports Of Machinery Up 103%", *China Daily*, 7/8/88
"Rural Reforms Work In Cities", *China Daily*, 7/88
"Private Economy Praised", *China Daily*, 7/88
"On Mini-Enterprises", *China Daily*, 7/4/88
"Fixing Realistic Pay Scales For All", *China Daily*, 7/13/88
"Price Hike For Cogarettes Draws Varying Reactions", *China Daily*, 7/29/88
"Public Must Be Kept Informed", *China Daily*, 7/29/88
"Western Ideas On Management Studied", *China Daily*, 7/29/88
"Income Declaration Could Assist Reform", *China Daily*, 7/22/88
"More Aid To High-Tech Production", *China Daily*, 7/22/88
"Agricultural Reform", *China Daily*, 7/22/88
"High Efficiency", *China Daily*, 7/22/88
"Enterprises Spoiled", *China Daily*, 7/29/88
"Guaranteed Income", *China Daily*, 7/29/88

DAY ~~6~~ - 7, ~~or~~ 8? + 9

At this point, students should understand the role of government and the role of free enterprise in different economic systems - the United States, the Soviet Union, China - and should have some grasp of the pros and cons of socialism. After looking at China's economy, the economic situation of developing nations, and the benefits and problems of both socialism and capitalism in China's recent economic history, students should be ready to participate in the following model. A summary of the information above - done through teacher questioning and class discussion - should be done at this point to bring up the points listed above before proceding.

Students will work in small groups of 2 - 4 on the assignment below. Small groups allow for exchange of ideasand more discussion/analysis before something is put on paper, gives direction to students who may have trouble with this analysis, and yet still keeps everyone involved with the work.

You are in charge of a developing nation's economy (or the reservation economy).

As the leaders of this nation, you are asked to do the following:

1. Needs Analysis: Make a list of what your nation's economy needs to develop and modernize. Discuss what infrastructure will be necessary to develop these "needs", and include these infrastructure items on your needs list. Rank, in order of importance, your "needs list", so you can develop a plan for how to meet these needs.

2. Discuss among your group members how to provide for these needs within your country's economy.
   - What things should the government control or provide for?
   - What should individuals/private businesses own and control or provide for?

3. Design a model of a mixed economy (any mixture you decide on) to meet the needs of your developing nation. DEFEND WHY you prefer government control of specific parts of the economy or economic buildup and private business control of certain segments of the economy or buildup. (Give reasons why the government or private business should control construction of new housing for example.) You must explain why you choose capitalism in this area of the economy and socialism in another area of the economy. Fully explain how your economic model will meet the needs you listed for your developing economy.

Once each group has completed their write-up of their economic model/design, students could be asked to present them orally to be critiqued by the class - Will needs be provided for?, What will not be covered?, How can these needs be met within their model? - OR groups could exchange plans and analyze how another group chose to meet the perceived economic needs of a developing nation.

Group grades should be based on how well they explain and defend the reasoning on which their model was based - needs of Third World nations, pros and cons of capitalism and socialism, and innovative ideas - not on whether they stressed capitalism or socialism more in their economic mixture. Why they stressed certain socialistic features and other free enterprise characteristics should be explained and analyzed in their write-ups. It may be interesting to compare whether more groups rely on socialism or capitalism to meet the needs of a developing economy (or to see if there is any agreement on what parts of the build-up the government should control and what parts should be left to free enterprise), and see what needs were identified with the highest priority by most groups. Finally, their models could be compared with China's economy and the economy of the reservation, two different models of developing economies.

A test on the characteristics of Third World economies, the pros and cons of capitalism and socialism, the concept of mixed economy, the economic reforms of Deng Xiaoping, the mixed economies of China & the U.S., and the similarities between the Navajo Reservation and developing economies will follow this unit.

[illegible] DESIGN THE ECONOMY FOR A THIRD WORLD NATION

You are in charge of a developing nation's economy (or the reservation economy). As the leaders of this nation, you are asked to do the following:

1. NEEDS ANALYSIS: Make a list of what your nation's economy needs to develop and modernize. Discuss what infrastructure will be necessary to develop these "needs" and include these infrastructure items on your needs list. RANK, IN ORDER OF IMPORTANCE, YOUR NEEDS LIST. SO YOU CAN DEVELOP A PLAN FOR HOW TO MEET THESE NEEDS.

2. Discuss among your groups members how to provide for these needs within your country's economy.

   - What things should the government control or provide for.?
   - What should individuals & private businesses own & control or provide for?

3. Describe a model of a mixed economy (any mixture you decide on) to meet the needs of your developing nation. DEFEND WHY (explain) you prefer government control of certain parts of the economy or economic buildup and why you want private businesses to control certain parts of the economy or buildup. (Give reasons why the government or private businesses should control construction of new housing for example.) You must explain why you choose capitalism in one area of the economy and socialism in another area of the economy. Fully explain how your economic model will meet the needs you listed for your developing economy.

4. When finished, turn in your needs analysis, with items ranked in order of importance, and your description of the economy you would set up to meet these needs, complete with explanations.

GROUP GRADES will be based on how well you explain and defend the reasoning on which your model is based - needs of Third World nations, pros & cons of capitalism and socialism, and innovative ideas - not on whether I agree with your selection of more capitalism or socialism in your economic design. Why you stressed certain socialistic features and why you picked free enterprise to control other parts of the economy should be explained and analyzed in your write-ups.

FEB [illegible] 1989

IMAGES OF TRADITIONAL CHINA
A HUMANITIES APPROACH

A Fulbright-Hayes Summer Seminar Project

CAROLYN E. GECAN

Thomas Jefferson High School for Science and Technology
Alexandria, Virginia
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IMAGES OF TRADITIONAL CHINA
A HUMANITIES APPROACH

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IMAGES OF TRADITIONAL CHINA
A HUMANITIES APPROACH

INTRODUCTION TO THE TEACHER

The purpose of this collection of lessons on Chinese culture is to provide a resource for the social studies teacher who is striving to add a new dimension to his or her history course, a humanities dimension that can enrich and expand the standard fare. What is presented here is not a *unit* in the usual sense of the term. This selection of lessons is intended to provide supplements to a broader scale study of China. As many social studies teachers would probably acknowledge, teaching about China within the confines of the average American high school social studies curriculum is a challenge under the best of circumstances. Only sometimes does an instructor have the advantages of time and resources for a lengthy unit which thoroughly examines the long history and culture of the Chinese people. Much more common is the standard compartmentalized history approach with the emphasis on dynasties, politics, war, and dates. Examination of the philosophy and religion of the culture is too often skimmed over with quick references to Confucianism and Taoism without giving the students time to explore the ramifications of these traditional systems of thought and behavior. Literature is too often neglected because it 'belongs' in English class, where in reality the works of the Chinese poets rarely compete successfully with a Western dominated curriculum. The rich world of Chinese art is likewise almost never included in any high school academic course except for its sparse use as illustrations in textbooks. These omissions are unfortunate because our students are then robbed of the chance to delve into the character of the Chinese people and their history for a deeper understanding. Hence the compelling rationale behind these lessons.

Presented here are groups of lessons that can be inserted into a standard unit on Chinese history. The focus is on the reflections of character, beliefs and values that can be discovered in the cultural products created by the Chinese people. Students are encouraged to read, view and discuss what can be learned from art and literature as well as to ponder what we might learn about our own culture if we were to conduct a similar examination of ourselves. The target audience is high school pupils in grades nine through twelve who are enrolled in world or Asian regional studies programs.

The teacher who uses these lessons does not need to have a strong background in either literary studies or the history of art. The authors as well as the suggested artists were selected to represent the body of Chinese creative thought as a whole rather than to develop an exhaustive survey that would better satisfy the teacher of literature or art history, hence the focus on poetry and painting instead of the full spectrum of literature, architecture, sculpture and music. Moreover, these products of creativity are viewed as mirrors of the beliefs held by the society at large and not for their technical composition. Lessons, along with their representational works, have been organized into two main sections: Taoism and Confucianism. A supplement section provides more exercises using poetry and art as well as a few suggestions for carrying this thread into the study of China in this century. Methodology in all sections relies heavily on the use of inquiry coupled with small and large group discussion so as to encourage students to rely on their own observations and to explore their own ideas. In addition to seeing and discussing, there is an emphasis on writing, which reflects this author's commitment to the goals of the Northern Virginia Writing Project.

For acquisition of the visual materials teachers should search the shelves of their public libraries for illustrated books on Chinese history and art if slides or prints are unavailable in their school systems. For other resources, if time and money permit, contact:

China Books and Periodicals
2929 24th St.,
San Francisco, CA 94110

Yale University
Council on East Asian Studies
85 Trumbull St., Box 13A
New Haven, CT 06520

Global Perspectives in Education, Inc.
218 E. 18th St.
New York, NY 10003

Asia Society, Inc.
Education Dept.
725 Park Ave.
New York, NY 10021

Stanford University
Program on International & Cross-Cultural Education
Lou Henry Hoover Bldg., Room 200
Stanford, CA 94305

PART I TAOISM

LESSON 1 Looking at Traditional Chinese Paintings

Suggested use: This lesson would be suitable when you are ready to study Taoism. It is structured as an inquiry session and assumes that the students have not yet studied this philosophy. Lessons 2 and 3 are designed to be used during the next two days as follow up.

Materials needed:

1. Five or six slides or other reproductions of traditional paintings. These works should show the predominance of the natural world. Many artists produced pictures that stressed elements of nature and deemphasized man and his creations. A short list includes: Li T'ang, Wen Cheng-ming, Kuo Hsi, Chi-ang Ts'an, Li Ch'eng, Hsu Tao-ning, Hsia Kuei, Mi Fei, Na Yuan, Ni Tsan, Chao Meng-fu, and Hung-jen. Do not worry if the sample pictures are not by artists on this list; the important elements to look for are landscape, animals, and plants dominating the scene rather than a detailed portrayal of people and their activities. Many landscapes *will* have people and buildings present but they will be blended into the scene in an unemphasized fashion that will sometimes make them quite difficult to notice at first glance.

2. Slide projector or other mechanism for projecting the pictures so that the entire class can view the pictures simultaneously.

Procedure:

1. Introduce today's lesson by first discussing with the class the idea that artists generally mirror the times and places in which they live, in other words, that art is not produced in a vacuum. To the end of discovering the world of the traditional Chinese and the philosophies that affected their lives, the class will be observing evidence of Chinese traditional thought as recorded in representative paintings. Show all of the pictures and give the class about 2-3 minutes to view each one while jotting down what they see. Encourage them to consider all parts of the picture: vegetation, evidence of human activity, color, line, materials used to create the pictures, etc.

2. After the silent observation, encourage students to discuss their

findings. If discussion lags, you might ask the following questions:

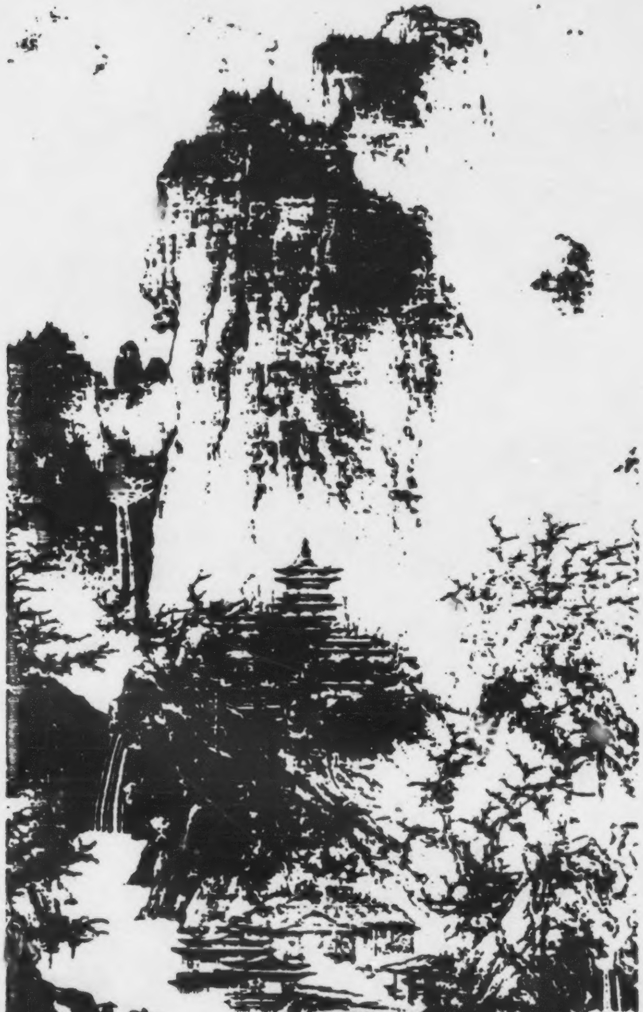
  a. What kind of surface and what kind of paint do you think was used by this painter for his picture?
  b. How much color does the artist use to show his subjects?
  c. Do you think he painted every bit of the surface, or did he leave parts unpainted? What are those "empty" spaces meant to be?
  d. How does the artist portray nature? Name all the "natural" things you can see in the picture.
  e. How does the artist portray humans and things made by humans if any are present?
  f. Would this type of painting be popular with Western artists? Why or why not?

3. Finally, make a learning log writing assignment by dividing the class into two sections and having each section write on a different topic. Give the students time to start writing the log in class. Lesson 2 begins with a sharing session of this work.

Topic 1: Using the observations that you and your classmates made about the pictures we saw in class today, write a response log in which you give your opinions on why the contents of the pictures look they the way they do.

Topic 2: Using the observations that you and your classmates made about the pictures we saw in class today, write a response log in which you analyze what you feel is the philosophy of life which motivated the artists who painted these scenes.

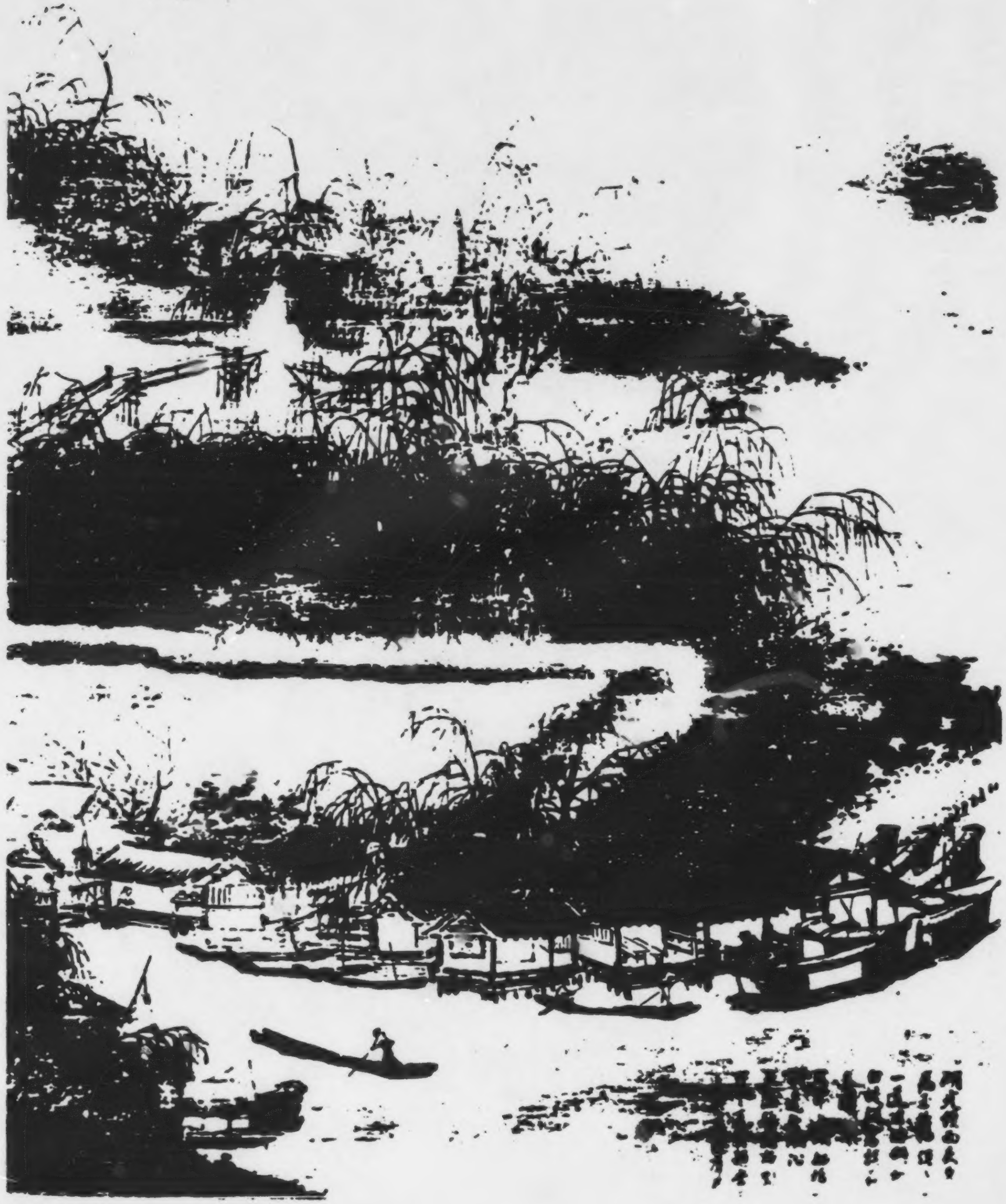
Buddhist Temple Amid Clearing Mountain Peaks [Li Ch'eng]



[From *Horizon Book of the Arts in China* . Thomas Froncek, ed. New York: American Heritage Publishing Co., Inc., 1969, p. 144.]

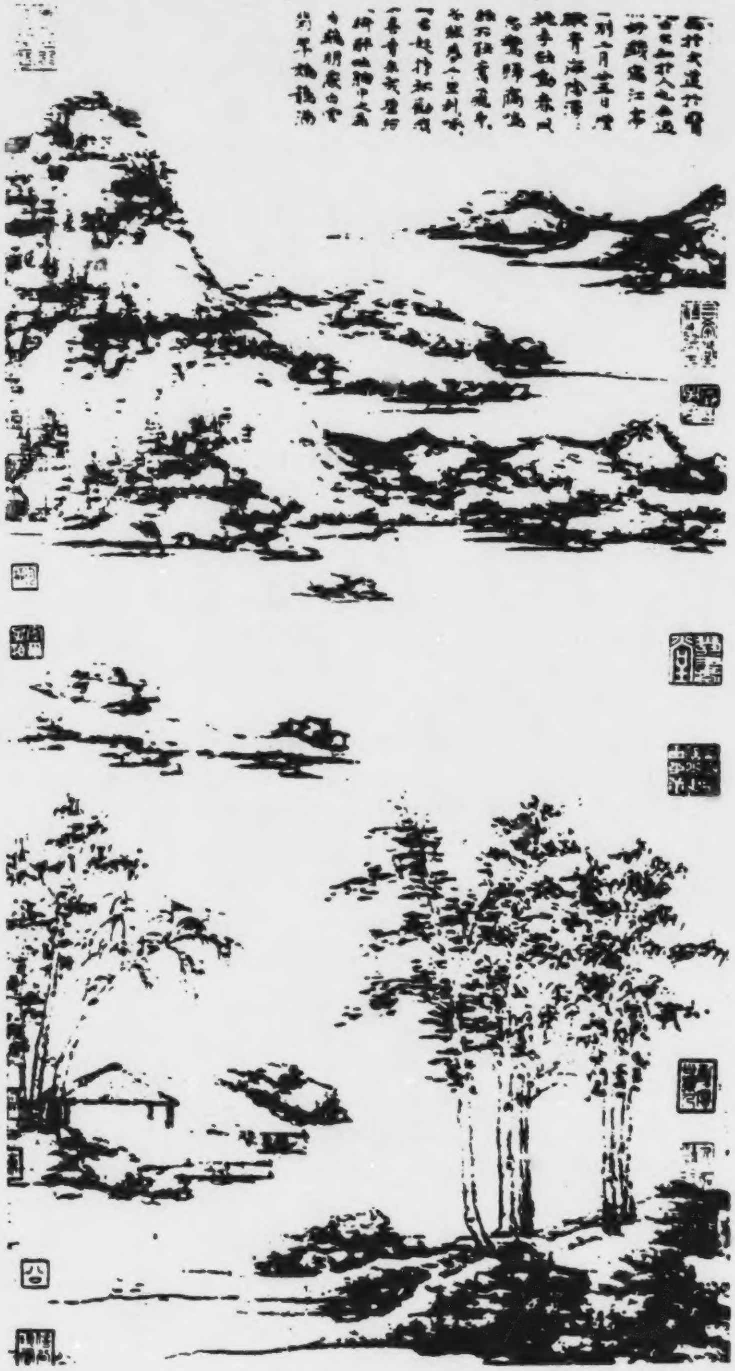
C

A Corner of the West Lake, lower section [Hsia Kuei]



[From *Horizon Book of the Arts in China*. Thomas Froncek, ed. New York: American Heritage Publishing Co., Inc., 1969, p. 150.]

Mountain Scenery with River Lodge [Ni Tsan]



[From *Horizon Book of the Arts in China* . Thomas Froncek, ed. New York: American Heritage Publishing Co., Inc., 1969, p. 157.]

LESSON 2 Thinking about Traditional Chinese Poetry

Suggested use: Follow up to Lesson 1. The idea here is to look for links between poetry and art. The lesson begins with a review of the previous lesson by looking first at the ideas the students wrote about in their learning logs.

Materials needed:

1. Chalkboard or newsprint and markers.
2. Copies of the poems reproduced below [Two Traditional Chinese Poems].
3. Students need their learning log entries from Lesson 1.

Procedure:

1. For the sharing session have the students within each assigned topic divide into smaller groups of about 4 students. Have them hand their compositions on yesterday's observations to the student on the right. After reading the first paper, the first reader writes a comment about the ideas presented by the author under the heading of "First reader." These comments should focus on the ideas and not the writing style or grammar; the point is to ponder and respond to new ideas. Continue this "read around" session until all papers in the group have been read by each member. After each person gets his/her own paper back and has read the commentaries, then the group should select the best papers to read to the entire class.
2. Share the best papers with the entire class by having the designated authors read aloud. Encourage discussion of the main ideas by having each group write a one sentence synopsis of the author's main point on the board following the reading.
3. Finish this portion of the lesson by conducting a summarizing discussion of "What have we learned so far?" about this facet of traditional Chinese thought.
4. Distribute the poems. Explain to the class that just as painters do not create in a vacuum, neither do poets. Have the students read the first poem and react immediately to it by writing down

first thoughts and responses. Repeat with the second.

5. For discussion have the class share its reactions to the poems aloud. Then continue to encourage discussion by asking the following questions:
   a. What are the main ideas expressed by the two poets?
   b. Are there any obvious connections to the pictures shown yesterday in class?
   c. Do you notice any connection between what we have studied about Chinese history and what is stated in these poems?

6. Learning log writing exercise: Tell them that they have been examining the works of artists and writers who were believers in Taoism, a traditional Chinese philosophy. Have the students explain what they think the major beliefs would have been of this philosophy that inspired the creation of such works of painting and literature as they have studied so far. This exercise could be completed as homework.

NOTE: Following the two sets of lessons on Confucianism and Taoism you will find a supplemental section with additional exercises using poetry. These lessons illustrate the problems encountered when translating Chinese poetry into English; they provide students an opportunity to experiment with interpretation. Also included is an article comparing Chinese and Western art along with a suggested lesson aimed at using the information in the article in a comparison of Chinese and Western art.

TWO TRADITIONAL CHINESE POEMS

I. Going Alone to Spend a Night at the Hsien-yu Temple

Po Chu-i [A.D. 806]

The crane from the shore standing at the top of the steps;
The moon on the pool seen at the open door;
Where these are, I made my lodging-place
And for two nights could not turn away.
I am glad I chanced on a place so lonely and still
With no companion to drag me early home.
Now that I have tasted the joy of being alone
I will never again come with a friend at my side.

[From G. L. Anderson, *Masterpieces of the Orient*. New York: W. W. Norton & Co., Inc., 1969, p. 230.]

II. A Reply to Someone in the Mountains

Li Po (Li Bai) [A.D. 701-762]

You ask why I choose to live among the green hills;
I smile without answering, my heart at peace.
Peach blossoms float away with the stream;
There are heavens and earths beyond the world of men.

[From *Poetry and Prose of the Tang and Song*, Yang Xianyi and Gladys Yang, trans., Beijing: Panda Books, 1984.]

LESSON 3A What is Taoism?

Suggested use: Keeping in mind the use of the inquiry method which is the underpinning for most of these lessons, it is now appropriate for students to learn about the philosophy which affected the artists and poets who produced the works used in Lessons 1 and 2. The purpose of this lesson is to provide some basic information about Taoism. The article on Taoism may be too long for some students to finish in one class period, so assigning it as homework may be necessary.

Materials needed:

1. Copies of the following article on Taoism.
2. Newsprint, marker pens, and tape.
3. Students also need their learning log writing from Lesson 2.

Procedure:

1. Divide the class into groups of three or four and give each group a piece of newsprint and a marker. Each student should also have his/her learning log available for reference during the activity.
2. Tell the students that they are to use the ideas they wrote about in their learning logs as a starting point for brainstorming what they think are the main beliefs in the traditional Chinese philosophy of Taoism as suggested by the art and poetry. Recorders print the ideas on the newsprint. Post the lists.
3. Encourage a general sharing of ideas by having the students circulate around the room to read all of the lists.
4. Conduct a summarizing discussion with the entire class participating. One way to expand this section of the lesson is to have the students organize the information by suggesting categories. The emphasis is on what they have learned from observation so far.
5. The next step is to validate their impressions by doing some reading in a scholarly source. Distribute copies of the following article on Taoism. Give the class time to read the article silently and jot down important points. Finish the article for homework if necessary.

WHAT IS TAOISM?

Possibly in the year 604 B. C., a man known to us today as Lao-tzu, a teacher and philosopher, was born in Honan Province. Not many hard facts are known about him; legends abound about his life and teachings, but they are difficult to validate with any accuracy. To a Westerner seeking to discover concrete facts and absolute definitions, the search for Lao-tzu and his philosophy called Taoism can be frustrating. The following excerpt from *The Great Religions by Which Men Live* will help you to understand a little of the teachings of Lao-tzu, a man who may or may not have written the *Tao Te Ching*, the book in which many Taoist ideas are collected, and who may have taught his pupils not by lecturing to them but by sitting with them in silence.

> The ancient country of China was relatively untouched by modern scientific and educational advancements until the beginning of the twentieth century. Yet, centuries ago, there lived a Chinese sage named Lao-tse, who believed and taught that the world moved according to a divine pattern, which is reflected in the rhythmic and orderly movements of nature. The sum of wisdom and of happiness for man, said Lao-tse, is that he adjust himself to this order and himself reflect the way the world moves.
>
> . . .
>
> Lao-tse was first moved to speak because he saw around him many people who were perplexed by unanswered questions about their lives. The questions were not very different from the ones you and I ask even today. Like all basic human questions, they have been repeated by generations. "What am I? What is my life? Am I living the best life I can? What could I be? How could I do better? What are the results of trying to do better?"
>
> The Chinese looked upon their world in an optimistic way, and when they asked, they asked hopefully and confidently. The world, they observed, was a good place for a man. It could be depended upon. All their experience in daily contacts with the world had shown them that it was orderly and dependable. Nature did not operate by whim. The Chinese seemed to sense that they "belonged" to nature.
>
> Yet Lao-tse looked at the people around him and saw some of them struggling for happiness without remembering what their traditions taught them. He saw people trying to change what life offered, instead of accepting it. And he said: "You seek wisdom, goodness, and contentment. In the ways you are trying to attain them, you are blind and foolish. Can you not see that wisdom is trust, goodness is acceptance, and contentment is simplicity? This is the way of the world."
>
> ### The Way of the World
>
> In days earlier even than Lao-tse's, the way of the world had been given a name, the *Tao* (pronounced dow), which means simply "way" or "way to go." It has been translated as "nature" or "the way of nature." It is the way the universe moves and has its being. Man is a part of the universe. When men are most natural, they move according to the laws of interdependence and interaction of all parts of the world. If *Tao* were allowed freely to operate within men, then everything would be at its best, for the *Tao* is the way of perfection: perfect balance, perfect harmony. It is *the* way--there is no other.
>
> The *Tao* is the source of all created things. It is responsible for bringing all things into existence, even the Chinese gods. The *Tao* itself has never been considered as a god. The *Tao* is reality. It existed before there was any universe. It created all existence and continues to keep it in operation through the release of its energy. Rise and fall, flow and

ebb, existence and decay--through such an alternation of the *Tao's* energy, existence began and will continue. Even so, the *Tao* never forces a person to act in a certain way. The Tao simply operates. That is all.

Taoism was so named because Lao-tse and his followers were insistent upon the *Tao* as the way of life. "Getting back to nature" was their goal--"nature" being understood to mean the natural and proper way of all things. So completely did the early Taoists follow this line of belief that they went about China calling for the end of human ceremonies and customs and even civilization itself, because these were the result of interfering with nature.

The Way of Men

The early Taoists frequently referred to a past "Golden Age," when men had lived in peace and harmony because they were natural, free from artificiality, simple--in short, men of *Tao*. The good things that all men seek had been lost when that age had passed. Men would find them only when they returned to the simplicity and utter naturalness that had characterized the Golden Age.

"Nature" is the key to all the Taoists' answers to the questions life makes us ask. A person's highest good and his sincere happiness are to be found through conforming with the way of all nature, the *Tao*. When one is natural, he is relaxed within and able to accept what life offers. When one is ambitious or aggressive, he contradicts his true nature. In the ensuing civil war within himself, he strikes his possible happiness a fatal blow.

While Lao-tse was calmly suggesting that men must relax and accept the world as it is, instead of trying to change it, there were many others who loudly voiced their disagreement. Reformers and philosophers, Confucius among them, walked the land, telling all who would listen that the only way to regain happiness and prosperity was for all people to become virtuous. When every person learned to do his duty and to fulfill all of his responsibilities, then the land and all its people would be blessed. They, too, spoke of a past golden age, when happiness was the rule rather than the exception. But, they said, its values could be realized again when the people learned how to behave toward each other.

"Not so, not so!" cried the early Taoists. Virtue, duty--these are achieved by those who let themselves go and do what comes naturally. Why should a man strive for goodness? Goodness comes of itself when all rules are forgotten and effort ceases. Virtue is never gained by seeking it. Duty is performed only when you are *not* trying to perform it.

...

Nature never argues the way persons do. Nature just goes on being natural. And what argument can change the way of the world? Gravity does not debate with us or insist; it just operates. In such ways, nature shows us the *Tao*. Lao-tse pointed out that the *Tao* is never forceful, yet there is nothing that it does not accomplish. Precisely because of its unceasing, unstriving, uncoercing operation, the *Tao* is the only power.

The man who lives by *Tao* will not use force, for force defeats his higher aims. The man who tries to shape the world into what he wants it to be damages himself and others in the attempt. He who insists or strives for something gets involved in his own efforts and merely loses the value of the thing he seeks. Thus he damages his ideal, defeats his purpose, and fails miserably.

Men should learn from a pond of muddy water. No amount of stirring can clear it. But when it is left alone, it becomes clear by itself. So it is with men and with nations. Rulers particularly must understand this. Lao-tse once said that one should govern people as he would cook a small fish--gently. Too much cooking, too much handling make it fall to pieces or destroy its flavor. As for the people who presume to teach others, they must also grasp this idea. He who thinks he knows a lot about others may think he is wise. But only he who knows himself has hold upon the true and the important.

The Man of *Tao*

...

Chuang-tse [follower of Taoism, c. 350-275 B.C.] was fishing one day when some high offficials of the government of his province came to visit him. As he continued to fish, they flattered him by speaking of his wisdom and offered him a high government post, which would bring him recognition and respect from many people. Without interrupting his fishing, Chuang-tse asked the gentlemen if they knew of the sacred tortoise, dead over three thousand years, which the prince kept safely enclosed in a chest on the altar of his ancestors. Then he asked them, "Do you think this tortoise would rather be dead and have its remains revered, or be alive and wagging its tail in the mud of its pond?"

"It would rather be alive," they replied, "wagging its tail in the mud."

"You may be on your way," said Chuang-tse. "I too prefer to wag my tail in the mud in my own pond."

...

What is Worth-while? The Three Treasures

...

The early Taoists faced the problem of living in an everyday world. They knew that they must live their philosophy, as well as think it. They decided that there were three things--three treasures, they called them--that are the supreme guides of the man to *Tao*. These three are love, moderation, and humility....One who sees the *Tao* within himself sees the *Tao* in others and in all the world. It is this person who sees that his true welfare is good for all men. The good for all men is his good, too. This is what Lao-tse meant by being loving. The man of *Tao* will act with goodness toward all men, to the so-called good people as well as to the so-called bad, even returning love for great hatred. If this is not done, regardless of how justly one deals with the hatred, some of the hatred or its results will remain. "Being loving, one can be brave." ...

In all his thoughts and actions, the man of *Tao* is moderate. Excesses in any direction are blocks to contentment. The man of *Tao* would not decide in advance exactly what course of action he would take in a given situation. Neither would he decide in advance that he would not conduct himself in a certain way. He would remember always that whatever presents itself as the simplest and most natural way to act or to think is the way to follow. In this way, his actions are always sufficient and always right. "Being moderate, one can be ample."

Lao-tse and his followers never sought high places in governmental offices, for this was against their convictions. One cannot help people by trying to direct their actions. And they pointed out how one could better achieve his purposes by holding himself in a humble place. In our world there is no place for some to be ahead of others. There is room only for all to live naturally and in mutually helpful ways. Let no one seek private gain or personal success....

What Must I Do?

Duty is to be performed, not because a man feels obligated to do it, but more because he does *not* feel that he must *not* do it. The man of *Tao* would conform to the world to the extent required to cause him least difficulty in living in harmony with the *Tao*. It is clear that he could not live harmoniously if he were constantly plotting to get out of responsibility and to overthrow governments and institutions. It is clear also that he would not live harmoniously if he were constantly planning to take over larger shares of responsibility and to reform or strengthen the things about him. The world is like a broth that too many cooks are about to spoil. The wise man will refuse to add any ingredients, nor will he stir. He prefers to wait for a proper and natural blend.

But how can we just sit back and let things happen without doing anything to help or hinder? It is difficult to do, but it is simple. It is as simple and as difficult as relaxing....The world is not ours to take by the horns and steer. The world is ours to live in and to understand. Harmony is not born of aggressive notes, striking out on their own. It is born of humble notes, yielding confidently and quietly in accord.

Chuang-tse once told a story about a man who struck out on his own, instead of yielding in confidence to the *Tao*. This man was so afraid of his shadow and he so disliked his own footsteps that he determined to get away from them. However, the more he moved, the more footsteps he made. And despite his fast running, he never left his shadow far behind. So he decided that he was going too slowly. He ran his fastest, without pausing for rest. As a result, he weakened and finally died. He did not know that he could have lost his shadow in the shade and put an end to his footsteps by keeping still. Foolish indeed was he. Woe to the reformers and the moralists who come preaching of purity and goodness, says Chuang-tse--they run from their own shadows.

What is Right? What is True?

When one really stops to analyze it, says the Taoist, how can one claim to offer rules for good living? How can one ever feel confident enough in his own knowledge to do such a thing? The cocksure person who pretends to know so much is probably pretending just for the sake of his own ego. The person who is truly wise is the one who does not know that he is wise. Thinking that we know, when actually we do not, is a special sickness to which all men are prone. Only when we become sick of such conceit and fraud can we cure ourselves of the sickness.

In his desire to help people do this, Chuang-tse often used the light touch of humor. He tells the story of how he once dreamed that he was a butterfly, fluttering around gaily here and there. He was completely unaware of being a man any longer. Then suddenly, he awoke and found himself lying in bed, still a human being. However, Chuang-tse then had to ask himself: "Was I then a man dreaming I was a butterfly, or am I now a butterfly dreaming I am a man?"

What is truth? How do I know that I know? These are questions which cannot be answered definitely by the true wise man, though many self-styled sages offer answers. All answers depend upon a time and a place and a situation. The man of *Tao* does not submit to external authorities of any sort. He merely listens keenly to his own deepest nature. In doing so, he not only finds truth but also lives truth. For in his deepest nature, there is the *Tao*, operating clearly and strongly. Without going out of his door, the man of *Tao* can know the whole world.

[From Floyd H. Ross and Tynette Hills, *The Great Religions by Which Men Live*. Greenwich, Conn., Fawcett Publications, 1956, pp. 76-84.]

LESSON 3B What is Taoism?

Suggested use: To continue to explore Taoism by class discussion of the article on Taoism. Interesting additional insights can be gained by having the students read excerpts from the *Tao-te Ching* which is located in most public libraries.

Materials needed:

1. Student lists on newsprint made during Lesson 3A in the brainstorming session.
2. Marker pens of a different color from that used in Lesson 3A.

Procedure:

1. Reassemble the brainstorming groups from Lesson 3A. Give each its list made in class the previous day plus a marker pen of a different color. Each group amends/corrects/expands the list of characteristics of Taoism taking into consideration what was read in the article.
2. When time is called, post the lists around the room and allow time for all students to view them.
3. Encourage large group discussion by asking the following questions:
    a. What aspects pointed out by the author of the article on Taoism had you already discovered when the class hypothesized about the paintings?
    b. What aspects pointed out by the author of the article on Taoism had you already discovered when the class hypothesized about the poetry?
    c. What new information did you learn? List.
    d. What elements of Taoism seem similar to beliefs one can find in our Western tradition?
    e. What elements of Taoism seem alien to our Western tradition?
    f. Which beliefs of Taoism would you find easiest/hardest to live by?
    g. Could you find happiness as a Taoist?

  h. If a nation lived exclusively by Taoist ideals how do you think it would develop artistically, socially, and politically?
  i. Suggest ways that you might encourage Americans to adopt Taoist thought.

5. Writing assignment: In your learning log respond to one of the following questions used during the general classroom discussion:
  a. What elements of Taoism seem similar to beliefs one can find in our Western tradition?
  b. What elements of Taoism seem alien to our Western tradition?
  c. Which beliefs of Taoism would you find easiest/hardest to live by?
  d. Could you find happiness as a Taoist?
  e. If a nation lived exclusively by Taoist ideals how do you think it would develop artistically, socially, or politically [select one to write about]?

5. Homework: Write a poem or draw a picture that expresses a Taoist theme or ideal.

PART II CONFUCIANISM

LESSON 4: Looking at Traditional Chinese Paintings

Suggested use: This lesson would be suitable when you are ready to study Confucianism. It is structured as an inquiry lesson using procedures similar to those in the Taoist section.

Materials needed:

1. Five or six slides or other reproductions of traditional paintings. These works should show an emphasis on human activities. Look for non-landscape pictures showing scholars, emperors, courtlife, people engaged in a variety of activities from looking at antiques to playing games to going about mundane activites. Do not worry about which dynasty is represented. Some artists to look for are: Hui Tsung, Ch'iu Ying, Tu Chin, Chou Fang, Liu Sung-nien, Wang Hsi-chih, and Yen Li-pen.
2. The slides or pictures used in the Taoist painting lesson.
3. Slide projector or other mechanism for projecting the pictures so that the entire class can view the pictures simultaneously.

Procedure:

1. Introduce today's lesson by reminding the class about the fact that artists generally mirror the times and places in which they live, that art is not produced in a vacuum, as was observed during the examination of Taoist influenced paintings. Then show all of the pictures and give the class about 2-3 minutes to view each one while jotting down what they see. Encourage them to consider all parts of the picture: materials used to create the pictures, how the humans in the pictures are shown, what activities are depicted, how color is used, how backgrounds are portrayed,etc.
2. After the silent observation, encourage students to discuss their findings. If discussion lags, you might ask the following questions:
   a. What kind of surface do you think was used by this painter for his picture?
   b. What kind of paint do you think he used to make this picture?

c. How much color does the artist use to show his subjects?
d. What are the "empty" spaces meant to be in these pictures?
e. How does the artist portray people?
f. Describe the activities you see people doing in the different pictures.
g. How does the artist portray objects?

3. Now show the Taoist pictures and have the students jot down observations in two columns, one for similarities and one for differences between the Taoist works and today's new examples. [This phase of the lesson is greatly facilitated by using the pictures side by side, as when using two slide projectors.] Encourage discussion with the following questions:

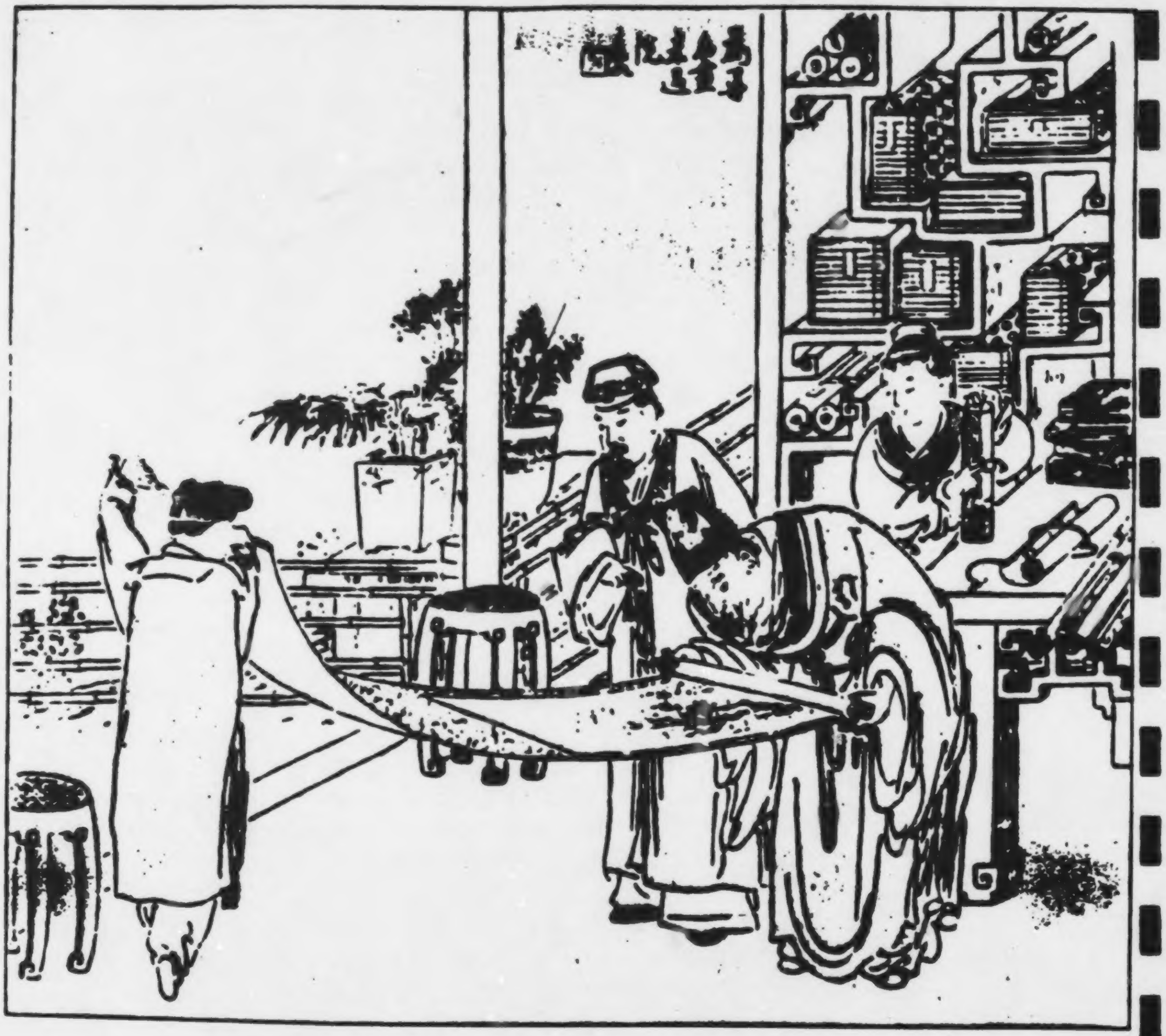
   a. What were some of the Taoist ideas which influenced painters? How are those influences evident in these paintings?
   b. What differences in the subject matter were immediately obvious when you looked at the new set of pictures?
   c. Are there any similarities between the two sets of pictures?
   d. What might account for the differences?

4. Finally, make a learning log writing assignment by dividing the class into two sections and having each section write on a different topic. Give the students time to start writing the log in class. Lesson 5 begins with a sharing session of this work.

   Topic 1: Using the observations that you and your classmates made about the new pictures we saw in class today, write a response log in which you give your opinions on why the subject matter of these pictures looks the way it does.

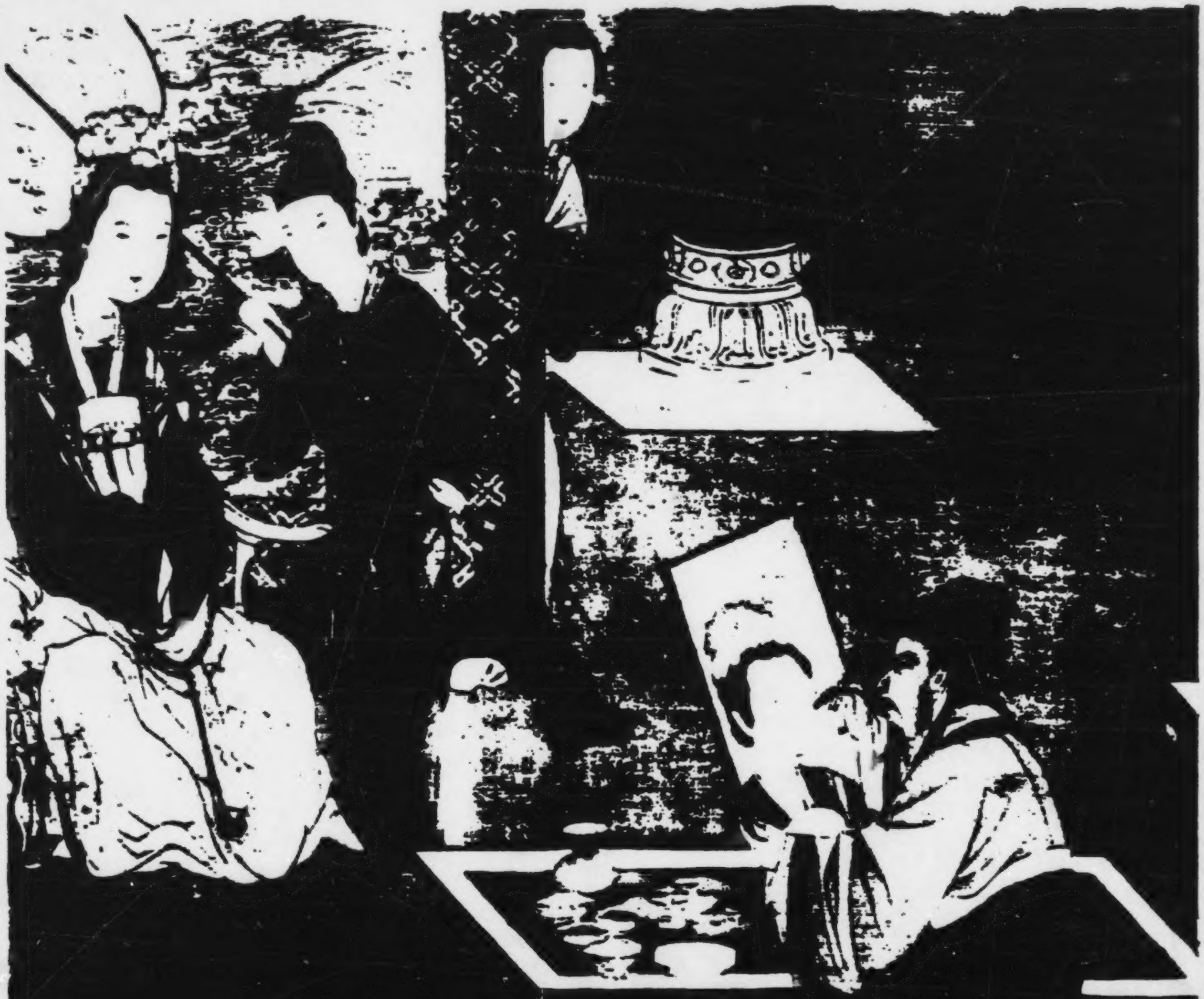
   Topic 2: Using the observations that you and your classmates made about the new pictures we saw in class today, write a response log in which you analyze what you feel is the philosophy of life which motivated the artists who painted these scenes.

"Chinese Gentlemen Examining a Woodcut" [anon.]



[From *Horizon Book of the Arts in China* . Thomas Froncek, ed. New York: American Heritage Publishing Co., Inc., 1969, p. 128.]

Spring Morning in the Han Palace [anon.]



[From *Horizon Book of the Arts in China* . Thomas Froncek, ed. New York: American Heritage Publishing Co., Inc., 1969, p. 192.]

LESSON 5 Thinking about Traditional Chinese Poetry

Suggested use: Follow up to lesson 4. Once again, the procedures echo those used in the Taoist lesson plans. You might want to have the pictures present for the students to see while they are contemplating and discussing the poetry.

Materials needed:

1. Student learning log entries from Lesson 4.
2. Copies of the poems and the article on Confucianism which follow.

Procedure:

1. Begin with volunteers reading aloud from portions of their logs on Lesson 4's pictures. As they read have a student "secretary" list main points on the board. Keep two lists, one for Topic 1 and one for Topic 2.
2. Tell the class that just as they were able to find evidence linking poetry and art when they studied Taoism, they may be able to do the same for another thread of traditional Chinese philosophy. Distribute the copies of the poems and have the students read them silently.
3. Call for reactions and discussion. Use the following questions if discussion lags:
    a. What seems to be the concern of each poet?
    b. What is the message each poet tells us about his concern?
    c. What connections can you see between the pictures we viewed yesterday and these poems?

   Tell them they have been reading works that demonstrate the influence of Confucianism on the arts.
4. Writing session: Summarize what you already know about Confucianism just from seeing paintings and reading poems.
5. Share some of the ideas the students wrote and add to the lists on the board.
6. Homework: Read the article on Confucianism. Jot down main ideas for discussion in the next class.

TWO TRADITIONAL CHINESE POEMS

I. After Passing the Examination

Po Chu-i [A.D. 800]

For ten years I never left my books;
I went up...and won unmerited praise.
My high place I do not much prize;
The joy of my parents will first make me proud.
Fellow students, six or seven men,
See me off as I leave the City gate.
My covered couch is ready to drive away;
Flutes and strings blend their parting tune.
Hopes achieved dull the pains of parting;
Fumes of wine shorten the long road...
Shod with wings is the horse of him who rides
On a Spring day the road that leads to home.

[From G. L. Anderson, *Masterpieces in the Orient*. New York: W.W. Norton & Co., 1969, p. 230.]

II. Thoughts

Wang Anshi [A.D. 1021-1086]

Before ever I took up office
I grieved for the common people;
If a year of plenty cannot fill their bellies
What must become of them in flood or drought?
Though no brigands molest them,
How long can they last out?
Above all they dread the officials
Who ruin eight or nine households out of ten,
For when the millet and wheat fail in the fields
Without money for a bribe they cannot appeal for relief,
And those trudging to town to plead with the magistrate
Are whipped away from his gate.
Worst of all is the season when winter turns to spring,
Killing off the old and frail,

For the district head locks up the granaries
And county officials, cracking whips, levy taxes.
The villagers are squeezed dry,
The southern fields stripped of men,
Yet only a mite of the spoils goes to the state
While treacherous scoundrels prosper.
An official blind to this may rest content
And style himself "Father and Mother of the People";
But since I came to help govern this poor district
My heart fails me, shame overwhelms me,
For today I am the one responsible
For all that once appalled me.
Even a sage was hard put to it to manage government fields,*
And my abilities are of the meanest;
Self-reproach spurs me on to do my best,
And I share my worries with my colleagues.

---

*Reference to a post once held by Confucius

[From *Poetry and Prose of the Tang and Song* , Yang Xianyi and Gladys Yang, trans., Beijing: Panda Books, 1984, pp. 221-222.]

WHAT IS CONFUCIANISM?

Perhaps the most important of the many sages who helped to shape the traditional Chinese culture was the teacher Confucius who lived from about 551 to 479 B. C. Like many other great teachers of the ancient world, he did not write down his teachings, but rather left such a task to his devoted followers. The collection of quotations below have come down to us from the writings of his pupils in a collection of works known as the *Classics*.

The Master [said],"Filiality [*hsiao* or filial piety, is absolute love and loyalty to one's parents] is the foundation of virtue and the root of civilization...I will explain to you. Seeing that our body, with hair and skin, is derived from our parents, we should not allow it to be injured in any way. This is the beginning of filiality. We develop our own personality and practice the Way so as to perpetuate our name for future generations and to give glory to our parents. This is the end of filiality. Thus, begun in the service of our parents, continued in the service of the prince, filiality is completed in the building up of our character. The Odes say:

Ever think of your ancestors
Cultivating their virtue."

The Scholars

The connecting link between serving one's father and serving one's mother is love. The connecting link between serving one's father and serving one's prince is reverence. Thus, the mother [brings forth] love, while the prince calls forth reverence. But to the father belong both--love and reverence. Therefore, to serve the prince with filiality is to serve him with loyalty.

Likewise, to serve one's elders reverently paves the way for civic obedience. Loyal and obedient without fail in the service of their superiors, they will preserve their rank and offices. For the rest, they will carry on their family sacrifices. This is the filiality of scholars. The Odes say:

Rise early and retire late,
Not to discredit those [from whom you are born].

The Common People

Following the laws of nature; utilizing the earth to the best advantage according to the various qualities of the soil; restricting one's personal desires and enjoyment in order to support one's parents--this is the filiality of the common people. So it is that, from the Son of Heaven [the Emperor] to the commoners, if filial piety is not pursued from beginning to end, disasters are sure to follow.

The Government and the Sage

The relation between father and son is rooted in nature and develops into the proper relation between prince and ministers. Parents give one life; no bond could be stronger. They watch over their child with utmost care; no love could be greater. Therefore, to love others without first loving one's parents is to act against virtue. To reverence other men without first reverencing one's parents is to act against propriety. If we model right upon such perversity, the people have no true [standard] to follow. In this there is no goodness: it is all evil. Although such a person may gain position, men of learning and virtue will not esteem him.

The practice of a virtuous man is different: his speech is praise-worthy; his actions are enjoyable; his righteousness is respected; his management of affairs is [worthy of imitation]; his deportment is pleasing; his gait is measured. He descends to his people; therefore, they look on him with awe and love; they imitate and seek to resemble him. Thus, he realizes his own virtuous teaching and puts into effect his own directives....

The Practice fo Filiality

The Master [Confucius] said: "In serving his parents a filial son renders utmost respect to them while at home; he supports them with joy; he gives them tender care in sickness; he grieves at their death; he sacrifices to them with solemnity. If he has measured up to these five, then he is truly capable of serving his parents.

He who really loves his parents will not be proud in high station. He will not be insubordinate in an inferior position. Among his equals he will not be [quarrelsome]. To be proud in high station is to be ruined. To be insubordinate in an inferior position is to incur punishment. To be [quarrelsome] among one's equals leads to physical violence. As long as these three evils are not uprooted, a son cannot be called filial even though he feast his parents daily in the three kinds of choice meat."

[From *China Selected Readings* , edited by Hyman Kublin. New York: Houghton, Mifflin, Co., 1972, p. 40-42.]

"It is only by ignoring their protests," said Mencius [a follower of Confucius], " that he can win them over...What the superior approves of, the inferior will end by approving even more than he. The *gentleman's* part is like that of the wind; the smaller man's part is like that of the grass. When the wind passes over it, the grass cannot choose but bend. This matter rests entirely in the prince's hands."

"It is only people of the upper classes," said Mencius, "who can maintain fixed principles of right and wrong even if deprived of a settled livelihood. The common people, if deprived of a settled livelihood, lose all fixed principles, and when this happens they become completely licentious and depraved--there is nothing that they will not do. To allow them to fall into the net of crime, and then proceed to inflict penalities upon them this is trapping them as one traps wild animals. Is it thinkable that one who sets out to rule by Goodness could ever do such a thing as to set a trap for his people?"

"No; an enlightened ruler in regulating the livelihood of his people will make sure that in the first place they are well enough off to look after their parents and able to support wife and child, that in good years they get as much as they can eat at every meal and that in bad years they shall at least be in no danger of starvation. Only when this has been assured does he 'gallop on to goodness,' and the people will have no difficulty in following him."

Ch'en Hsiang, who had abandoned Confucianism, met Mencius. "My new master," he said, "admits that the lord of T'eng is indeed better than most rulers, but says that all the same he is ignorant of the true way. A sovereign, he says, ought to get his food by tilling the soil side by side with his subjects and take his morning and evening meal along with them, while at the same time attending to government. But T'eng has its royal granaries and stores, its treasury and arsenal, which means that the prince lives by imposing upon his subjects and cannot really be called a good ruler." ..."Does Hsu Hsing wear a hat?" asked Mencius. "Yes, he does," said Ch'en Hsiang. "What is it made of?" asked Mencius. "Of plain silk," said Ch'en Hsiang. "Does he weave the silk himself?" asked Mencius. "No," said Ch'en Hsiang, "he gets it by giving grain in exchange." "Why does he not weave it himself?" asked Mencius. "Because," said Ch'en Hsiang, "that would interfere with his farming." "Does he cook in metal pots and earthenware pans, and does he plough with an iron share?" asked Mencius. "He does," replied Ch'en Hsiang. "Does he make them himself?" asked Mencius. "No," said Ch'en Hsiang, "he gets them by giving grain in exchange." "He does not then consider," said Mencius, "that by getting tools and utensils in exchange for grain he is imposing upon the potter and the metal-worker. And it is equally certain that the potter and metal-worker, when they take grain in exchange for tools and utensils, are not imposing upon the farmer."

"After all, why is it that Hsu Hsiang does not do his own potting and metal-work, and instead of making in his own house everything that he needs, goes through the complicated business of bartering with this craftsman and that? Surely he might spare himself all this trouble." "The reason is, " said Ch'en Hsiang, "that if he carried on the business of every kind of craftsman, he would have no time left to till the soil." "Why then should you think," said Mencius, " that someone who is carrying on the government of a kingdom has time also to till the soil? The truth is, that some kinds of business are proper to the great and others to the small. Even supposing each man could unite in himself all the various kinds of skill required in every craft, if he had to make for himself everything that he used, this would merely lead to everyone being completely prostrate with fatigue. True indeed is the saying, 'Some work with their minds others with their bodies. Those who work with their minds rule, while those who work with their bodies are ruled. Those who are ruled produce food; those who rule are fed.' That this is right is universally recognized everywhere under Heaven."

"In times of trouble or when there is famine in the land," said Mencius, "the old and feeble among your people drop by the wayside and are rolled in the nearest ditch, while the able-bodied escape, some this way, and some that, drifting off in their thousands; yet all the while your own granaries are full, your own treasuries well stocked, and none of your officials tell you what is going on. Such is the suffering that the negligence of those above can inflict upon those below." "Master Tseng said, 'Beware, beware! What goes out from you will come back to you.' If now or hereafter the people get a chance to pay back the wrongs that are done to them, do not blame them, my lord. Were you to adopt Government by Goodness, then the people would feel kinship with those above them and lay down their lives for their officers."

Master Yu [a follower of Confucianism] said, "Those who in private life behave well towards their parents and elder brothers, in public life seldom show a disposition to resist the authority of their superiors. And as for such men starting a revolution, no instance of it has ever occurred. It is upon the trunk [the fundamentals] that a gentleman works. When that is firmly set up, The Way grows. And surely proper behaviour towards parents and elder brothers is the trunk of Goodness?"

The Master said, "He who rules by moral force [*te*] is like the pole star, which remains in place while all the lesser stars do homage to it."

The Master said, "Govern the people by regulations, keep order among them by chastisements, and they will flee from you, and lose all self-respect. Govern them by moral force, keep order among them by ritual and they will keep their self-respect and come to you of their own accord."

[From Arthur Waley, *Three Ways of Thought in Ancient China*. London: Allen & Unwin, 1946.]

On Education

The Master said:

"...tell him that I am a person who forgets to eat when he is in pursuit of knowledge, forgets all worries when he is in his enjoyment of it, and is not aware that old age is coming on."

"Sometimes I have passed a whole day without eating and a whole night without sleep, giving myself in thought. But it was of no avail. It is better to learn."

"Learn as though you would never be able to master it; hold it as though you would be in fear of losing it."

"Those who are dull-witted and yet make no effort to learn are the lowest type of men."

[From A. Jeff Tudisco, *Confucianism and Taoism*, Asian Studies Inquiry Program. Field Enterprises, Inc., 1969, p. 37.]

LESSON 6 What is Confucianism?

Suggested use: This lesson is intended to parallel the earlier lessons on Taoism by analyzing Confucianist teachings and by relating Confucianist ideas back to the pictures and poems discussed in the two previous lessons. At the end of the lesson are suggestions for additional enrichment activities. These activities need the minimum of a day of preparation in order to be successful, plus a day for the presentations and follow up class discussion.

Materials needed:

1. Students need to bring the article on Confuciansim and their notes.

2. Newsprint, marker pens, and tape.

Procedure:

1. Have the class form groups of four or five students. Give each group newsprint and pen for recording ideas. Assign a third of the groups to social relations, a third to political relations, and a third to personal development. Then have the groups analyze the article on Confucianism for information on their special topic. They also should look for links to the poetry and art.

2. Groups post their summaries and report out to the class.

3. After groups have reported continue the discussion with the following questions:
   a. What aspects pointed out by the author of the article on Confucianism had you already discovered when the class hypothesized about the paintings?
   b. What aspects of Confucianism had you already discovered when the class hypothesized about the poetry?
   c. What new information did you learn? List.
   d. What elements of Confucianism seem similar to beliefs one can find in our Western tradition?
   e. What elements of Confucianism seem alien to our Western tradition?
   f. Which beliefs of Confucianism would you find easiest/hardest to live by?
   g. Could you find happiness as a Confucianist?
   h. If a nation lived exclusively by Confucianist ideals how do

you think it would develop artistically, socially, and politically?

1. Suggest ways that you might encourage Americans to adopt Confucianist thought.

4. For further discussion and exploration of the Confucianist material consider doing the following acitivities. Assign the project today and allow groups to begin preparation. Depending on how much time is available, students could use additional materials from the library to expand their debate information.

   Activity 1--A debate between a typical American teenager and the Master, Confucius, about the degree of respect a modern kid owes his elders. Assign one group to support the American point of view and another to support Confucius.

   Activity 2--A debate between an American politician and the Master, Confucius, about the role and duties of a good leader. Assign one group to support the American point of view and another to support Confucius.

LESSON 7 Comparing Confucianism and Taoism

Suggested use: This lesson is a summarizing session designed to pull together the two traditional philosophies of Taoism and Confucianism as well as to explore their ramifications. NOTE: If time constraints are very limiting, consider doing only Activity 5 with the entire class.

Procedure:

Divide the class into four groups and assign each one an activity. Give the class the entire period to prepare. Depending on the quality desired, a few additional days for research and practice could be inserted while other aspects of Chinese history are being taught.

1. Activity 1: Create a short skit illustrating a Confucianist society.

2. Activity 2: Create a short skit illustrating a Taoist society.

3. Activity 3: Create a short skit which illustrates a society in which both Taoism and Confucianism co-exist, as was the case in traditional China (even within the same individual!).

4. Activity 4: You live in a country in which, as was the case in traditional China, where Taoism and Confucianism co-existed along with Buddhism. Into this rich mixture of beliefs and attitudes is introduced a radically new time-saving invention (you choose the pre-twentieth century invention. Demonstrate in a skit how this invention would be greeted by people holding the different philosophical beliefs.

5. Activity 5: Divide this quarter of the class into Taoists and Confucianists. Tell the group to brainstorm a series of 'situations' that the students encounter in their everyday lives at home or at school such as television programs, reports of crime, disputes with parents, etc. Have each side concoct a role-playing response to each situation as a traditional Chinese might have had which reflects his philosophical beliefs in the responses portrayed.

6. Writing assignment: Compose a short personal essay on the traditional Chinese philosophy which has the most meaning for you. Tell why you feel as you do. Be prepared to share the composition within the writing group you worked with in the earlier lessons.

PART III SUPPLEMENTAL LESSONS

EXPERIMENTING WITH CHINESE POETRY

Suggested use: This activity could be used as additional enrichment if more work with literature is desired. Before using this material the class might need additional preparation in working with other Chinese poems as well as the problems of translating Chinese into English. A good reference is James J. Y. Liu's *The Art of Chinese Poetry*. Use the homework activity for additional reinforcement; have the students write the finished version at home and begin class with a sharing session similar to the classroom activity below. Posting a selection of student poems on a bulletin board makes more of the work accessible.

Materials needed:

1. Copies of the poem activity worksheet and the sample translation which follows.
2. Newsprint, markers and tape.

Procedure:

1. Review what the students have been taught about the Chinese language, Chinese poetry, and the problems of translating it into English.
2. Hand out the worksheet with the sample poem. Give students time to work on transforming the raw translation into a finished poem.
3. Form groups of three or four students, perhaps the same reading and writing groups used in "Thinking about Traditional Chinese Poetry." Ask the students to read all of the poems in the group.
4. Groups should then select the one poem in the group which the members feel is the best. They should transfer the poem to a sheet of newsprint and post it on the wall. When all of the groups have posted their selections, the entire class should circulate and read them all. Discuss the qualities that they have in common, and how they are different from each other.
5. Distribute the sheet with the published translations and discuss how translations vary; how much is too much poetic license, etc.

EXPERIMENTING WITH CHINESE POETRY: Classwork

PART I: Read the following "raw" translation of the characters used in a poem written by the poet Li Po [A.D. 701-762] about a journey.

LINE 1:	chiao	tz'u	pai	ti	ts'ai	yun	chien
	dawn	bid	white	Emperor	colored	cloud	in midst
	morning	farewell			brilliant		

LINE 2:	ch'ien	li	Chiang	ling	i	jih	huan
	one	*li	Chiang	ling	one	day	return
	thousand						

LINE 3:	liang	an	yuan	sheng	t'i	pu	chu
	both	bank	monkey	noise	cry	no	stop
	two					not	

LINE 4:	ch'ing	chau	i	kuo	wan	ch'ung	shan
	light	boat	already	pass	ten	layer	mountain
					thousand	fold	

* one li equals approximately 1/3 of a mile

Exercise excerpted from conference materials provided by the Schools Program, Center for War/Peace Studies, 1972.

PLEASE TURN THE PAGE FOR PART II

PART II: Using a reasonable amount of poetic license, create a finished poem in English from the words above. You may change the order of the words in a particular line, and add any words and punctuation necessary to make the poem work in English. Avoid deleting any words or ideas, rearranging the lines, or transferring the words to other lines. Devise your own title.

TITLE: ______________________________

LINE 1: ______________________________

____

LINE 2: ______________________________

____

LINE 3: ______________________________

____

LINE 4: ______________________________

____

EXPERIMENTING WITH CHINESE POETRY
Five Translations of Li Po's Poem

1.

Down River into Chiang'Ling

At dawn I bid farewell to the
White Emperor City
Amid dappled clouds.

One thousand li to Chiang-ling
And I return - here in a day!

From both banks of the river comes
The monkeys' din, an endless roar,

As my light boat is carried on
Through ten thousand mountain folds.

[From Irving Y. Lo, "Problems in Translating and in Teaching Chinese poetry." *Literature East & West* VII, 1963, pp. 50-1]

2.

The River Journey from White King City

At dawn I left the walled city of White King,
Towering among the many colored clouds;
And came down stream in a day
One thousand *li* to Chiang-ling.
The scream of monkeys on either bank
Had scarcely ceased echoing in my ear
When my skiff had left behind it
Ten thousand ranges of hills.

[From *Li Po, The Works of Li Po*. Translated by Shigeyoshi Obata. New York: E. P. Dutton, 1922, p. 76.]

3. Quitting Po-ti at Dawn

Po-ti amid its rainbow clouds we quitted with the dawn
A thousand *li* in one day's space to Kiang-ling are borne.
Ere yet the gibbon's howling along the banks was still
All through the cragged Gorge our skiff had fleeted with the
morn.

[From W.J.B. Fletcher, *Gems of Chinese Poetry*. Shanghai: Commercial Press, 1919, p. 26]

4. Through the Yang-tsze Gorges

From the walls of Po-ti hight in the coloured dawn
to Kiang-ling by night-fall is three hundred miles.
Yet monkeys are still calling on both banks behind me
To my boat these ten thousand mountains away.

[From Witter Bynner, *The Jade Mountain, A Chinese Anthology*. From the texts of Kiang Kang-hu, New York: Alfred A. Knopf, 1929, p. 54.]

5. Leaving White Emperor City at Dawn

At dawn amid colored clouds I left White Emperor City;
A thousand miles to Chiang-ling -- I was there in a day.
Chattering monkeys on the cliffs, no end to their bawling.
So the light boat slipped past the ten thousand mountains.

[From Robert Payne, *The White Pony*. New York: John Day, 1947, p. 169.]

Exercise excerpted from conference materials provided by the Schools Program, Center for War/Peace Studies, 1972.

EXPERIMENTING WITH CHINESE POETRY: Homework

PART I: Read the following "raw" translation of the characters which were used by the poet Wang Wei [c. A.D. 701-761 or 698-759] to write a poem about someone named Yuan.

TITLE: send off Yuan Second misson An- hsi

LINE 1: Wei town morning rain wet light dust

LINE 2: guest house green green willow color fresh

LINE 3: persuade you again finish a cup wine

LINE 4: west out Yang Gate no old friend

PART II: Using a reasonable amount of poetic license, create a finished poem in English from the words above. You may change the order of the words in a particular line, and add any words and punctuation necessary to make the poem work in English. Avoid deleting any words or ideas, rearranging the lines, or transferring the words to other lines.

TITLE: ______________________________

LINE 1: ______________________________

____

LINE 2: ______________________________

____

LINE 3: ______________________________

____

LINE 4: ______________________________

____

EXPERIMENTING WITH CHINESE POETRY
Two Translations of Wang Wei's Poem
Homework Follow-up

1. "Seeing Off Yuan Second on a Misson to An-hsi"

The light dust in the town of Wei is wet with morning rain;
Green, green, the willows by the guest house their yearly
freshness regain.
Be sure to finish yet another cup of wine, my friend,
West of the Yang Gate no old acquaintance will you meet again!

[From James J. Y. Liu in *The Art of Chinese Poetry*]

2. "Seeing Yuan the Second Off on a Misson to Anxi"

A morning shower in Weicheng has settled the light dust;
The willows by the hostel are fresh and green;
Come, drink one more cup of wine,
West of the pass you will meet no more old friends.

[[From *Poetry and Prose of the Tang and Song* . Yang Xianyi and Gladys Yang, trans., Beijing: Panda Books, 1984, p. 16]

Suggestions for Enriching the Study of Modern China

Using the humanities to study China in the twentieth century is just as valid and as interesting as it is when studying traditional China. Included in the following pages are some materials helpful in constructing lessons which would expand and enrich the standard social studies approach to modern China. If lessons are crafted using these modern materials after the class has already been exposed to the Taoist and Confucianist classes, then an additional dimension has been added to the program. Students would then have a strong basis not only for comparing the old with the new, but also for exploring whether or not the Chinese Communist Revolution would have been successful if Taoism and Confucianism had not existed. They could look for evidence of Taoist and Confucianist beliefs perhaps still existing in the new society.

Other subjects to consider, though ones not addressed in this collection of lessons and activites, are music, drama, short stories, sculpture, and architecture. Materials are a bit more difficult to acquire, but are well worth the effort to locate and use.

COMPARING CHINESE AND AMERICAN PAINTING

Suggested use: If a another activity with art is deemed useful, use this lesson which encourages students to examine the differences between the two cultures that are readily evident when the mirror of art is held up to them. The article which follows is included as a resource for the teacher to use when preparing for the lesson. The lesson is greatly faciliated by using two slide projectors simultaneously or some other arrangement of materials which will allow the class to view American and Chinese works side by side.

Materials needed:

1. Slides, prints or pictures in books of American artworks; see page two of the following article for a list of artists. If American works are not readily available, substitute European works and retitle the lesson.
2. The slides, prints or pictures in books used in the Taoist and Confucianist lessons.
3. Projector

Procedure:

1. Introduce the lesson by asking students to review what they have been able to learn about traditional Chinese philosophy and beliefs by looking at paintings.
2. Ask them to discuss whether or not they or others outside of our culture could learn anything about Americans from looking at American art. Warhol is a good starting point since many students may have heard of his soup cans, as is Grant Wood's *American Gothic*; another suggestion is the "art" sold in drugstores (poster art to decorate kids' rooms), parking lots (Elvis or bullfights on velvet), and traveling art sales (the Starving Artists sofa-size oils, for example). Have the class brainstorm what they think is reflected in American art about American life, beliefs, values.
3. Show pairs of pictures and encourage students to describe what they see in comparing and contrasting the two traditions. If observations and discussion lag, use points brought up by Francis Hsu in the following article.

4. Writing activity: Write a response log which explains what a person can learn about American beliefs and values by looking at American art.

5. Share the ideas from the writing session orally. Have each reader use the artworks to demonstrate to the class the point being made.

CHINESE AND AMERICAN PAINTING

BY FRANCIS L. K. HSU

If we may hypothesize that the Chinese have situation-centered way of life while that of Westerners in general and Americans in particular is individual-centered, we can test this hypothesis in a common-sensible way -- by examining the specific realities of life with which we are familiar. For this purpose we shall examine Chinese and American (or Western) painting.

There is a popular misconception that creative efforts of the individual may transcend time and place. No anthropologist will agree with this. Indeed, anthropologists have found that among any given people both the form and the content of their art and literature show a high degree of consistency both historically and with reference to the total cultural context. Chinese and Americans are no exception.

Seen in this light, art and literature are much more than the cerebral-emotional products of creative individuals. They are fundamentally what may be described as mirrors of the society to which the creative individual belongs. These mirrors register not only the surface concerns of the people in question, but also their deeper yearnings, which often are not consciously recognized.

There are many technical differences between Chinese and Western painting. Western artists use a wider variety of media, such as oil, crayon, watercolor, pastel, charcoal, casein, and etching. Chinese artists have traditionally limited themselves more to watercolors or brush and ink.

Western artists paint upon a variety of materials -- canvas, cardboard, glossy papers, wood surfaces, walls, metal, and glass. The Chinese have resorted more exclusively to paper and silk. Perspective in Western painting is achieved by shading and by contrast; in Chinese painting, like that of the ancient Greeks, this is done by superimposing one subject on another.

However, there is a far more basic difference that sets them apart from each other: Human subjects are as conspicuous on Western canvases as they are relatively scarce on Chinese papers. Moreover, the conventional paintings that circulate widely in the West and in America seem to deal more with females than males, and they reveal, more than anything else, the mental state of the subject.

Some, like the paintings of Da Vinci and Van Dyck, often express a happy emotion. Others, like those of Van Gogh and Munch, tend to portray a bleaker side of life. In the majority of these paintings, the background

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FRANCIS L. K. HSU, professor of anthropology, Northwestern University, Evanston, Illinois. This article is discussed in more detail in a chapter of Dr. Hsu's book, *Americans and Chinese: Reflections on Two Cultures and Their People*. Copyright c 1953, 1970 by Francis L. K. Hsu. Published by Doubleday & Company, Inc.

is important only insofar as it adds color to the human beings portrayed. This pattern is so strong that even when a still life or a landscape is the subject, such as in Winslow Homer's and Andrew Wyeth's works, the painting -- be it landscape or seascape, grapes or bananas -- contains an emotional quality that the artist instills in inanimate entities.

Even when Chinese artists do portray the human form, they either treat it as a minute dot in a vast landscape or so heavily clothe it that the body is hidden. The facial expression of such figures is nonexistent.

Furthermore, Chinese painters throughout the last two millennia have excelled in depicting tigers, horses, flowers, landscapes, birds, fish, and even insects. But there are few indeed among the Chinese artistic greats who have focused their attention upon human subjects. The drama, the emotional vehemence, and the conflicts of the human heart, which are normal in paintings considered great in the West, are uncommon in Chinese art.

In fact, when we do see human faces in Chinese paintings, their blankness bears a remarkable resemblance to the expressionless figures portrayed in Grant Wood's "Daughters of the American Revolution." However, the absence of expression in the Chinese faces results because the Chinese artist is not concerned with personality, whereas the very blankness of the features in Wood's work is intended by the artist as a satire against the repression of the individuals' desires.

Two disparate life-styles are thus reflected clearly in American and Chinese paintings. In Western art, the focus is on man or woman as an individual. In Chinese art, the important thing is the individual's place in the external scheme of things. In addition, American art often reflects the inner tension of the individual; this concern is practically absent from Chinese art.

Those who are familiar with American developments may insist that the central characteristic of American art is its variety. Superficially, this seems to be true. Even a brief look will enable us to identify many American trends, most of which have their own well-known artists, such as the early portrait tradition (Gilbert Stuart, Thomas Sully, Samuel F. B. Morse, John Singleton Copley), the Hudson River School (Thomas Cole, John Kensett), the trompe l'oeil school of still-life painting (William Harnett), cubism (Stuart Davis, John Marin), expressionism (Marsden Hartley, Hans Hofmann, Willem de Kooning, Wassily Kandinksy), and reactions against emotionalism (pop art, op art, Mark Rothko, Marisol, Andy Warhol, and the like). Different students may classify the artists and their works differently (and agreement in a matter of this sort is difficult), but there is no doubt about the variety.

Another typically American development is the proliferation of new schools or trends, each of which seems to be a reaction to some more established school or trend: the realism of Grant Wood and Andrew Wyeth as reaction to expressionism; the pop and op art of Rothko and Marisol as reaction to emotionalism.

In fact, this tendency to proliferate is so great that charges of "That's not art" and extensive explanations of what makes this or that art are extremely common. In form and substance, Western art in general and American art in particular have undergone enormous changes through time. Between the works of Michelangelo and Jackson Pollock there does indeed seem to be no link.

However, if we examine the basic approach of Western artists, we shall find in it no fundamental change in spite of a common assertion that "modern art...differs radically from any art which has preceded it." The cubists, the expressionists, the dadaists, the pop and op artists concern themselves, as did their Western predecessors, with individual feelings. The difference between them and their predecessors is that, whereas the latter depicted the feelings of their individual subjects, they now tend to express the feelings of the artists themselves.

While human figures or landscapes by Western classicists or romanticists would have some relation to reality, this need not be so in the case of the contemporary artist. Since the modern artist seeks to express only his own feelings, objective arguments are irrelevant. There is no need to justify the validity of a square wheel (or a forest that looks like an empty tool shed). Jackson Pollock's works seem to represent the most extreme American trend of atomization, since they aspire to freedom from all external restraints. It is said that many of his paintings are 22 feet long only because that was the length of his studio wall.

A particular artist is merely expressing his own private feelings and imagery, which need not meet the requirements of objective agreement. The viewer will simply find his own meaning, very much as if he were reacting to an ink-blot test. The only difficulty is that much explanation is often necessary for many works of the newer Western art to be appreciated as art at all. American art, by its greater radiation of trends and "schools," has merely intensified the Western concern for and elaboration of one's individual feelings. Such an intensification and elaboration of the artist's own feelings will inevitably lead to vitality and inventiveness without depth.

Franz Schulze, an art critic, though noting correctly that vitality and inventiveness are "encouraged" in the American society while depth is "not so much discouraged as out of the question," interprets wrongly (it seems to me) why most Western moderns have proceeded onto their present path: "Perhaps because it is now so nearly impossible to find any steady, believable, profound, and clear-cut meaning in the contemporary world and hence impossible to interpret that world in depth, these artists seek to reproduce their only certain and reliable reaction to the world, which is that of undifferentiated sensation extracted from it...."

Had Schulze examined the real lives of diverse peoples outside America and Europe, he might have seen the error in his judgment. The truth is not that the contemporary world is so bereft of "steady, believable, profound, or clear-cut meaning," but that the intensification of each individual's feelings can only lead to his increasing isolation and lack of commitment to anything. Such individuals will inevitably find *their* world bereft of "steady, believable, profound, and clear-cut meaning."

Chinese art has undergone little change in historical times even after contact with the West, either in form and substance or in approach. Historically, the Northern School concentrated on exact details while the Southern School used broadly expressionistic brush strokes. There were, of course, individual masters who differed in some minor ways from the others, but there were no innovations by some artists which were repudiated by other artists (much less which met with a kind of furor even remotely resembling that reported in the West). The similarity between Chinese masterpieces of the ninth century and those of today is so evident that they present no problem of understanding -- in sharp contrast to the development of Western art.

The Western method of painting came to China with the introduction of Western schools, noticeably as early as the turn of the present century. Those who paint with that method use cardboard, canvas, Western watercolors, crayons, and oils. But for those who paint in the Chinese style, the traditional media, such as Chinese ink, color, paper, shell, and woodcut, remain prominent.

A sort of marriage between the two art traditions was effected when a few Chinese-style painters introduced Western-style perspective and a greater degree of expressiveness than their predecessors. In the main, a majority of Chinese painters stuck to their tradition, and the much smaller group of Western-style painters were assiduous disciples, at a distance, of Western Classical and Romantic masters.

Since 1949, the political imprint has been heavy on artistic as well as other activities of mainland China. However, it is the *purpose* for which art is created that has changed, not its structure, content, or general approach. The traditional animals, flowers, and scenery are still common, but humans -- mostly in nontraditional situations -- now figure much more prominently than before.

We now see "Eighth Route Army Soldiers Being Welcomed by Civilians," "The Iron and Steel Plant at Paotow," "Sheep and Shepherd on the Slopes of the Ningsha Hui Autonomous Region," papercut figures of "Brother and Sister Planting Trees," as well as shell pictures of "Heavenly Angel Spreading Flowers" and a "Crane Standing Beside Pine Trees." (Both of the latter are traditional subjects.) Art is now used to propagandize for social and economic development under the guidance of an all-powerful state instead of being an object of mere enjoyment to the artist or consumer.

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MODERN CHINESE POETRY

I. The Confession

Wen I-to [1898-1946]

It's no joke at all, I'm not that sort of poet.
Though I adore the sheen of white quartz,
Though I love green pines, vast seas, the glimmer of
sunset on a crow's back.
The dusky sky interwoven with the wings of bats,
Though I adore heroes and high mountains,
The flags of nations waving in the wind,
All colors from saffron to the heavy bronze of
chrysanthemums,
Remember my food is a pot of old tea.

You should be afraid: there is another person in me:
His imagination is a gnat's and he crawls through muck.

[From Adventures in World Literature, James Applegate, et. al. eds. New York: Harcourt Brace Jovanovich, Inc., 1970.]

II. The Iron Ox [A Tractor]

The commune has a giant iron ox,
It eats no grass but loves to drink oil;
Its tail drags a "big, big comb,"
To comb the fields smooth and green.

The commune has a giant iron ox,
It still roars after the sun has set;
Ask if it is tired,
All it does is roar.

[From Bonnie R. Crown, *Social Education* , Vol. 37, No. 1, Jan. 1973, p. 19. Translated by Julia C. Lin, from *Modern Chinese Poetry: an Introduction,* Seattle: University of Washington Press, 1972, p. 245.]

III. Song of the Textile Workers

Han Yi-ping

While the outskirts of the town are still veiled in thin morning mist
A crowd of girls appears in the woods on their way to work;
They sweep into the mill like a flock of orioles,
And the mill is filled with spring.

Here spring sows seeds of a marvelous kind,
Rich seeds scattered over the spindles;
The spindles seem like a breeze whirling over a silver band,
As the cotton yarn becomes a thousand tiny springs.

Faster, faster, weave a piece a million yards long!
The dyers make a myriad flowers bloom over the cloth;
The lovely flowered cloth becomes clothing,
Adorning the girls like angels.

The cloth carriers push the cloth cart by them,
And they call it a cartload of spring;
"People say that spring comes first in the south,
But they don't know that spring is always in our mill!"

[From Bonnie R. Crown, *Social Education*, Vol. 37, No. 1, Jan. 1973, p. 18. Translated by Daniel Bryant.]

IV. The East is Red

[Lyrics by Li Yu-yuan to a northern Shensi folk song]

Red is the East, rises the sun.
China has brought forth a Mao Tse-tung.
For the people's happiness he works, *hu erh hai ya,*
He's the people's liberator.

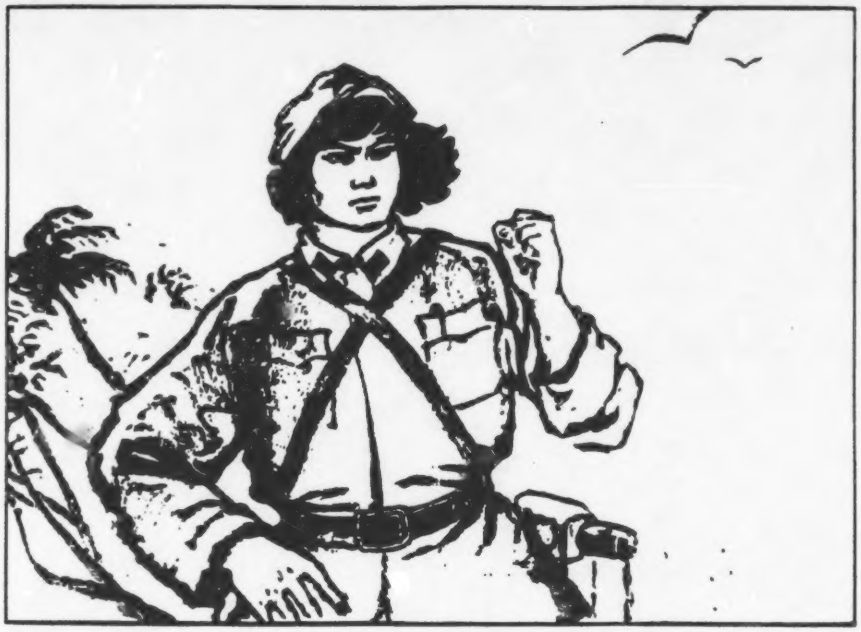
Chairman Mao loves the people.
Chairman Mao, he is our guide.
To build a new China, *hu erh hai ya,*
He leads us, leads us forward.

Communist Party is like the sun,
Bringing light wherever it shines.
Where there's the Communist Party, *hu erh hai ya,*
There the people win liberation.

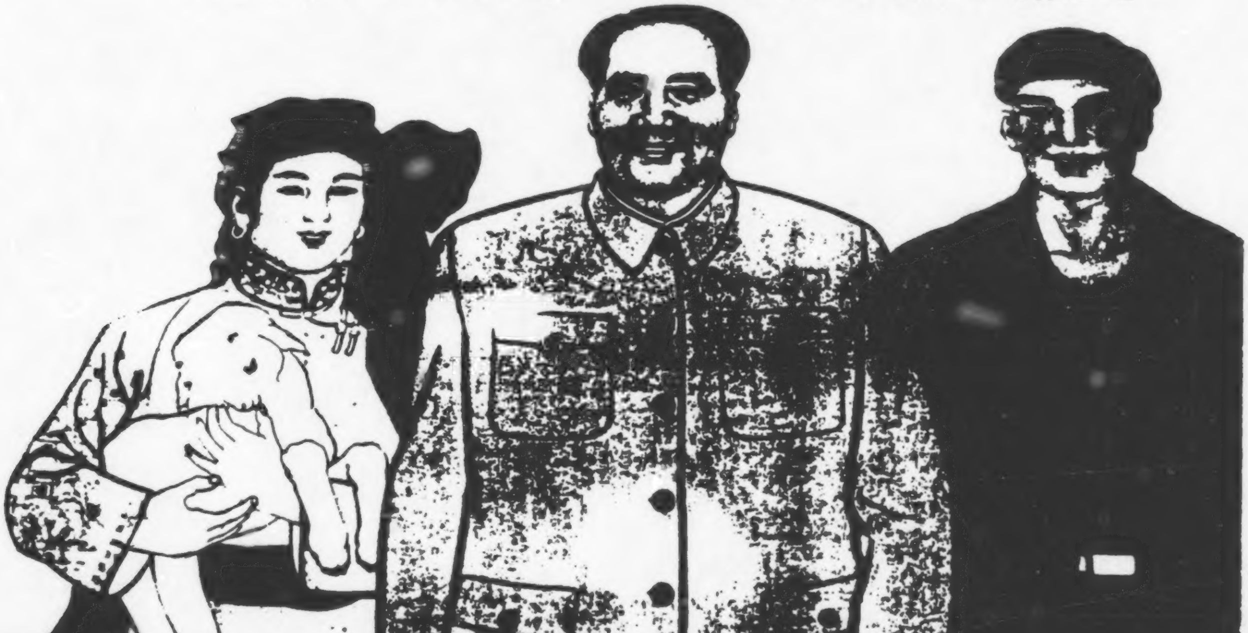
[From Bonnie R. Crown, *Social Education*, Vol. 37, No. 1, Jan. 1973, p. 37.]

Two Samples of Modern Chinese Art

I. *Red Women's Detachment* , Li Tzu-shun, Illustrator
[From Bonnie R. Crown, *Social Education* , Vol. 37, No. 1, Jan. 1973, p. 27.]



II. *Mao Tse-tung and his "Family"* [anon.]
[From "China Tradition and Change," *Art and Man,* Vol. 3, No. 3, Dec. 1972, pp. 6-7.]



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A SUMMER IN CHINA: SOME REFLECTIONS & OBSERVATIONS

By: Dr. Ceferina Gayo Hess
Associate Professor of Political Science
Lander College
Greenwood, South Carolina 29649

The year 1988, China's Year of the Dragon and Year of International Travel, is certainly the luckiest and most momentous for me. It was what I call "a trip of a lifetime." I greeted my Lander political science classes last semester fresh from a two-month stay in Asia, five weeks of which were spent in China and the remaining weeks spent in Hongkong, Macau, and the Philippines, my native home. At Lander, I had been teaching a course on China for a number of years based solely on knowledge gained from books and from my husband David who has studied China for 20 years. What I have seen in China was far different from what I had imagined.

I was one of 12 college teachers selected from hundreds of applicants across the country to participate in the Fulbright-Hays Seminars Abroad Program sponsored by the U.S. Department of Education in cooperation with the China State Education Commission in Beijing. For the first time in 8 years since the inception of the program in 1980, my group was joined by 13 high school teachers and curriculum administrators from across the country.

The seminar started in a Catholic nunnery called Mercy Center in Burlingame, California where the group, directed by leader-escort Professor Stanley Rosen of the University of Southern California, was exposed to a week's orientation on all aspects of travel, food, toasts, fashion, group cohesion, medication, etc. Dr. Rita Smith, former Time Teacher of the Year, came to lay out guidelines for our specific research or curriculum projects and professors from Stanford

University with expertise on China came to lecture on various topics related to China's history and Four Modernizations--industry, scienc and technology, agriculture, and defense.

Arriving in Beijing on July 1, 1988, the 25 educators, accompanied by three Chinese guides and translators, visited several cities, including the capital Beijing (Peking), Xian, Kunming, Hangzhou, Dai, and Shanghai. Three remained behind to spend more time on their research projects.

The seminar continued at Beijing Normal University where our group heard lectures from and took part in discussions with Chinese professors in the morning and sometimes early in the afternoon, while touring nearby schools, nurseries, townships, hospitals, industries, and government offices the rest of the day. The lectures ranged from an array of subjects: Chinese history, politics, geography, folklore, traditional music and dances, gardens, art, nationalities, education, religion, economic reforms, family and marriage. The classes were administered by the Ministry of Education for the Chinese Government. Thus, many lectures occurred at the Beijing and Xian State Education Commissions, Xianxi Institute, Yunnan Normal University, East China Normal University, and Shanghai University. Practically all of these schools have a strong commitment to teaching and toward producing good teachers. We also had interactions with top students, both graduate and undergraduate.

The highlights of the study tour focused on China's old civilization dating back some 6,000 years ago. Among the fascinating historic landmarks were the Great Wall (221-206 B.C.) which took two hours for her to climb just a portion of it; the Ming Tombs excavated in 1957 where 13 Chinese emperors were buried and required the sweat and labor of 800 million workers for six years and costing China two years of its total revenue in silver; The Forbidden City which contains the fabulous palace of the emperors and their families; the Terra Cotta Army of 8,000 with all its splendor and reputed to be the "8th wonder of the world;" the Summer Palace; Temple of Heaven; the Lama Temple with the biggest and tallest wooden Buddha; Mao's Mausoleum; plus the many pagodas, parks, ponds, and gardens. The valuable relics and ruins of the Banpo Village in Xian bear witness to the wisdom and talent of the working people of China thousands of years ago. Also the Stone Forest of Yunnan and the Forest of Steles in Xian were awesome sights to behold. Complementing these visits were the Acrobatic Show in Beijing, the Operas in Beijing, Xian, and Shanghai, and the performances on traditional songs and dances as well as modern ones. We felt somewhat embarrassed getting the front seats, eating the best food, and staying in the best hotels, all paid for by the Chinese Government. This past summer, the Fulbrighters were provided with free laundry. Nevertheless, not everything was free. For a clean bathroom complete with toilet paper, you had to pay one cent; for admission to a park, two cents, and to a disco either 35 cents or 85 cents. It took a trip to China for me to be able to dance 3 times in a disco. Since work shifts are such that there are always people not working every day, discoes are open every night. Or one can listen to American tunes of the 1930s and 1940s at the Peace Hotel in Shanghai for $1.50, or even take an evening stroll on the Bund. There are varied forms of entertainment. There are flea markets to go to and one can have a watermelon anywhere since they are sold everywhere. Avoid the Western hotels though. You will have to pay $1.25 for a good cup of coffee without refill and 75 cents for a bottle of distilled water.

China's economic growth is quite slow. The political turmoil of the Cultural Revolution (1966-1976) still has its ill effects. However, it is starting to wake up as a "sleeping giant." Under the guidance of Chinese leader Zhao Ziyang, it is trying hard to curb population growth, rocketing inflation, and the so-called overheated economy. Measures to limit the scale of capital construction are needed to control the speed of economic development where the price reform should keep pace with enterprise reform. Although China now allows the existence of a private sector of the economy, predominantly state-run enterprises will not be turned into private ones. In Hunan Province, another form of incentive is provided. If you have a bank deposit of $1,747 or more in five years, you are given a free color TV as bonus. Still in place is the capitalist-style incentive to induce peasants to grow more and help feed China's people. Interestingly enough, China is now more open to Western trade, technology, and tourism. While there, I saw many Americans (1/5 of the tourist trade), Canadians, Dutch, Swedes, Japanese, as well as Chinese from Taiwan and Hong Kong. Even a Chinese from Manila (Philippines) who was my seatmate on the plane has a computer company in Beijing. Many foreigners now choose China for their vacation. A foreigner is very safe in China. You can walk or bike in the middle of the night or in the wee hours of the morning and nobody will bother you. The government imposes very harsh penalties. In the recent past, those maltreating foreigne were readily executed. At the time we were in Beijing, a Chinese who stole 79 bicycles was put to death.

What fascinated me the most were the people--multitudes of people everywhere in gloomy or not too colorful outfits especially in cities. With your silhouette made by a Chinese artist on the street, a throng of forty to fifty people congregate around you in two minutes. The same happened when I saw a bicycle collision with the parties involved having a heated argument. Everywhere you can see 90% of China's population of more than one billion in bicycles. You even see some reading magazines while biking. The crunch is felt primarily in the urban areas where the dense crowds fill the city streets, buses, and walkways. Beijing, the cultural and political center, alone has 8 million people and Shanghai, the industrial center, has 12 million. Everywhere you can spot people, old and young alike, individually or in groups, doing taiji, a form of aerobic exercise. Because of the preference for male offsprings, very noticeable is the predominance of male children. This year 90% of Grade I pupils are boys. In the kindergarten schools you can meet the most talented 4-year olds playing the keyboard, violin, piano, and accordion. You can see the young boys in the Reformatory School execute beautiful dances with their own choreography. It is also fascinating to see students studying until 11:00 o'clock in the evening every day since the library closes at 9:30 p.m. It's impossible to study in their dormitories. Undergraduates share a small room with 7 others and graduate students share the same with 4 others. They study hard despite the paucity of books and reading materials. They are even well informed about American politics. A vast majority of those I polled knew the names of the 1988 U.S. presidential candidates. Likewise, teachers work very hard even if the highest take-home pay is only $80 a month. Of the 10 English teachers I polled on a similar survey, only one did not know Dukakis and Bush. Not bad at all!

In the countryside, you will encounter the most colorful and attractive people in Yunnan Province where 1/3 of the population are minorities. They are among the peasants manicuring the green fields in the mountain plateaus. The Bai people of the ancient city of Dali which we reached after 12 hours of a grueling bus ride through the old Burma road of World War II are always dressed in their native costumes and they eagerly sell you their multi-colored crafts from dresses to jewelry. Dali, indeed, provided us with an exposure to rural China where 80% of the people live. The minorities, because of their dwindling number, are still allowed to have more than one child. In Kunming, you can find them outside the hotel entrance and there you can also avail yourself of the best and most inexpensive "public body massage" for $2.60 performed by blind and trained masseurs. On the trip back to Kunming from Dali, one can admire the beautiful rolling hills planted with wheat, grains, corn, tobacco, and soybeans which still reflect the Chinese tradition of hard labor. There is still a tremendous amount of physical labor taking place. You still see people carrying very heavy objects on their back or by cart or oxen. Tractors have been converted into passenger vehicles, not for plowing the fields as they should be.

Looking back, there are just a thousand things to reflect upon which makes any trip to China very memorable--the boat rides as well as the taxi and train rides; the flower and rock gardens; the beautiful jades, carpets, and silk brocades; the frog legs and Peking duck in our menus; and "The Little House on the Prairie" on TV in Chinese.

The China experience, how brief it may have been, will be something I will always remember. It was a very rewarding and enriching experience. The Chinese people and our hosts were all warm, receptive of American ideas, and very accommodating. Many times I was mistaken for a Chinese. Hence, our escort-leader Dr. Rosen always made it a point to inform the lecturers and translators that I am originally from the Philippines. Each member of the delegation was given a Chinese adopted name in paper (mine was He Soufan, meaning "water bearer fragrance" taken from my zodiac sign Aquarius) but we were introduced by our real names including the discipline and the state we represented. Two others from South Carolina who participated in this program before were Linda Friddle (1984) and Terry Dozier (1985). The latter is now teaching English in Singapore.

Finally, it was truly a summer of understanding and spreading of goodwill for both the United States and China. In return, I am committed to freely spread information about China and its people and culture and share with any person or organization China's rich heritage. Those interested in knowing more about this vast and exotic country through lectures, slides or workshops, please feel free to contact me through the Department of History & Political Science, Lander College, Greenwood, South Carolina 29649 (Tel. 803-229-8369 or 803-223-0300).

* * * *

CHINA (I)

ADMINISTERING AGENCY:

The seminar will be administered for this Department by the National Committee on United States-China Relations, Inc., New York City in cooperation with the China State Education Commission, Beijing.

TITLE OF THE SEMINAR: CONTEMPORARY CHINA

DATES: June - August, 1987 (6 weeks)

ELIGIBILITY:

Undergraduate faculty members primarily from liberal arts colleges, universities and community colleges whose professional activities include the teaching of undergraduate introductory courses in either the social sciences or the humanities, and whose institutions have introduced or plan to introduce East Asian studies or Chinese studies in their programs.

PROGRAM CONTENTS:

There will be a pre-departure orientation on the West Coast.

The study program in China will consist of the academic phase and travel phases. Usually the site visits will follow the discussions/lectures on the related topics.

The academic phase will include seminar sessions on origins of Chinese civilization, philosophy, history and sociology, with emphasis on current reforms now being undertaken in China. There will be visits to major higher education institutions and meetings with faculty members and scholars to meet specific needs of the participants for their research projects.

The group will travel to major parts of China and its interesting historical points. Field trips will be made to villages, rural areas, regions of minorities and to various community agencies for diversified sources of Chinese traditions. Cultural events and demonstrations of Chinese folk arts will also be provided.

TERMS OF AWARDS:

Tuition and fees, room and board, round-trip economy airfare from the airport nearest the awardee's home and program-related travel within China. Participants will be responsible for the expense of room and board for the pre-departure orientation.

ESTIMATED NUMBER OF POSITIONS: 12

NATIONAL COMMITTEE ON UNITED STATES-CHINA RELATIONS, INC.
777 United Nations Plaza, New York, New York 10017-3521 (212) 922 1385 Telex 4972799 NCUSC

Summer Seminar on Chinese History and Culture 1988

Ms. Marcella Beck
5494 Hall Street S.E.
Grand Rapids, MI 49506
(616) 949-3996 (h)
(616) 676-8900 (o)

Ms. Ruth Brent
100 West Briarwood
Columbia, MO 65203
(314) 445-4554 (h)
(314) 882-6035 (o)

Mr. Gregory Caressi
P.O. Box 1635
Kayenta, AZ 86033
(602) 697-8168 (h)
(602) 697-3251 (o)

~~Ms. Rosemary Cunningham~~
~~2541 McKinnon Drive~~
~~Decatur, GA 30030~~
~~(404) 373-1725 (h)~~
~~(404) 371-6208 (o)~~

Ms. Carolyn Gecan
1214 N. Columbus Street
Arlington, VA 22205
(703) 524-2434 (h)
(703) 356-1960 (o)

Ms. Karen Harrison
1208 N. Brand Blvd., Apt. 5
Glendale, CA 91202
(818) 244-6061 (h)
(818) 242-6843 (o)

Mr. Mark Hein
P.O. Box 257
Inchelium, WA 99138
(206) 365-3844 (o)

Ms. Ceferina Hess
320 Lawson Street
Greenwood, SC 29646
(803) 223-0300 (h)
(803) 229-8369 (o)

Mr. William Hoyt
206 East 11th Street
Rome, GA 30161
(404) 234-4353 (h)
(404) 232-5374, ext. 2332 (o)

Mr. Thomas Inge
615 Third Street, N.E., Apt. 6
Washington, D.C. 20002
(202) 546-7086 (h)
(804) 798-8372 (o)

Mr. Stephen Lende
11 Tennessee, #109
Redlands, CA 92373
(714) 792-5051 (h)
(714) 793-7561 (o)

Mr. Larry Link
605 140th Place, S.W.
Lynnwood, WA 98037
(206) 745-1493 (h)
(206) 670-7776 (o)

Mr. Neal Long
560 South Ridgewood
DeLand, FL 32720
(904) 734-9443 (h)
(206) 734-4121, ext. 359 (o)

Ms. Carol Mackey
200 East 38th Street
Vancouver, WA 98663
(206) 694-4488 (h)
(206) 253-2582 (o)

Ms. Maureen Nemecek
4812 Country Club Court
Stillwater, OK 74074
(405) 743-3243 (h)
(405) 624-6354 (o)

Mr. Douglas Petersen
P.O. Box 517
Ashland, MT 59003
(406) 784-2124 (h)
(406) 784-2347 (o)

Ms. Sandra Riggins
Berlin American High School
APO, NY 09742
(030) 813-8796 (h)
(030) 819-6391 (o)

Ms. Barbara Sable
Villa Sacred Heart
Danville, PA 17821
(717) 275-1505 (h/o)

Ms. Patricia Soraghan
714 Elm Tree Lane
St. Louis, MO 63122
(314) 821-4011 (h)
(314) 966-5700 (o)

Mr. Allan Sparks
R.R. #1, Box 522A
Kula, HI 96790
(808) 878-6083 (h)
(808) 242-1222 (o)

Mr. Richard Thompson
41 Port Republic Road
Harrisonburg, VA 22801
(703) 433-9726 (h)
(703) 568-6983 (o)

Mr. Nallamotu Vasantkumar
210 Charles Avenue
Selinsgrove, PA 17870
(717) 374-3686 (h)
(717) 372-4259 (o)

Ms. Faith Vautour
192 Union Street
Rockport, ME 04856
(207) 236-4294 (h)
(207) 236-4361 (o)

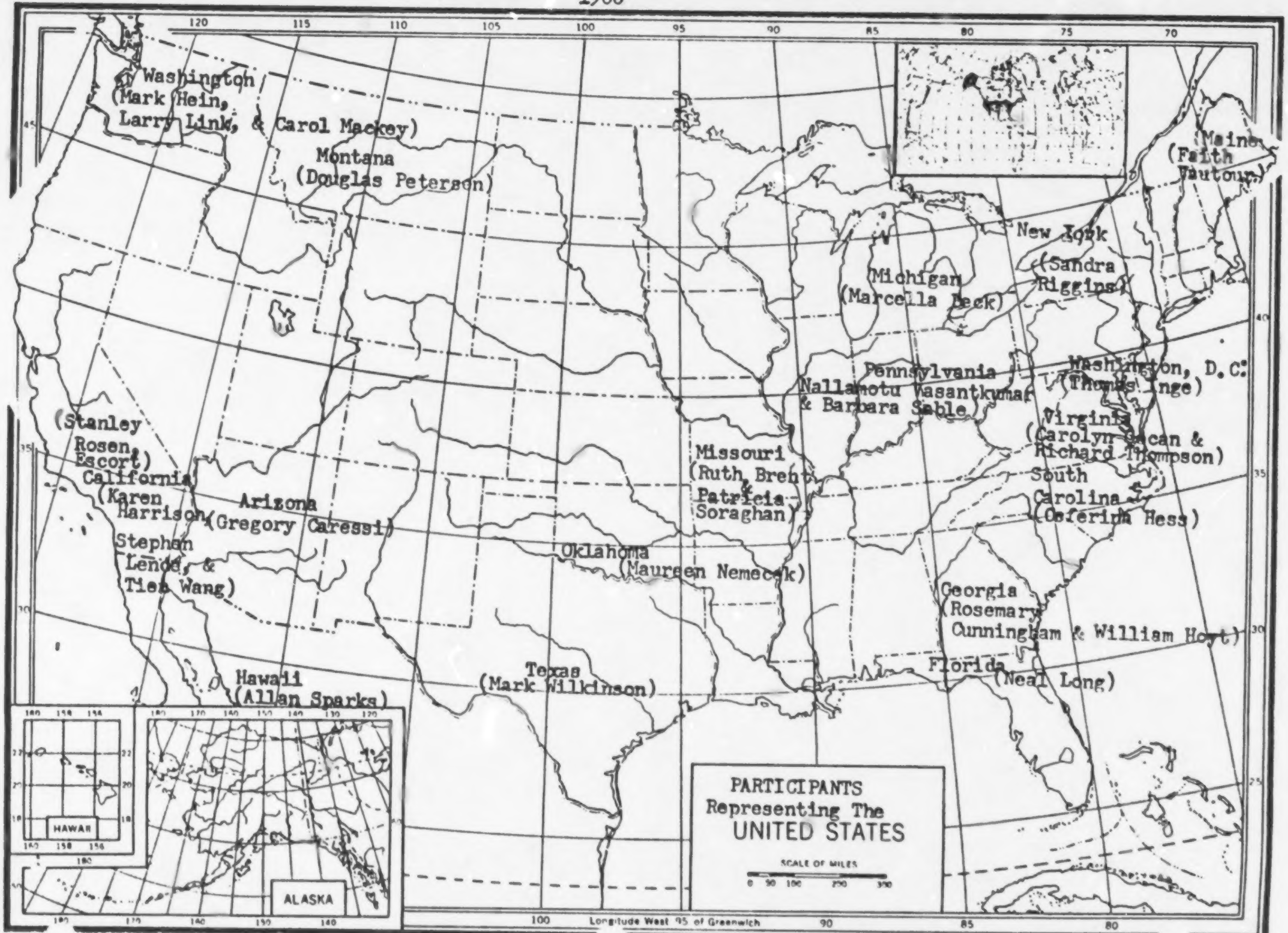
Ms. Tien Wang
293 Joost Avenue
San Francisco, CA 94131
(415) 333-7899 (h)
(415) 239-3634 (o)

Mr. Mark Wilkinson
2610 Bennett Avenue
Sherman, TX 75090
(214) 892-4355 (h)
(214) 892-9101 (o)

SCHOLAR-ESCORT

Mr. Stanley Rosen
Associate Professor of Political Science
University of Southern California
Los Angeles, California 90007-0952

Fulbright-Hays Travel Seminar for
1988



Pol. Sc. 200 (Dr. Hess)

SAMPLE ITINERARY FROM 1986 PROGRAM--YOUR PROGRAM WILL BE DIFFERENT!!

(1988 Program will include the major cities of Beijing, Shanghai, Xian, Kunming, Hangzhou, and Suzhou.)

SUMMER SEMINAR ON CHINESE HISTORY AND CULTURE
June 19 - July 22, 1986

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDA
Burlingame, California (June 26-30th)	Burlingame, California →	Burlingame, California →	Tokyo, Japan	19 July 5 Tokyo, Japan ARRIVE BEIJING	20 BEIJING Origins of Chinese Civilization Museum of Chinese History Mao's Mausoleum	BEIJING Make bus avai Sightseeing a directed
22 BEIJING Church Temple of Heaven free	23 BEIJING Chinese Philosophy ("Religion") Capital Library Yunghe Gong Baiyun Quan	24 BEIJING Palace Museum free	25 BEIJING Beijing Urban Planning Bureau high rise housing courtyard style house	26 BEIJING School Visit Lunch hosted by delegation Education System (Lin Bing)	27 BEIJING School visit Education Reform (Yu Fuzeng).	BEIJING Great Wall Ming Tombs
29 BEIJING Curriculum Meeting free	30 BEIJING Great Wall Ming Tombs	1 BEIJING Minority Institute Lunch in Moslem Restaurant Niu Jie Mosque	2 BEIJING free 14:25 depart Beijing 19:10 arrive Xian	3 XI'AN History of Xian (Han Ji) Provincial Museum Tour of City	4 XI'AN Qin Shi Huang tomb Huaqing Bampo Village	XI'AN Rural area Qianling
6 XI'AN free Xian-Nanjing 14:55 - 18:30	7 NANJING Nanjing University Tour of City Evening Walk across Yangtze River Bridge	8 NANJING Nanjing's Revolutionary History Taiping Museum Old Town Sun Yat sen Memorial Chiang Kaishek's hdq.	9 NANJING Contemporary China (PRC) (Li Songlin) Industrial visit	10 NANJING Agriculture Visit	11 Independent Travel	Independent Travel
13 Independent Travel	14 Train to Shanghai 8:15 - 12:00 noon express train Welcome	15 SHANGHAI Chinese Painting & Calligraphy Art Museum	16 SHANGHAI Shanghai Drama Institute	17 SHANGHAI Reform School Jail	18 SHANGHAI Suzhou Garden Architecture	19 SHANGHAI Children's Palace Neighborhood Committeee Workers Cultural Palace
20 SHANGHAI arbor Tour Bund	21 Shanghai Acupuncture & Traditional Medicine Hospital free	22 Depart China for Hong Kong → Aug. 1	Hongkong → Aug. 2	Hongkong → Aug. 3	→ Aug. 4	Last stop-over: The Philippines. Aug. 4-15

Aug. 16-19 ([illegible]

LANDER COLLEGE

FACULTY NOTES
1987-88

NO. 18

April 27, 1988

FACULTY ACTIVITIES cont'd

DR. CEFERINA G. HESS has received a second China award. She was selected as one of the twelve university faculty from hundreds of applicants across the country to participate in the Fulbright-Hays Seminars Abroad Program sponsored by the U. S. Department of Education in cooperation with the China State Education Commission in Beijing. The seminar will consist of sessions and discussions on Chinese civilization, philosophy, history and sociology, with an emphasis on contemporary issues and on current reforms now being undertaken in China. There will be visits to educational institutions and meetings with Chinese faculty members and scholars to meet specific needs of the participant's research interest. In addition, there will be travel to such major cities as Beijing, Shanghai, Xian, Kunming, Hangzhou, and Suzhou as well as visits to many historical and cultural sites. The program is scheduled to take place from June 26 to July 31, including a four-day predeparture briefing at Mercy Center in Burlingame, California. Dr. Hess has decided to accept this national award; hence, the SCCIS-sponsored award she received earlier will now go to an alternate from the University of South Carolina-Coastal Carolina.

ANNUAL REPORT--GRADUATE PROGRAMS COMMITTEE

The Graduate Programs Committee met regularly during the 1987-88 academic year.

The Committee approved three graduate courses submitted from divisions of the College. These were:

1) HPER 541. Motor Development of the Elementary Child. Approved for recertification credit only.

2) EDUC 590. The Reading-Writing Connection. Approved for the Greenwood Area Staff Development Network.

3) EDUC 552. Supervision of Instruction. Approved for May, 1988 only.

The Committee expressed its concern to President Larry A. Jackson and Dr. Michael L. Rowland, Acting Vice President for Academic Affairs, over the Clemson-Lander College agreement under which Clemson may offer graduate courses on the Lander College campus. The Committee asked that the agreement be reviewed in order to insure the integrity and quality of programs associated with Lander College.

Submitted by: Marvin L. Cann
Chair

CEFERINA HESS
HISTORY/POLITICAL
SCIENCE DIVISION

The Index-Journal, Greenwood, S.C., Sun., May 29, 1988—5B

Lander faculty members combine travel, study

Dr. Ceferina G. Hess, Lander College associate professor of political science, has been selected as one of 12 people in the nation to spend a month this summer studying China as part of the Fulbright-Hays Seminars Abroad Program sponsored by the U.S. Department of Education in cooperation with the China State Education Commission in Beijing.

Hess is just one of several Lander faculty who will be on the road for education.

Dr. Marvin Cann, chairman of the division of history and political science, is touring France this month. Dr. Joel Cleland, associate professor of history, is on a study tour of Mexico and Guatamala and will participate in a faculty seminar at the University of the Americas in Mexico in July. And Dr. Kenneth Mufuka, history professor, has been chosen for a National Endowment for the Humanities Seminar on Trans Atlantic Cultures in Chicago in June.

Hess will be in China for the month of July. Her seminar includes sessions and discussions of Chinese civilization, philosophy, history and sociology, with an emphasis on contemporary issues and current reforms.

She will visit educational institutions and travel to cities such as Beijing, Shanghai, Xian and Suzhou.

HONORS ADVISORY COMMITTEE

The Honors Advisory Committee hopes that more faculty will participate in the Trustees' Honors Program. You do not need to be your divisional representative in order to come to committee meetings or to attend various events with the honors students. The committee is particularly interested in your views on how the Chief Mentor for each class should be chosen. We seek volunteers. Currently the committee uses participation and desire as its criteria. The job of the Chief Mentor is time consuming but culminates in accompanying the honors students on their trip to Plymouth. Any ideas you have for the honors program will be appreciated. Pass them to your divisional representative.

TICKETS FOR LANDER-GREENWOOD CONCERT, DECEMBER 8

Single tickets for Lander-Greenwood Concert #2, The New York Vocal Arts Ensemble on December 8, are now being distributed. Post-holiday boxoffice times are Monday and Tuesday, December 5-6, from 10 a.m. until Noon. Tickets are also available from Ann Herd, Room 256 Cultural Center, phone #8326, during normal office hours.

S. C. CONSORTIUM FOR INTERNATIONAL STUDIES MINI-GRANTS

The South Carolina Consortium for International Studies announces the availability of mini-grants for the purpose of international studies. The Consortium is also inviting proposals and ideas to organize group study projects for Latin America, Egypt, or Europe. Members of the faculty interested in either the mini-grants or the group study projects should contact Samrendra Singh, Executive Director of the S. C. Consortium for International Studies at 8224.

FACULTY ACTIVITIES

PROFESSORS DALE SHAFFER AND SHERMAN PROSSER served as consultants for the Abbeville County Human Services Administrators Council to determine the feasibility of computerization of their services.

DR. JOANN BOYD served on the state NASDTEC evaluation team which evaluated the teacher education program at Voorhees College on October 16-19.

DR. CEFERINA G. HESS gave a presentation on China as guest lecturer to the Lander Evening Women's Club which met on Thursday, November 10. At the same meeting, Mr. Jian Hong Chen, President of Gansu University of Technology, Lanzhow, China served as a consultant and answered many questions from the Club members.

FACULTY ACTIVITIES cont'd

DR. ROBERT K. PHILLIPS recently attended an evaluation session of the statewide LTAI Advisory Committee. In 1987 this committee edited the S.C. LTAI grant proposal which was funded last spring by NEH. The committee now oversees the state LTAI program.

DR. LARRY E. VEREEN attended the November 14 meeting of the Western Carolinas Section of the American Chemical Society at UNC-Asheville to hear Dr. Maynard A. Amerine (University of California at Davis) lecture on "Winemaking in America," a topic in part related to Microbiology.

DR. DENNIS DULNIAK attended the annual conference of the Carolina Association of Collegiate Registrars and Admissions Officers. He moderated a session on "Legal Issues Facing Higher Education" and was appointed as the South Carolina at-large delegate for 1988-89 Executive Committee.

DR. CEFERINA HESS attended the recent annual meeting of the South Carolina Consortium for International Studies held at Columbia College. A special meeting was also conducted for all Summer 1988 China Seminar returnees.

DR. LARRY VEREEN spoke to the student body at Wright Middle School (Abbeville) October 26 on "Science Fairs--Why and How to Do Them."

DRS. SHEILA MARINO and JOSEPH MURPHY presented at the Thirteenth Southeastern Regional International Reading Association Conference held November 9-11 in Charleston. Topic of their presentation: "The Use of an Effective Volunteer Program to Enhance a Child's Love for Reading." Dr. Marino also served on the Hospitality Committee for the conference.

PROFESSORS TOM COLEMAN AND LARRY JOE COOK presented clinics for the teacher in-service workshop held on campus on November 7.

DR. JOANN BOYD served on the PKE assessment panel which was charged with the responsibility of evaluating the South Carolina PKE scores in order to set a passing score for persons seeking teacher certification in the state of South Carolina.

PROFESSOR DALE SHAFFER participated in a panel discussion titled You Can Talk That Talk But Can You Walk That Walk? at the Third Annual Conference of the South Carolina Council for Computers in Education on November 11.

This fall, three Lander professors, upon request, have given presentations for the statewide program Let's Talk About It (LTAI).

> **DR. MARVIN CANN** critiqued James McPherson's history text, Ordeal by Fire: a Study of the Civil War, for the Anderson County Library.

NEXUS cont'd

> *"We assume that it makes no difference how one relays the materials, because it is the students' obligation to learn."*

And that isn't all Rollins holds us accountable for. He further maintains that we, the teaching professoriate, make certain assumptions that also contribute to what he labels "the eclipse of our teaching":

"We have assumed that we deal with a fixed body of knowledge. The fact is that no body of knowledge is either fixed or sufficient, if it ever was. All we can hope to do is to give students a start and, much more important, to educate them to be the kind of self-starting learners who will be able to face problems and deal with data that you and I cannot even begin to imagine.

"We assume that teaching is simply relaying information. For the most part, this could be done more efficiently in print or on video.

"We assume that it makes no difference how one relays the materials, because it is the students' obligation to learn. Sometimes we appear to assert that teaching is the only kind of communication in which it really doesn't make any difference whether one is clear, well understood, effective, or even interesting.

"Finally, we assume we have no responsibility for learning. The fact is, if no learning takes place, all of our 'teaching' is a wasted, pointless exercise."

Prof. Rollins made these observations in a 1987 address to the VCU Graduate Student Workshop on Teaching. They were published in the Spring 1988 issue of VCU Teaching, *edited by Robert Armour and Barbara Fuhrmann.* ☐

Source: The Teaching Professor, August, 1988, p. 4

FACULTY ACTIVITIES

DR. JERRY HAWKINS has been accorded Fellow status in the American College of Sports Medicine by action of that body's Board of Trustees.

DR. CEFERINA HESS gave three presentations on China to the Political Science, History, and International students of Texas A & I University at Kingsville, Texas, November 21-23, 1988.

DR. RICHARD A. SKINNER'S remarks on "Implementing General Education" were delivered in his absence by Dr. Conrad D. Festa, Senior Vice President, College of Charleston, to the "General Education: The Virginia Experience" conference held in Virginia Beach, Virginia, December 2, 1988.

HAPPY HOLIDAYS
FROM
THE OFFICE OF ACADEMIC AFFAIRS

RICK, JEAN, JOAN, NIRA, CAROL, PEARL, AND SHERI

The Index-Journal

PAGE 17
Friday
October 21, 198

CITY/STATE

All about China

Lander College political science professor Dr. Ceferina Hess poses on China's Great Wall. She has taught about China for years and spent a month there last summer as one of 12 professors in the United States chosen for the Fulbright-Hays Seminars Abroad program. Dr. Hess plans to present a program about China Tuesday at 7 p.m. in Learning Center Room 200. She assisted with a separate program on China led by Francis Marion College professor Dr. Eileen Kirley-Tallon recently in the Lander Cultural Center auditorium.

THE INDEX-JOURNAL, October 9, 1988, page 6A

Shanghai Acrobats on Lander stage

One of the Far East's greatest tourist attractions, the Shanghai Acrobats & Magicians, will be on the Lander College Cultural Center stage Oct. 16, for 3 p.m. and 8 p.m. performances.

Products of centuries-old tradition, Chinese magic and acrobatics are not only spectacular entertainment, but also art forms requiring absolute discipline and representing lifelong occupations for the performers.

Their appearances (and disappearances) at Lander kick off the 1988-89 Lander Greenwood Performing Arts Series which is bringing five world-class acts to Greenwood.

The New York Vocal Arts Ensemble is scheduled Dec. 8, at 8 p.m. The Chamber Music Society of Lincoln Center comes center stage on Jan. 29, 1989, at 3 p.m. On March 2, at 8 p.m., the Prague Chamber Orchestra is scheduled. And on May 27, at 8 p.m., violinist Nadja Salerno-Sonnenberg plays.

Admissions is by season ticket or single ticket on a space available basis. Single ticket price is $10 for adults, $5 for students.

For information or tickets, contact the Greenwood Performing Arts Series, P.O. Box 1554, Greenwood, S.C. 29648, or call ASnn Herd at 229-8326.

Shanghai Acrobats

One of the Far East's greatest tourist attractions, the Shanghai Acrobats & Magicians, will be on the Lander College Cultural Center stage Oct. 16, for 3 p.m. and 8 p.m. performances. Single ticket price is $10 for adults, $5 for students. For information or tickets, contact the Greenwood Performing Arts Series, P.O. Box 1554, Greenwood, S.C. 29648, or call Ann Herd at 229-8326.

A PUBLIC LECTURE

ON

China

WEDNESDAY, OCTOBER 12, 7:00 PM
LANDER CULTURAL CENTER AUDITORIUM

GUEST SPEAKER:

DR. EILEEN KIRLEY-TALLON
JOHN MONROE JOHNSON HOLLIDAY PROFESSOR OF POLITICAL SCIENCE,
FRANCIS MARION COLLEGE

"MODERNIZATION AND SOCIAL CHANGE IN CHINA"

(FINE ARTS LECTURESHIP SERIES CREDIT ACCEPTED)

WITH
ADDITIONAL BACKGROUND MATERIAL
BY
DR. CEFERINA G. HESS
SPONSORED BY
THE DIVISION OF HISTORY AND POLITICAL SCIENCE
AND
THE SOUTH CAROLINA CONSORTIUM FOR
INTERNATIONAL STUDIES

Introductory Anecdote

EXCHANGE/DIALOGUE BETWEEN A SENATOR & HIS
SECRETARY JANE....

Senator, Jane says, "there's a great deal of concern in this country just now about Sino-Soviet relations. How do you view that problem?

Well, the Senator responds, "I consider myself quite knowledgeable about this matter because I have made a careful study of Soviet foreign policy and in fact have just returned from a trip to the Soviet Union."

"I see"(Jane said)

"Of course," the Senator adds, "I admit I have never been to Sino."

At another occasion.....

Jane: Senator, do you think the U.S. should defend Taiwan against attack?

Jane, I take a very firm stand on that particular issue. I personally would fight to the death to defend Taiwan, but I would not permit one American fighting man to be sent to protect Formosa!

Dog Music [illegible] in the morning in China)

I. Welcome – Thanks to sponsors & student helpers.

II. Reason for Program

A. Return from free trip.

After debate: B. Exchange between a Senator & his Secretary Jane (appalled to hear)

(1) Sino-Soviet rel.

(2) Taiwan agt. Attack

C. Napoleon Bonaparte Quote.

D. If Americans are to prosper, indeed, survive – in this interdependent world, it is imperative that we understand those with whom we share the world.

E. Commend – indicative of your desire & enthusiasm to learn about China – its society & culture.

III. Through slides, Provide you with a glimpse of this mysterious country which has emerged in the 20th century as one of the world's most Powerful nation – the most populous nation, the largest of all Asian countries & 3rd largest in the world with more than 4,000 yrs. of recorded history.

So, just sit back & relax and [illegible] ready to embark on [illegible] that we are [illegible] on to [illegible] journey to the [illegible] the east.

Lander
COLLEGE
Greenwood, South Carolina 29646

History and Political Science
Telephone (803) 229-8224

Copy for Eileen

October 2, 1988

Attention: Community Calendar Editor

The Index-Journal
P. O. Box 1018
Greenwood, S.C. 29648

Dear Sir:

Please include the following in your Community Calendar --

Wednesday,
October 12

A PUBLIC LECTURE ON CHINA by Dr. Eileen Kirley-Tallen, Professor of Political Science, Francis Marion College on the topic: "Modernization & Social Change in China", with additional background material by Dr. Ceferina G. Hess, Associate Professor of Political Science, Lander College. 7:00 p.m., Lander Cultural Center Auditorium, Room 300. Sponsored by the Department of History & Political Science and the South Carolina Consortium for International Studies. Lecture based on 1988 Summer Seminars in China. Fine Arts Credit accepted for Lander students.

Thank you for your kind attention to this request.

Very sincerely yours,

Ceferina Gayo Hess, Ph.D.

Note: I also included an announcement in our Church Bulletin for this week. A special article will appear in the Index-Journal soon.

Fame

BEAR DOWN !!! YOU ARE MAKING SEVERAL COPIES

General Information
229-8242
After 5 p.m. & Weekends
229-8222

APPLICATION TO SCHEDULE FACILITIES

A Public Lecture (with Slides) on CHINA
Name of Event

South Carolina Consortium for International Studies & Dept. of History & Political Science
Sponsoring Division, Department, or Organization

Dr. Ceferina G. Hess - Associate Professor of Political Science
Person Responsible for Event - Position in Organization

( ) Student
(x) Faculty
( ) Administrator
( ) Alumni
(x) Other

Lander College — 223-0300
Address — Phone Number

TYPE OF EVENT	DATE OF EVENT	TIME OF EVENT	SPACE RESERVED From AM-PM	SPACE RESERVED To AM-PM	ESTIMATED ATTENDANCE	FACILITIES DESIRED AREA/BUILDING	ROOM NO.
Slide Lecture	Oct. 12	7:00 p.m.	5	9	250-350	Auditorium - Cultural Center	Auditori

SPECIAL SET - UP REQUIREMENTS: BE SPECIFIC

Charges

To be taken care of by the Media Center (2 slide projectors & record player)

Food Service Director Approval (See Note 1 on back) ____

Temporary Alcoholic Beverage Permit Approval (See Note 2 on back) ____

Chief of Public Safety Approval (See Note 3 on back) ____

LANDER COLLEGE
By: ____
Building Coordinator — Date

____
Student Affairs Office — Date

APPLICATION SUBMITTED BY:
Ceferina Hays Hess
Name (Signature)

Dept. of Pol. Sc. (LE 367) — 229-8369 o
223-0300
Address — Zip Code

September 12, 1988 — same
Date Submitted — Phone No.

White Copy --Student Affairs
Canary Copy --Building Coordinator
Pink Copy --Physical Plant
Goldenrod Copy --Public Safety

Copies to:
( ) Sponsoring Organization/ Department/Division
( ) Food Service
( ) Media Center
( ) Lifelong Learning
( ) Housing
( ) ____

Special Equipment or Arrangements: After an event has been scheduled, it is the responsibility of the person who submitted the application to contact the appropriate office(s) to confirm or to arrange any special set-ups (audio-visual equipment use, room arrangements, security personnel, lifeguards, etc.).

FINE ARTS AND LECTURESHIPS LIST APPLICATION

Date September 12, 1988

1. Submitted by Ceferina G. Hess
2. Coordinator for the event South Carolina Consortium for International Studies & The Dept. of History & Political Science
3. Date and time of event October 12, 1988, 7:00 p.m.

4. The proposed title and description of the event is:

A PUBLIC [illegible] LECTURE ON CHINA (to be presented by Professor Eileen Kirkley-Tallon of Francis Marion College, Associate Professor of Political Science. Will be assisted by Dr. Ceferina Hess)

5. The rationale for proposing this event is:

It will provide an insight into Chinese life and society with some focus on culture, religion, politics, and history. It will serve as an orientation to China prior to the coming of the Shanghai Acrobats who will be at the Campus for a two-day program during the same week. Also, there is a need to expose our students to the culture and lifestyles of the [illegible] Chinese people and make them aware of the most populous country in the world. Hopefully, it will help internationalize the campus in line with Dean Richard Skinner's goal of bringing into the campus a diversified and international atmosphere.

6. The discipline(s) which would be enhanced by this event is/are:

All disciplines in the College.

7. The event will be housed in the following college facility:

Auditorium - Cultural Center

(place already reserved through Mrs. Ann Herd)

8. The following class periods will be missed because of the event:

N.A.

9. The following additional facilities and equipment are necessary for this event to take place:

2 slide projectors & Carousels

(The Media Center will take care of this.)

10. The following student attendance may be confidently expected for this event:

If approved, perhaps in the neighborhood of 250-350 people

11. What extra budget expenditures will be required for the event?

Very little - just for posters & xeroxing to be taken care of by the department budget.

12. What other events which have been accepted are similar to this event?

The Bicentennial of the U.S. Constitution lecture; the "Maya" Lecture, and a few others.

Approved: ____________________

Disapproved: ____________________

Comments: ____________________

LANDER COLLEGE
TRAVEL AUTHORIZATION FORM

T.A. No. ____________
Dept. Hist. & Pol. Sc.
Date October 5, 1988
MO. DAY YR.

SECTION I

Requested by Ceferina C. Hess (for Dr. Eileen Kirley-Tallon)
Name of Traveler

3	2	7	4	6	2	8	3	5

SOCIAL SECURITY NUMBER

For the purpose of China Lecture Guest Speaker's Expense - Gas Mileage & Guest House at Lander (miscellaneous expenses)

Duration of trip: From October 12, 1988 To: October 13, 1988
Mo. Day Yr. Mo. Day Yr.

Destination of Trip Lander College, Greenwood, S.C. 29646

SECTION II – Method of Travel

Common Carrier
- Bus . . . . [ ]
- Plane . . . . [ ]
- Railroad . . . . [ ]

Other
- rsonal Vehicle 164 x 2 = 328 miles . . . [x]
- College Vehicle . . . . [ ]
- Other - Explain Lander Guest House & Meal x

Approval subject to the following
- Full Reimbursement . . . . [x]
- Transportation . . . . [ ]
- Subsistence only . . . . [ ]
- Other or % ____________

Complete only when using a college vehicle.

MILEAGE

BEGINNING	ENDING	TOTAL

dit card # ________ Veh. # ____
Initial ____________
IF YOU USED YOUR PERSONAL CAR, CLAIM MILEAGE REIMBURSEMENT ON THE TRAVEL REIMBURSEMENT FORM.

SECTION III – Estimated Costs

	AMOUNT
Transportation (include Lander vehicle) 328 miles at $0.21	$68.88
Subsistence Dinner & Breakfast	8.00
Registration ~~Lander Guest House~~ (one night) (Est.) (FOR PREPAYMENT - SEE BOTTOM OF FORM)	
*Other Expenses (Explain) Motel "	30.00
Estimated Total Cost	$106.88

*Explain ____________

SECTION IV - Account(s) to be charged

DEPARTMENT	FUND	CLASS	AMOUNT

SECTION V - Approved

Marvin J Carr
Department Head Date

V.P. for Academic Affairs (Faculty Only) Date

V.P. for Business & Administration Date

If trip plans are altered after submission of this form, the Business office must be notified. The travel expense voucher for reimbursement should be submitted within five (5) days after return to campus. Lodging receipts must be attached to the travel expense voucher. Be sure to obtain other receipts whenever practicaLand attach them to your voucher. The College reserves the right not to reimburse expenditures without receipts.

For prepayments:

Pay to ____________ Pay to ____________
Amount ____________ Amount ____________
Mail to ____________ Mail to ____________

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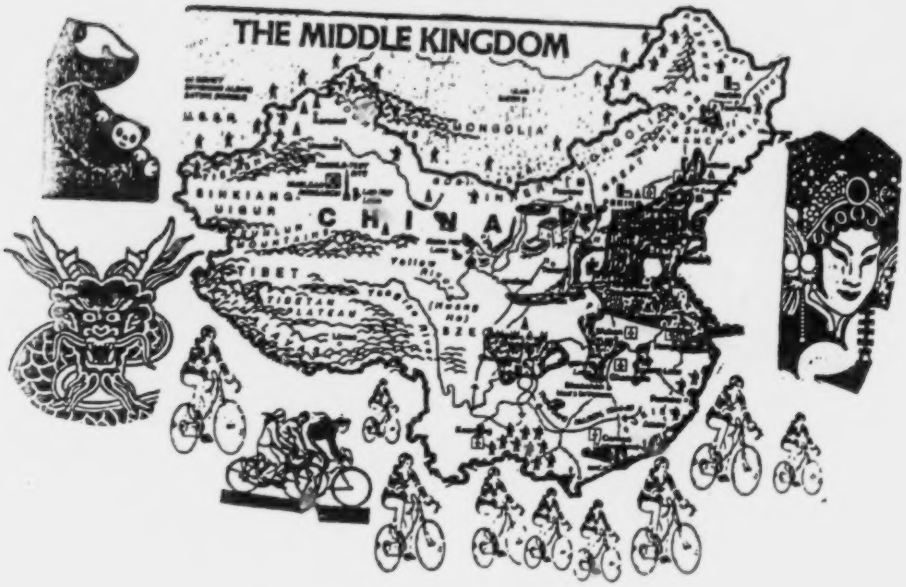
A PUBLIC LECTURE
ON

China:

ITS SOCIETY & CULTURE

TUESDAY, OCTOBER 25, 7:00 PM
LANDER CULTURAL CENTER AUDITORIUM



SPEAKER:

DR. CEFERINA G. HESS

SPONSORED BY
THE DIVISION OF HISTORY AND POLITICAL SCIENCE
AND
THE SOUTH CAROLINA CONSORTIUM FOR
INTERNATIONAL STUDIES

THE PUBLIC IS WELCOME!
(REFRESHMENTS WILL BE SERVED FOLLOWING THE LECTURE)

BEST COPY AVAILABLE

China

Compiled by C.G. Hess
Lander College

From: Asia 1987 Yearbook

Politics/ Social Affairs

Head of State President Li Xiannian.

Premier Zhao Ziyang; **Broadcasting** Ai Zhisheng; **Civil Affairs** Cui Naifu; **Public Health** Cui Yueli; **Railways** Ding Guangeng; **Agriculture, Animal Husbandry and Fishery** He Kang; **State Security** Jia Chunwang; **Nuclear Industry** Jiang Xinxiong; **Education** Li Peng; **Electronics** Li Tieying; **Astronautics Industry** Li Xue; **Commerce** Liu Yi; **Auditing Administration** Lu Peijian; **Aeronautics Industry** Mo Wenxiang; **Metallurgical Industry** Qi Yuanjing; **Communications** Qian Yongchang; **Water Resources and Power** Qian Zhengying; **Chemical Industry** Qin Zhongda; **Public Security** Ruan Chongwu; **Finance** Wang Bingqian; **Petroleum** Wang Tao; **Posts and Telecommunications** Yang Taifang; **Textiles** Wu Wenying; **Foreign Affairs** Wu Xueqian; **Light Industry** Yang Bo; **Forestry** Yang Zhong; **Coal Industry** Yu Hongen; **Defence** Zhang Aiping; **Labour and Personnel** Zhao Dongwan; **Mofert** Zheng Tuobin; **Culture** Wang Meng; **Geology and Mineral Resources** Zhu Xun; **Ordnance** Zou Jiahua; **Justice** Zou Yu.

Politburo Standing Committee Hu Yaobang, Deng Xiaoping, Zhao Ziyang, Li Xiannian, Chen Yun.

Politburo Hu Yaobang, Deng Xiaoping, Zhao Ziyang, Li Xiannian, Chen Yun, Wan Li, Xi Zhongxun, Fang Yi, Tian Jiyun, Qiao Shi, Li Peng, Yang Shangkun, Yang Dezhi, Wu Xueqian, Yu Qiuli, Hu Qiaomu, Hu Qili, Yao Yilin, Ni Zhifu, Peng Zhen, Qin Jiwei (*alternate*), Chen Muhua (*alternate*).

Secretariat Hu Yaobang (*General Secretary*), Hu Qili, Wan Li, Yu Qiuli, Qiao Shi, Tian Jiyun, Li Peng, Chen Pixian, Deng Liqun, Hao Jianxiu, Wang Zhaoguo.

Central Advisory Commission Deng Xiaoping (*Chairman*), Wang Zhen, Bo Yibo (*Permanent*), Song Renqiong (*Vice-Chairman*).

Military Commission Deng Xiaoping (*Chairman*), Xu Xiangqian, Nie Rongzhen, Yang Shangkun (*Vice-Chairmen*).

The Chinese appeared in the dawn of history as a tribe on the middle Yellow River. The Han dynasty (206 BC–AD 220), from which the Chinese have taken their name, adopted as official ideology the teachings of Confucius, who was revered as China's greatest sage, until the anti-Confucius–Lin Biao Campaign of 1974.

The Chinese empire attained its greatest brilliance under the Tang dynasty (618-907). The Song dynasty (960-1279) fell to the Mongols under Genghis Khan and his grandson Kublai, but Chinese rule was restored by the Ming (1386), who in turn were ousted in 1644 by the Manchu dynasty of the Qing.

In 1911 the Qing dynasty was overthrown by forces whose hero was Sun Yat-sen. Confusion reigned for many years, the efforts of the Kuomintang (KMT) to reunite the country being thwarted by Japan, which seized Manchuria in the northeast in 1931. The KMT government, which finally established itself at Chongqing, deteriorated badly during the war years. After the defeat of Japan in 1945 the communists, led by Mao Zedong, who had established themselves in the north, brought the whole country under their control. The People's Republic of China was proclaimed on 1 October 1949. Mao died on 9 September 1976, and Hua Guofeng assumed the party chairmanship. The 12th party congress of the Chinese Communist Party was held in September 1982. Deng Xiaoping became head of the new Party Advisory Commission. The post of chairman was abolished in 1982 and Hu Yaobang was appointed to the revived post of party general secretary, with Li Xiannian becoming state president in June 1983.

DATABOX

Major industries: Textiles (cloth), 14.3 billion m² (13.7 billion); pig iron, 43.6 million tonnes (40.0 million); steel, 46.7 million tonnes (43.5 million); cement, 142.5 million tonnes (123.0 million); chemical fertiliser, 13.4 million tonnes (14.6 million).

Major agriculture: Rice, 168.5 million tonnes (178.3 million); wheat, 85.3 million tonnes (87.8 million); soyabeans, 10.5 million tonnes (9.7 million); cotton, 4.15 million tonnes (6.26 million); oil-bearing, 15.78 million tonnes (11.91 million).

Energy: Crude oil, 125.0 million tonnes (114.6 million); gas, 12.9 billion m³ (12.4 billion); electric power, 407.3 billion kwh (377.0 billion).

Mining: Coal, 850.0 million tonnes (789.0 million).

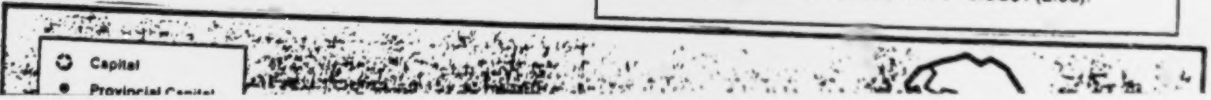
Major exports: Mineral fuels, US$7.17 billion (US$5.76 billion); light manufactures, US$3.29 billion (US$4.50 billion); food and animals, US$3.55 billion (US$3.10 billion).

Major imports: Machinery/transport equipment, US$15.06 billion (US$7.24 billion); materials and metals, US$11.51 billion (US$7.09 billion); chemicals, US$4.54 billion (US$4.09 billion).

Tourism and transport: Arrivals, 17.8 million (12.9 million); tourism revenue, US$1.25 billion (US$1.13 billion).

Finance: Four banks under People's Bank of China; five foreign bank branches plus representative offices of many banks; preliminary stock exchanges in two cities.

Currency: Renminbi, 100 fen; Rmb 3.70:US$1 (2.96).



Average tour cost per day: $86 or $209 or $350 depending on the nature of package.

Historic Sites or Places: The Great Wall - 3rd century B.C. (3,945 miles)
Palace Museum - 15th century (has 6 palaces); 250 acres (or Forbidden City)
2 Wild Goose Pagodas - 652 A.D. (182 steps to the top)
Mao's Mausoleum at Tien An Men Square - 1977 (10 months after his death)
Summer Palace - 747 A.D. (290 hectares)

Terra-Cotta Mausoleum of Emperor Qin Chi (259-210 B.C.)-started when he was only 10 years old; found in March 1974. Recovered thus far: 8,000 terra-cotta warriors & chariots, etc. Located in the ancient capital of Xian.

Yonghe Gong or Palace of Peace & Harmony (Lama Temple) - 1694 A.D.

Ming Tombs for 13 emperors: Ding Ling Underground Palace - excavated in 1957. Tomb of Emperor Zhu Yiyun & his 2 empresses. Started when he was only 22 & took 6 years to complete; cost = more than 8 million taels of silver.

EXHIBITS

ON

THE PEOPLE'S REPUBLIC OF CHINA

Contributed and Arranged

by

Dr. Ceferina G. Hess
Dept. of History & Political Science
Lander College
Greenwood, South Carolina 29649

Displayed at Lander College Cultural Center
on October 12 & October 24, 1988

Dr. Eileen Kirley-Tallon with her husband Tom & co-program presenter Dr. Ceferina Hess. Topic: "Modernization and Social Change in China"

The guest speaker & husband with co-program presenter. In the background is Ms. Ailene Wash who attended the lecture and who had been to China before.

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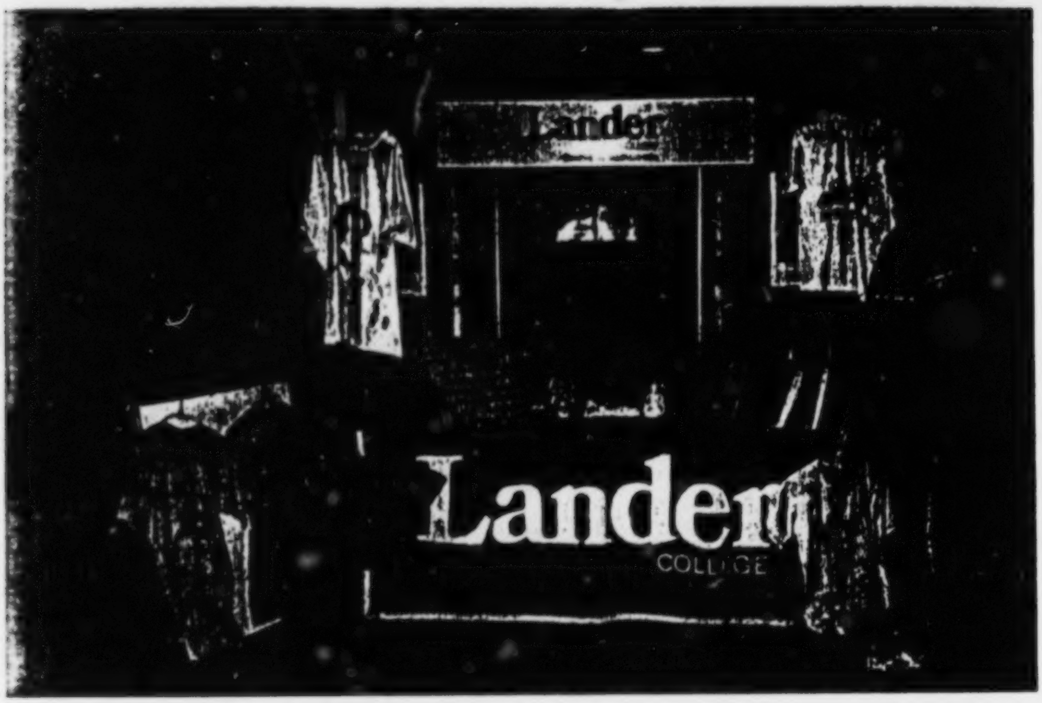
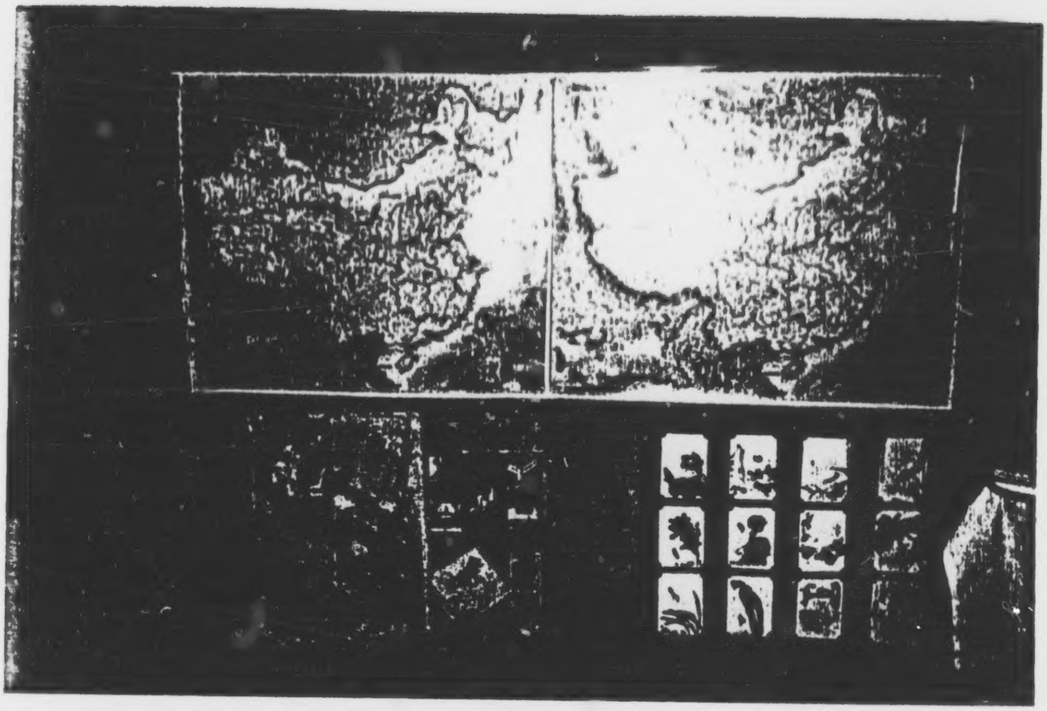
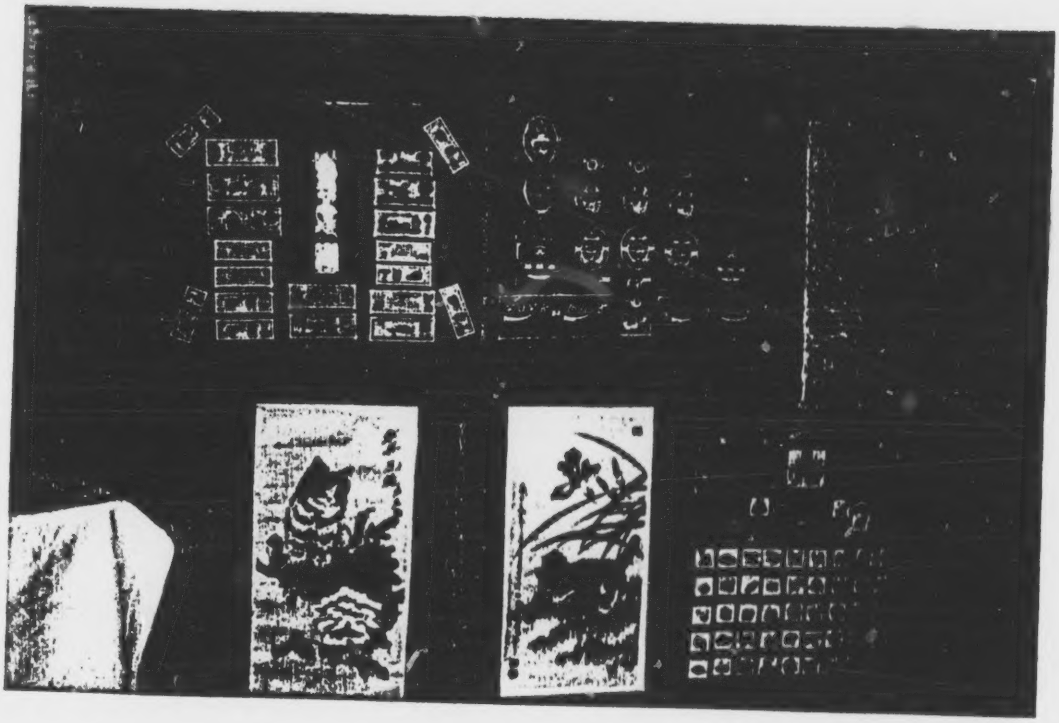


Exhibits presented and arranged by Dr. Ceferina Hess from her collection of materials obtained from China this past summer.

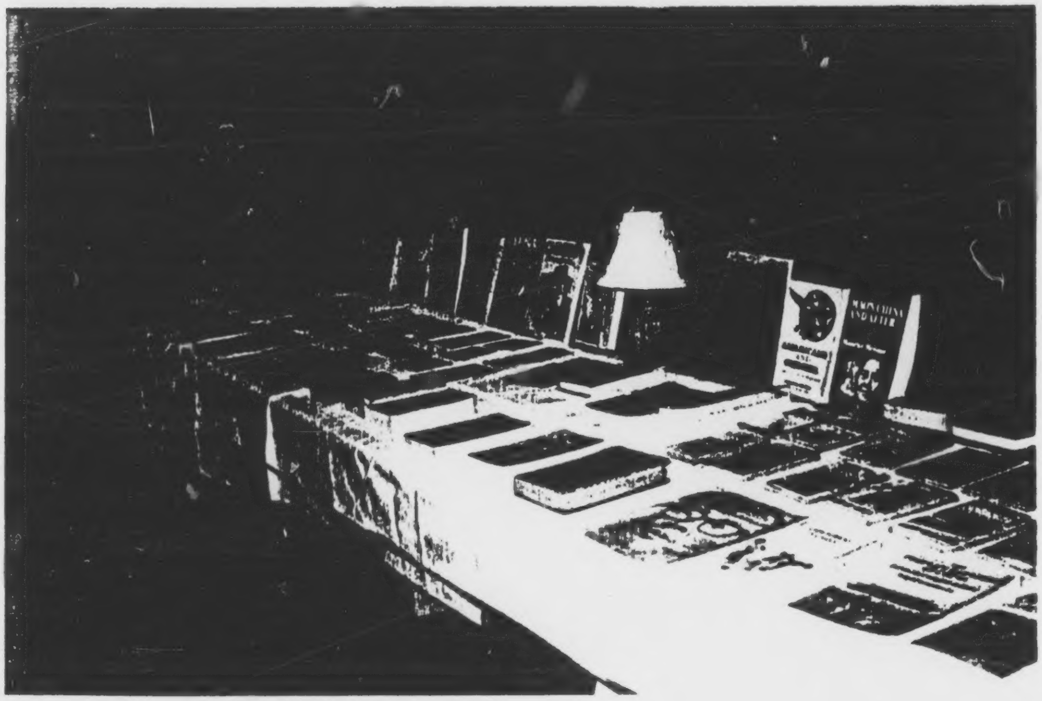


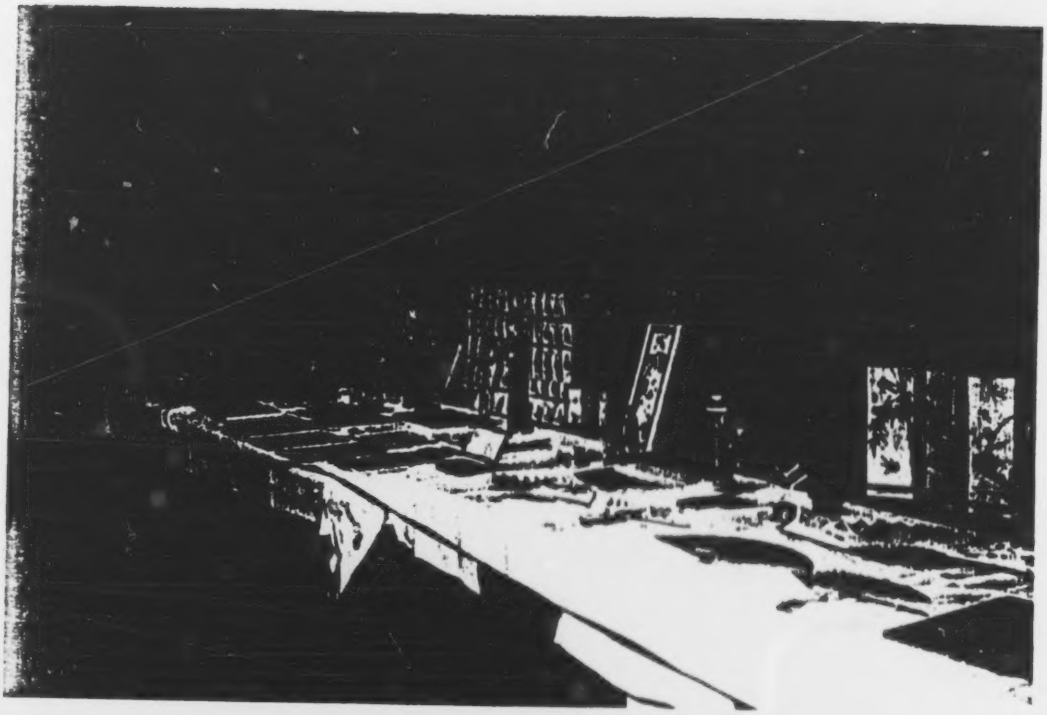
Maps of China, Silk crafts, money, labels of drinks, and insect as well as animal cards.



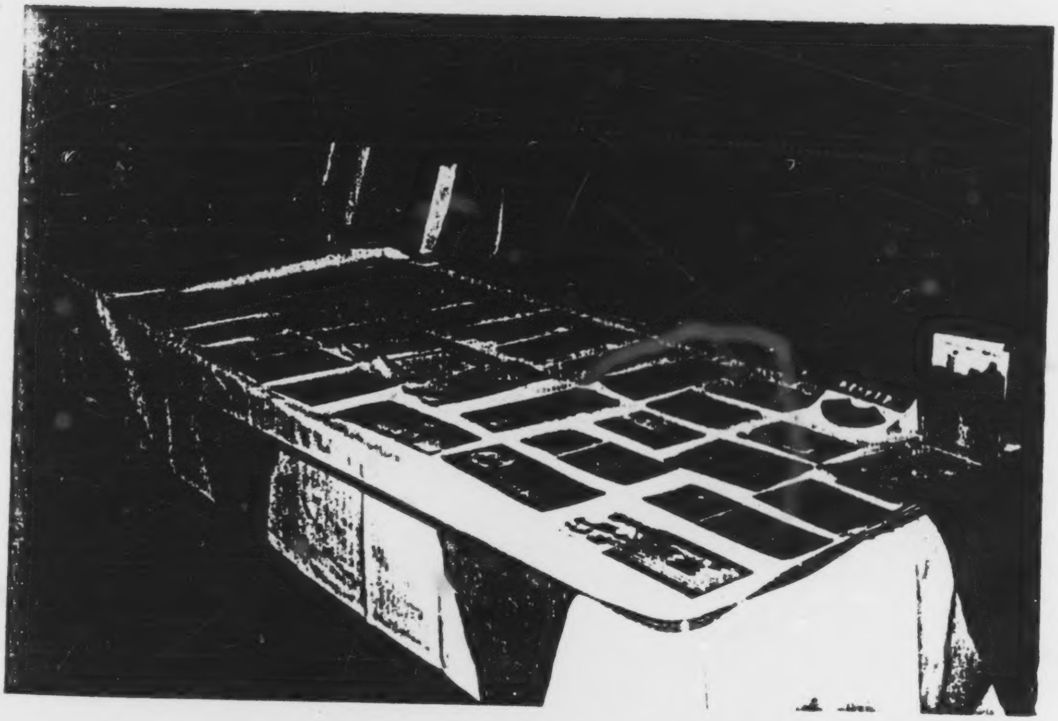
Posters highlighting historic buildings and sceneries in China with admirers on the side.

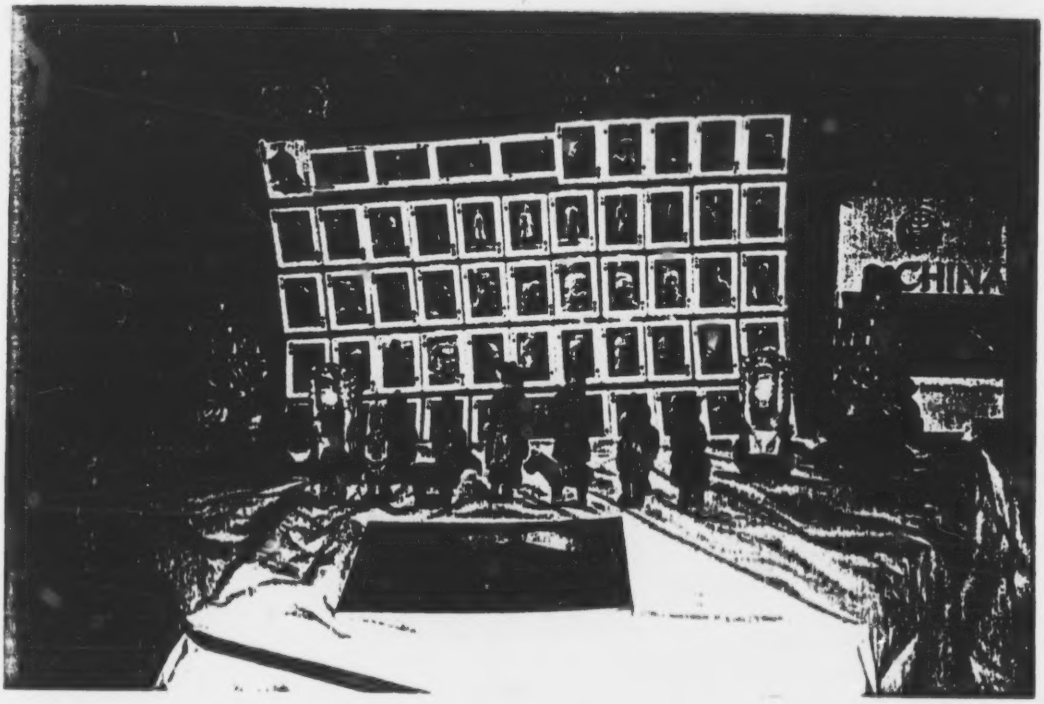
Exhibits of different crafts, paintings, and books on China.



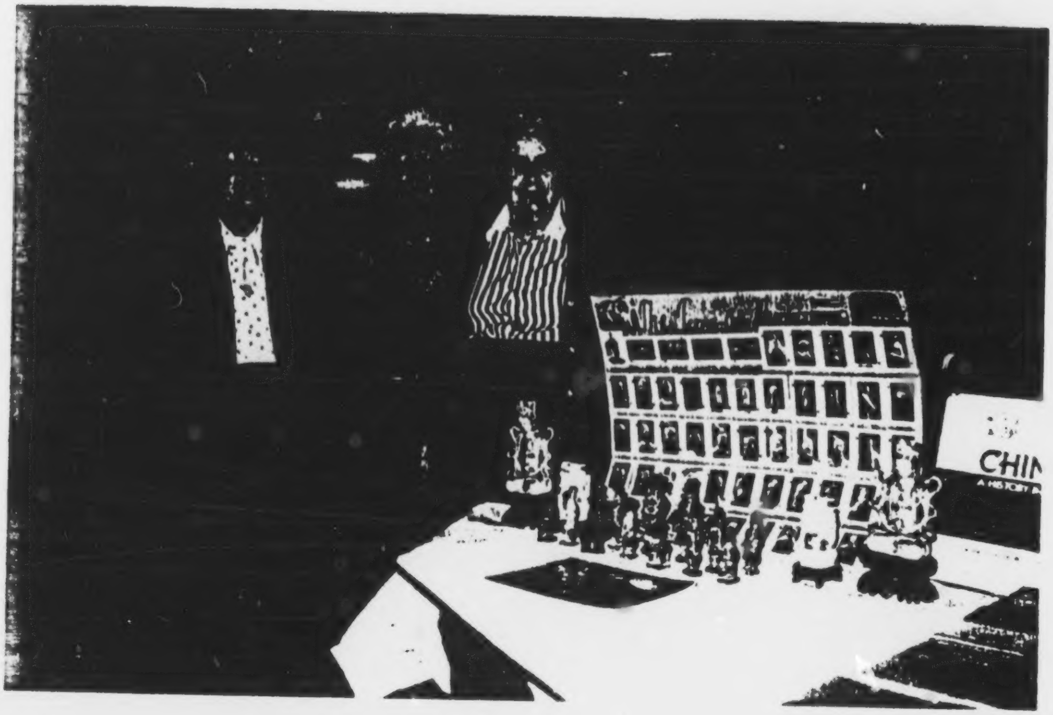


Dolls, Fans, paintings, brochures, magazines, postcards, etc.

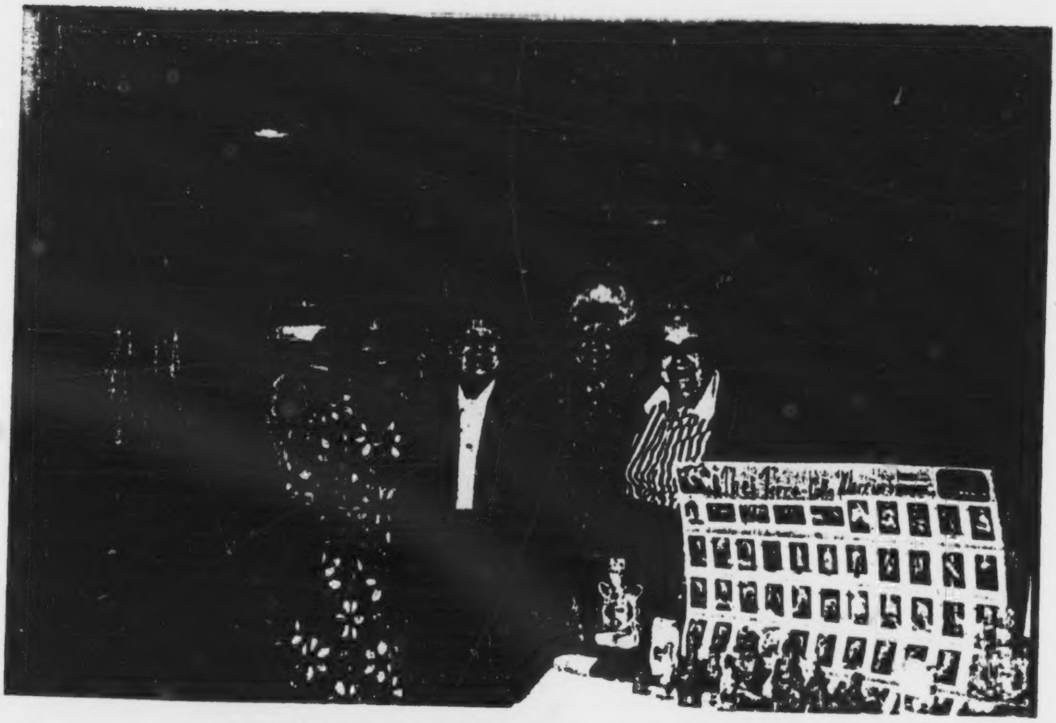




The Terra Cotta Army of Xian samples and other crafts and written materials about China.



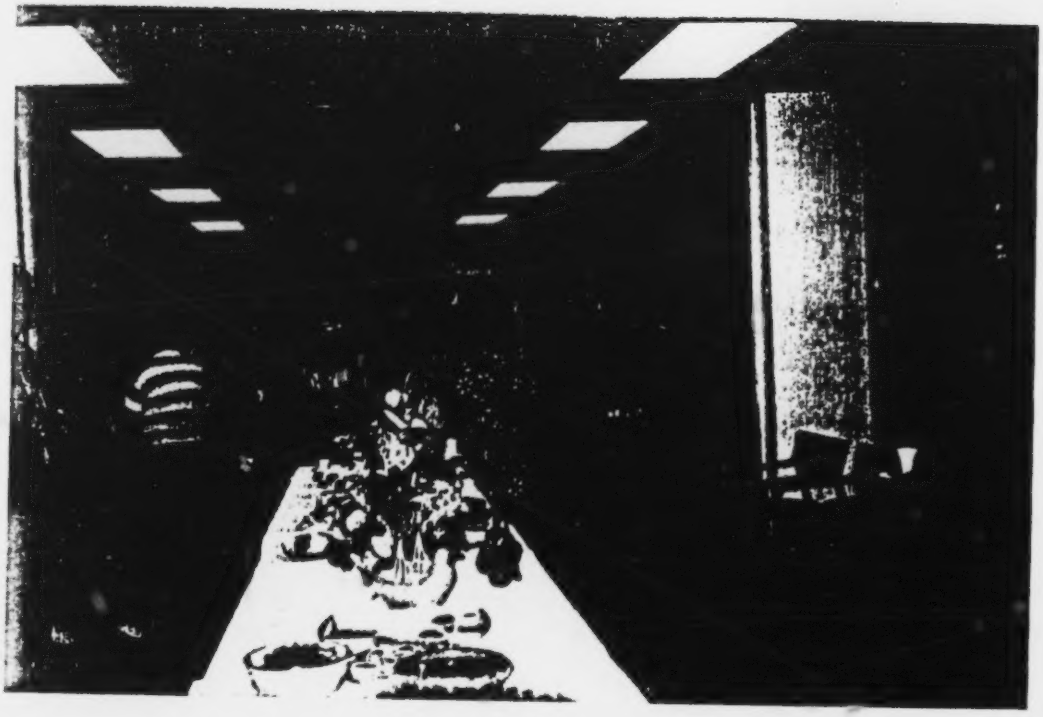
Three sisters viewing the exhibits. Ms. Ailene Wash shared the two sets of Chinese antiques on the front of the table.



Note: Dress of Ceferina Hess is made of batik from Dali, China.

Guests from the Community who viewed the exhibits on China.

Guests who had visited China before who got together for a souvenir photo after the lecture.



After-lecture Reception for the guests.

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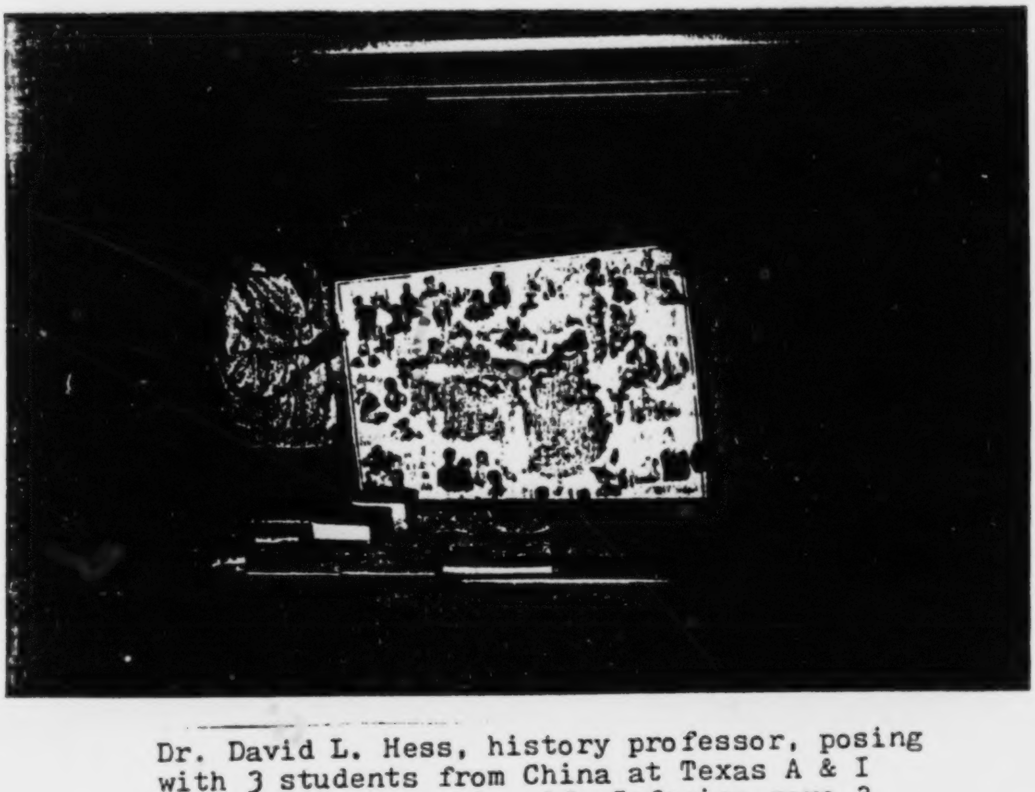
Students & Guests enjoying the punch & treats.



Dr. David L. Hess, history professor, posing with 3 students from China at Texas A & I University where his wife Ceferina gave 3 lectures during her brief visit.

CHINA TODAY

VISITING POLITICAL SCIENTIST

DR. CEFERINA HESS

ASSOCIATE - PROFESSOR OF - POLITICAL SCIENCE
Lander College, Greenwood, S.C.

Ph.D. Southern Illinois University (1975)
Law Degree-University ~~of~~ the Philippines
IN
SILLIMAN

A SLIDE PRESENTATION AND DISCUSSION OF HER SUMMER 1988 TRIP TO CHINA

PLACE: Rhode Hall Room 335
DATE: November 21, 1988
TIME: 9 a.m. sharp
(Political Science Group)

STUDENTS, FACULTY AND OTHER INTERESTED PERSONS WELCOME

Contact Mr. Dale in Political Science if you have any questions regarding this presentation (Rhode Hall Room 304, 595-3516).

PLACE: Rhode Hall Room 268
DATE: November 23, 1988
TIME: 8:00 sharp
(History Group)

PLACE: Rhode Hall Room 335
DATE: November 23, 1988
TIME: 1:30 sharp
(International Students Group)

AN EVENING

IN

MODERN China

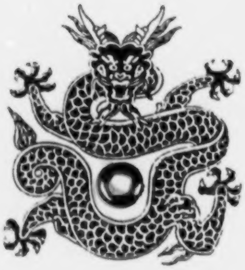
with

President JIAN HONG CHEN of Gansu
University of Technology, The People's Republic
of China

(FINE ARTS LECTURESHIP SERIES CREDIT ACCEPTED)

WEDNESDAY, January 25, 1989
8:00 p.m.
LE 200

"China: A Journey in Pictures" (30 min.)
followed by a
Question & Answer Session



Moderator: Dr. Ceferina G. Hess

SPONSORED BY
THE DIVISION OF HISTORY AND POLITICAL SCIENCE
LANDER COLLEGE

THE PUBLIC IS WELCOME!
(Reception for President Chen will follow in LE 380)

Lander
COLLEGE
Greenwood, South Carolina 29646

Telephone (803) 229-8300
Office of the President

November 1, 1988

MEMORANDUM

TO: LANDER COLLEGE FACULTY

FROM: LARRY A. JACKSON

A few months ago, the American Association of State Colleges and Universities invited Lander to serve as host for the president of a Chinese university (Mainland China) who wanted to become acquainted with the American system of higher education. President Jian Hong Chen from Gansu University of Technology is going to spend three months at Lander, beginning on November 2, and his trip will extend through January.

Because President Chen is especially interested in engineering, we have arranged for him to spend some time at The Citadel, South Carolina State, USC, and Clemson.

He will also want to visit some classes at Lander.

If you would be willing to have him visit your class and if you would be willing to take him out to lunch or to arrange a dinner party for him, please contact Betty Dean, who will be arranging his schedule.

During his stay here at Lander, Dr. Chen will be living at the Guest House on Lawson Street. His telephone number is 229-8404 (campus number). He will be using faculty office M30, phone extension 8409.

I would appreciate your joining us in an effort to make Dr. Chen's visit a pleasant and rewarding one.

LAJ:bd

L. A. J.

P.S. I enclose a brief resume of Dr. Chen.

[illegible]

PLEASE PRINT OR TYPE ALL IN ENGLISH

Full Name Chen (Surname) Jian Hong (Given name)

Sex ✓ Male ☐ Female

Status of Marriage ☐ Single ✓ Married

Date of Birth 12 (Date) 5 (Mon) 1937 (Yr)

Address Gansu (Number) University of Technology, (Street) Lanzhou, (City) Gansu (Province)

Present Position

President
Gansu University of Technology

Education

Graduated from Qinhua University in 1961, B.S. and completed his M.S. in Qinhua in 1964.

Working Experience

1955--1961	studying in Qinhua University,
1961--1963	teaching in Beijing Machinery College,
1963--1968	post-graduate studies in Qinhua,
1968--	teaching in Gansu University of Technology

Professional (Academic) Activity

Melting, Metallurgy

[illegible]

FINE ARTS AND LECTURESHIPS LIST APPLICATION

Date January 9, 1989

1. Submitted by Ceferina G. Hess

2. Coordinator for the event Ceferina G. Hess
(Sponsor: Dept. of History & Political Science)

3. Date and time of event January 25, 1989, 8:00 p.m.

4. The proposed title and description of the event is:

"AN EVENING IN MODERN CHINA"

The program will consist of a 30-minute film on modern China followed by a 30-minute Question & Answer Session with President Jian Hong Chen of Gansu University of Technology, People's Republic of China, as guest.

Following the program will be a reception for President Chen.

5. The rationale for proposing this event is:

To provide students with an insight into Chinese life and society with some focus on education, culture, religion, politics, economics, and history.

It will be the only formal presentation open to everybody by President Chen before he departs for China 3 days later.

6. The discipline(s) which would be enhanced by this event is/are:

All disciplines in the College.

7. The event will be housed in the following college facility:

Learning Center, Room 200

(already reserved)

8. The following class periods will be missed because of the event:

N.A.

9. The following additional facilities and equipment are necessary for this event to take place:

Television set & VCR.

10. The following student attendance may be confidently expected for this event:

150 or more.

11. What extra budget expenditures will be required for the event?

Department budget of about $35.00 will take care of the reception cost.

12. What other events which have been accepted are similar to this event?

A PUBLIC LECTURE ON CHINA by Professor Eileen Kirley-Tallon of Francis Marion College, October 12, 1988, 7:00 p.m. attended by about 200 people.

Approved: RK Phillips

Disapproved:

Comments:

CHINA LECTURE JANUARY 25, 1989

BELL, DERRICK W.
ILLINGS, ROB R.
BISHOP, CHARLES J.
BLANDING, KIMBERLY R.
BOSTIC, HAZEL L.
BOWYER, JENNIFER A.
BROCK, PATRICIA P.
BURCH, LISA D.
BURDETTE, SHERI L.
CANENO, JOSEPH M.
CHARIKER, SUSAN L.
COLEMAN, CAROL E.
COOK, DEBRA C.
COOPER, MARK H
COWAN, SCOTT W.
DENDER, RODNEY E.
DENISE, FLETCHER M.
ELLISON, KAREN M.
FRANKLIN, MARY S.
FLOYD, ROWDY L
FULLER, PHILLIP D.
FUNCHESS, CHAD V.
GILBERT, DALE R.
GILBERT, JOSEPH G.
GWALTNEY, LINDA P.
HALL, ANGELA M.
HAMM, JENNIFER R.
AMM, LISA M.
HAMMONTREE, JODY L.

HARTLEY, DONNA M.
HOWARD, MARK W.
JONES, CHRISTY L.
JONES, JOYE J.
KINARD, BELINDA S.
LANIER, JANE R.
MAYES, LASONIA C.
McABEE III, THOMAS R.
McMANUS, THOMAS A.
McMILLAN, KELLEEN N.
MELTON, RETTA M.
MILLER, LISA C.
MOYON, STEPHANE I.
O'NEAL, BETH M.
RAVAN, SHANNON L.
RAY IV, STARLING S.
ROBERTSON, KAYCEE A.
SEIGNIOUS, MELISSA R.
SHEALY,AMY L.
SHEALY, MICHAEL E.
SHULER, CHARLES R.
SILTZER, RICHARD J.
SMITH, CHRISTOPHER T.
SMITH JR. PETER J.
STEWART, JIM R.
SUTTER, ARNOLD L.
TRIPP, WILLIAM C.
TUCKER, CHOYA R.
VICKERS, MARCUS T.
WHITAKER, MICHAEL K.

WILD, MAUREEN A.

WILHELM, PHILIP M.

WILKIE, AMBER L.

WILLIAMS, ARTHUR L.

WILLIAMS, DAVID A.

WILSON, CHRISTY L.

WYNNE, CHRISTOPHER L.

Note: First China Lecture –
75 others earned Fine Arts Credit.
Guest speaker has to be outside of
Lander College
to qualify.

Lander
COLLEGE
Greenwood, South Carolina 29646

History and Political Science
Telephone (803) 229-8224

I am one of the participants (12 college faculty and 13 high school administrators) for the 1988 Fulbright-Hays Travel Seminar to China. Our group is scheduled to leave Burlingame, California for China on June 31st but our briefing starts on the 25th at Mercy Center near San Francisco.

My research project will involve a comparative study of the experiences and projects resulting from this program from 1980 to 1988. I would appreciate very much any information or material that you could furnish me in relationship to your travel seminar in China. Most particularly, I would like to have a copy of your research report which you wrote at the conclusion of the program. In return, I would be glad to share with you the results or findings of my study when the same will come out in its final form.

Thank you very much for this favor, and best wishes to you and your family for a pleasant summer.

Again, I appreciate very much your prompt response to this request.

Very sincerely yours,

Ceferina G. Hess, Ph.D.
Associate Professor
of Political Science

Home Address:

320 Lawson Street
Greenwood, SC 29646
Tel. (803) 223-0300
or (803) 229-8369

CGH/hh

Lander
COLLEGE
Greenwood, South Carolina 29646

History and Political Science
Telephone (803) 229-8224

✓ To my colleagues – You will be receiving a letter similar to this when you return from China, so please retain a copy of your report. Thanks a lot,
Ceferina

June 6, 1988

Ms. Rita E. Smith
1313 NE 134th Street
Vancouver, WA 98665

Dear Ms. Smith:

I am one of the participants (12 college faculty and 13 high school administrators) for the 1988 Fulbright-Hays Travel Seminar to China. Our group is scheduled to leave Burlingame, California for China on June 31st but our briefing starts on the 25th at Mercy Center near San Francisco.

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Thank you very much for this favor, and best wishes to you and your family for a pleasant summer.

Again, I appreciate very much your prompt response to this request.

Very sincerely yours,

Ceferina G. Hess

Ceferina G. Hess, Ph.D.
Associate Professor
of Political Science

Home Address:

320 Lawson Street
Greenwood, SC 29646
Tel. (803) 223-0300
or (803) 229-8369

CGH/hh

P.S. It was nice talking with you over the phone. This is the letter of inquiry I sent out. Thanks very much for your encouraging remarks.
See you soon..
Jane

Name Ceferina G. Hess

Date August 28, 1988

CURRICULUM PROJECT PROPOSAL/PLAN

I. TITLE: Chinese Students and Their Political Perceptions of the 1988 U.S. Presidential Elections

II. LENGTH (number of days of instruction): 2 days per class

III. TARGET AUDIENCE: Political Science majors & non-majors

IV. CURRICULUM CONTENT (scope and sequence): Methodology of research, nature of population sample, survey results, and comparative analysis of findir (U.S. vs. China)

V. FOCUS OF THE CURRICULUM: Nature of public opinion, sources of public opinion, degree of information relative to electoral politics, types of media access, etc. (supplemented by slides)

VI. ULTIMATE INTELLECTUAL VALUE OF THE CURRICULUM: to determine the extent of political information available to Chinese students; to gain a better understanding of the Chinese people and their world view as well as their role in the political arena.

VII. GOALS OF THE CURRICULUM: To be able to compare the political education of Chinese vis-á-vis Americans and to be exposed to their unique type of ideology. Further, it will provide some insight into their personal perceptions about American politics and how it affects their life and culture.

VIII. OBJECTIVES OF THE CURRICULUM: To develop skills in analytical thinking and comparative analysis as well as to acculturate American students to the Chinese way of thinking and the degree of political education available to them.

IX. TYPES OF ACTIVITIES/INFORMATION TO BE INCLUDED: Relevant readings from the China Daily, the New York Times, and selected journal articles, plus a slide show on the culture and society of the Chinese people. I am also preparing a special slide lecture on the topic "China and Its Political Symbols" which will help reinforce American students' understanding of Chinese politics.

X. MATERIALS NEEDED FOR THE CURRICULUM: Supplementary readings and a take-home assignment on political socialization. Also included will be a questionnaire to be filled up by American students and administered to those enrolled in English classes. Note: The China Questionnaire was administered to English majors only, or students who have a functional knowledge of the English language.

XI. SKILLS EMPHASIZED: Analytical thinking and evaluation of political phenomena as well as developing writing and research skills.

XII. REQUIRED READINGS: See Item IX hereof, plus other relevant selected articles from journals and newsmagazines.

XIII. EVALUATION OF THE CURRICULUM: A comparative analysis in written form based on the results of the two-nation survey. Also, a critical essay can be required of the students based on the slide show and survey results as well as information gained from the various readings.

Respectfully submitted:
Cefesina Hays Hess
August 26, 1988

XIV. PRELIMINARY PROPOSAL: JUNE 29, 1988
FINAL PROPOSAL/PLAN: AUGUST 31, 1988

SURVEY OF CHINESE PEOPLE RE THEIR POLITICAL PERCEPTIONS OF THE 1988 U.S. PRESIDENTIAL ELECTION

by Ceferina G. Hess

Sex: ______Male ______Female Age:__________ Date:__________

Married________ Single________ Occupation:__________________

If student, year in college__________Major Field:______________

QUESTIONS

Who are the 2 major presidential candidates for President of the United States?

1.____________________ 2.____________________

If you answered No. 1, what is his political party?______________

" " "" " " what state does he come from?______________

If you answered No. 2, what is his political party?______________

" " " " ", what state does he come from?______________

Who is the black candidate running for the presidency?______________

What state does he come from?______________

If you were to vote for one of them, which one would you choose?__________

Why?______________________________________

____

____

What are some of the issues of the campaign? Name some.in the order of importance.

____

____

____

What are the sources of your information? Specify.

____

____

Does it matter to you who wins? Why?

______________ ______________________

Do you think there is enough coverage of the 1988 U.S. presidential elections in the Chinese press?______________

Overall Comments:______________________________

____

____

AMERICAN STUDENTS: SURVEY— THEIR POLITICAL PERCEPTIONS OF THE 1988 U.S. PRESIDENTIAL ELECTION by Ceferina G. Hess

Sex: ______Male ______Female Age:____________ Today's Date:____________

Married________ Single________ Occupation:______________________

If student, year in college__________Major Field:______________

QUESTIONS

Who are the 2 major presidential candidates for President of the United States?

1.____________________ 2.____________________

If you answered No. 1, what is his political party?________________

" " " " " what state does he come from?________________

If you answered No. 2, what is his political party?________________

" " " " ", what state does he come from?________________

Who was the black candidate who ran for the presidency?________________

What state does he come from?________________

If you were to vote for one of them, which one would you choose?________________

Why?______________________________________

____

____

What are some of the issues of the campaign? Name some in the order of importance.

____

____

____

What are the sources of your information? Specify.

____

____

Does it matter to you who wins? Why?

______________ ______________________

Do you think there is enough coverage of the 1988 U.S. presidential elections in the U.S. press?______________________

Overall Comments:______________________________________

____

1988-1989

STATEMENT OF PROFESSIONAL DEVELOPMENT GOALS FOR THE COMING YEARS

A. Short-Term Goals (* Please refer to Excerpt on Page 3 hereof.)

(1) To continue being active in the Greenwood community as volunteer or guest speaker for various groups and clubs. I am honored to be accepted as a new member of the Keowee Club of Greenwood.

(2) To regularly attend meetings and workshops held at Lander or elsewhere. I enjoyed attending the recent Sam Proctor workshop on "Community and Proximity."

(3) To continue participating in various conventions and seminars relevant to my discipline or even in interdisciplinary studies. In this month's convention of the Southern Political Association, I was reunited with two former professors from Southern Illinois University in Carbondale.

(4) To present more public lectures in high schools and colleges as well as to community groups concerning intercultural relations with the countries of Asia and Southeast Asia especially the Philippines, China,* Japan, Hong Kong, Taiwan, and Macao. I am scheduled to give a lecture on China at Texas A & I University this month. In early January of 1989 I plan to present a movie on China with President Jion Hong Chen of Gansu University of Technology as Discussant. Also, I plan to present a slide lecture on Hong Kong and Macao and possibly an update of the Philippines based on my 1988 summer visits to these countries. Furthermore, I will be taking slides of Mexico sometime this month.

(5) To be more involved in international education and assist the International Education Committee in the accomplishment of their goal of recruiting more foreign students or in participating in cultural exchange programs. I will continue to help advise foreign students on an informal basis.

(6) To reactivate the visits to the University of South Carolina Law School with pre-law/political science students who want to be acclimated to law school classes.

(7) To continue interacting with Anderson College students involved in the Table Tennis Team by taking students there every year. This year their coaches even conducted a special workshop/clinic on table tennis playing for us.

(8) To continue coordinating the Legal Internship Program at Lander and to encourage more students to apply for the same. Our first legal intern, Linda Bone, is now a freshman at USC Law School in Columbia.

(9) To re-apply for the 1989 San Diego Japan Institute on Undergraduate Curriculum Development scheduled for this coming summer.

(10) To continue enrolling (and sometimes auditing as in Television Production under Professor Frank Jackson) in other courses taught by Lander Faculty. I am now on my second year taking Piano under Professor

(11) To be more active in the Political Science Association, South Carolina Chapter. I am a member of the Executive Board, and as a member of the Reviewing Committee for the Undergraduate Student Papers Competition, I am encouraging my students in Research Seminar to produce papers that will merit submission in this competition. Also, I plan to continue attending meetings or conventions sponsored by the Association for Asian Studies and the Southern Political Association and be active as panel moderator, discussant, or paper presenter.

(12) I will be involved in two or more workshops that will occur in the Spring relative to China, one to be held in Columbia and the other at Winthrop or Rock Hill in collaboration with the Winthrop SISU Group to China on the subject of "Modernization and Social Change in China: A Curriculum Enrichment Project" (for high school teachers and students in those districts. I volunteered to help set up exhibits and organize recreational programs for the students.

(13) Continue to be active in Phi Alpha Theta and the Lander Democrats Club.

B. Long-Term Goals

(1) In collaboration with Winthrop College and USC-Spartanburg, I would like take Lander students to China during the summer for a study tour generating credits toward their academic program.

(2) To offer additional new courses such as "Introduction to Law," "Urban Politics," and "Politics of the Third World." With the considerable increase in enrolment of political science majors, this would be necessary to provide especially 300-level courses required for graduation. Also with my recent Mexican trip, a possible course on Latin American Politics may be generated from it.

(3) To be involved in writing papers or monographs if time permits. I may apply for a sabbatical leave in the Spring of 1990 for this purpose.

(4) To apply for another Fulbright-Hays grant in the summer of 1990 either to go to Indonesia, Thailand, or Nepal.

(5) I still haven't given up my desire to pass the South Carolina Bar Exam. Seven of my former students are now practicing lawyers in South Carolina. They serve as an inspiration toward the accomplishment of this goal.

(6) To organize a debating club at Lander as well as oratorical contests in order to provide our students a good training ground for careers demanding these desired skills.

I am determined to accomplish the above goals gradually. It will require extra effort, time, and patience (and, of course, money), but nothing is impossible if you have the will. Looking back at the goals I set for myself during the past six years or so, I feel that two-thirds of those have been accomplished and the rest is still being worked out.

There is no question that with the support of the administration, faculty, and staff that,sooner or later, the above goals can become a reality.

Excerpt from my China Seminar Application as part of my
Professional Development Plans.... Page 3

(C.G. Hess)

10. HOW DO YOU ENVISION INCORPORATING WHAT YOU LEARN FROM THIS SEMINAR INTO YOUR TEACHING OR (CURRICULUM DEVELOPMENT)?

As a result of my seminar experience, my institution may allow me to teach an interdisciplinary course on China involving other colleagues in the humanities and the sciences. Also, it will enable me to offer the following courses which will be new additions to the curriculum at Lander:

(1) A Seminar on "Education and Politics in China"
(2) A Seminar on "Contemporary Issues: China vs. The United States"
(3) A course on China with emphasis on the new reforms vis-a-vis other Asian countries such as India, Japan, and South Korea.
(4) A workshop for high school teachers on the cultures & society of the Chinese people.
(5) It is also possible to team-teach a course on "The Third World: China vs. India" with any of the seven professors at Lander who went to India on a Fulbright grant in the summer of 1984.

Moreover, this seminar will be a very appropriate and timely one for me since I have just started teaching "The Politics of China and Japan" (scheduled for January 1988 - Spring Semester). This seminar will strengthen my preparation and professional expertise on the subject. Having a long-standing hobby in photography this trip will also give me an opportunity to take slides of all the places covered in the itinerary and collect books and other relevant materials to enhance my effective teaching of China in particular. Also, the experience of interacting with other scholars having common interests on China and visiting with Chinese officials and educators will broaden my understanding of Chinese people, society, and culture. Such experience and teaching materials will serve as excellent tools for educating other people in South Carolina about "Things Chinese." I willingly will engage in outreach programs relative to China involving high schools and other colleges in this state. The same would hold true for other South Carolina institutions such as churches, women's lubs, public libraries, museums, etc.

In another course that I teach titled "Minority Politics in the United States," a segment of the course is focused on Chinese-Americans. This seminar and travel will provide me with valuable knowledge into the culture and lifestyle of the people and teach the subject in light of what environmental constraints Chinese-Americans encounter in this country. Furthermore, it will help reinforce my teaching in such subjects as American Foreign Policy, American National Government, Research Seminar, Civil Rights and Civil Liberties, Constitutional Law, among others, which I teach regularly at Lander College.

Without committing Lander College, I am personally very interested in promoting a student exchange between a suitable Chinese college or university and colleges in South Carolina. Also, upon my return to South Carolina, I'd be happy to coordinate programs about China with other seminar participants.

This experience will also help enhance my knowledge and taste of Chinese cuisin as well as my favorite hobby, pingpong. I have been invited to lecture and demonstr Chinese cooking to a Home Economics Class at Lander and the other year I was invited by Anderson College in South Carolina to take Lander students to compete in such intra-collegiate sports. Since this particular sports had its origin in China,

(Use additional sheets if more space is needed. Be sure to identify the item no. in the upper right corner of each page added along with your name.)

observing how Chinese play (if the seminar schedule permits) would be very helpful.

1984 ASIAWEEK SHORT STORY COMPETITION / FIRST PRIZE

A Dream of China

BY OVIDIA YU

He was a drab old man in old worn clothes and he spoke with the querulousness of one who has long known that Fate holds a grudge against him. Could I get him out of China?, he asked. He wanted to come back to Singapore. I thought of my modern little flat and my husband and babies and I couldn't imagine the man sleeping on our Italian-leather sofa. I want to see your father again, the drab old man unwisely said. That sealed the matter. I did not want him to see my father again. If I had anything to do with it, he would never see my father again. The sad, sly eyes lost the watery hold they had gained on my sympathy. My mind, which had been wondering where an extra bed could be fitted, dropped the matter and began to cast about for a diplomatic way to say "No."

My father is a good man. My mother — his second wife — died soon after I was born and my father retired in order to devote his time to bringing me up. Until then, he had been a marine biologist in the University of Singapore. He still turned out an occasional article on sea worms in between teaching me the right way to hold a Chinese calligraphy brush or telling me stories. As I grew up and he grew older, his stories dwelt with increasing frequency on China.

China was the most beautiful of beautiful lands. In his youth he had wandered within her bosom and penetrated the depths of her heart. He had seen strange monkeys with white faces and snakes in the bellies of other snakes. He had shot white water rapids, climbed hundreds of steps to stone temples and trekked her forests.

"When we went to America to visit your Second Sister," he would say to me, "the forests there reminded me so much of China. The Catskill mountains especially reminded me of home."

After 50 years in Singapore, "home" for him was still Szechuan.

My elder sisters and brother, all children of his first marriage and many years older than I, warned me. "Whenever he sees anything particularly beautiful he says that's how it is in China. You musn't believe all of it, you know!"

They were sorry for me, a child living in the company of an old man who told the same stories over and over again. But children love repetition and I thrived on it. I began to dream dreams of China too, I who was born countless miles from China on this island Singapore. The strange mountains and still waters. The weird beast (was it a unicorn? I was certain it was a unicorn, the strangest and most magical of all beasts) that appeared only when some momentous event was about to break on the land. In China there were fat laughing fairies that could adopt fantastic shapes. There were spirits in the trees and animals. All this was much more interesting than the Western fairy stories with their brashly coloured illustrations of Caucasians with wings. More interesting, too, than mundane life in Singapore, where the closest thing to magic was the haunted cubicle in the primary school toilet. (A severed foot was frequently to be seen there. If you pressed it you could see bones through the skin.)

Y.K. Law

The Author

ILLUSTRATIONS FOR ASIAWEEK BY SKY LIU

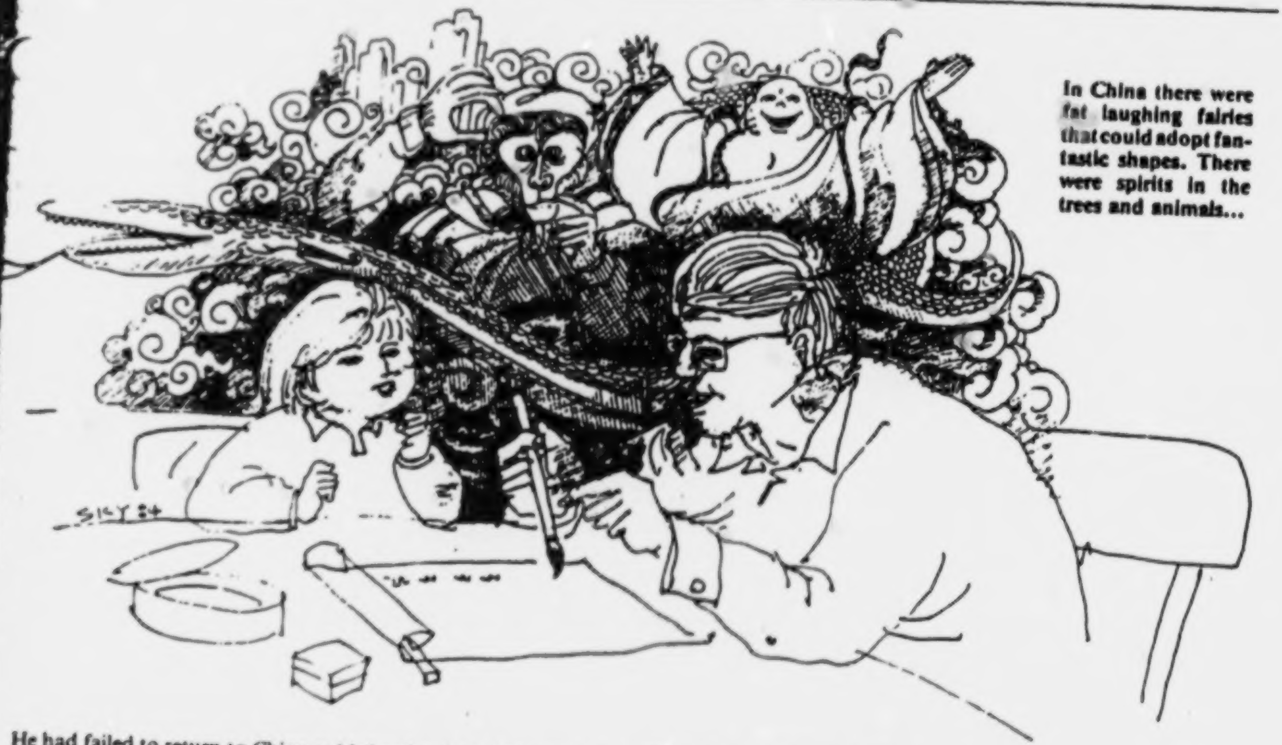
But one thing about China lay heavy on my father's conscience. Because of that, he had decided that he would die in exile, never to return.

After the Second World War, when the Japanese surrendered Singapore and left China, my father and his younger brother faced a choice. They could stay in Singapore or they could return to build a new China. In their youth — and they were still young then — the brothers had been revolutionaries. Both had defied their father in leaving home to join the army fighting to bring a new lease of life to the corrupt and dying nation they loved. As teenagers they had seen China through the eyes of the privileged, as sons of the wealthy. In the army and disowned by their father, they saw her differently. Bruised and savaged but nonetheless beautiful. Perhaps even more so, because now her pulse beat in their bodies and their blood soaked her rich but parched soil. It is hard to understand the allure of a beautiful and troubled land, but it was in China then.

At that time, my father had a steady income from teaching, in Singapore. He had his wife and my eldest sister, who was already born. He elected to stay in Singapore. It was this decision that in later years he regarded as his supreme act of cowardice. His younger brother returned to China to help repair the atrocities of the Japanese. He remained in Singapore.

My father pined for China, seeing his act of selfishness reflected in the shallowness of the lives his students at the university led. All they did was study. If they did dream, it was of job security and owning a car. Most of his students were Chinese but they did not have the backbone and determination he thought characterized Chinese youth. That which his younger brother had and he lacked!

My elder sisters and brother laughed at him. The youth of Singapore are practical, my third sister would say. Do you want them to go around with slogans and Molotov cocktails when they don't see anything wrong with the country? And my brother would ask, What do you think is wrong with Singapore? My father could see only one thing wrong with Singapore, but that one thing summed up everything else: Singapore was not China.



In China there were fat laughing fairies that could adopt fantastic shapes. There were spirits in the trees and animals...

He had failed to return to China as his brother had. His younger [illegible]her had done right and he had done wrong. He was too overcome by shame to return himself later, when he was no longer needed.

"But lots of old people go 'round China on the tours," my brother tried to persuade him. "They have special tours just for old people, you know. You're always talking about going back. Why don't you go now? You may not have many years left, you know. I'll pay for the trip, of course. I'll set up everything, in fact. I already checked it up. There's a tour group leaving in the second week of June. Why don't you let me get you a place on that one, Pa?"

My brother is well-meaning and not easy to dissuade, but my father dissuaded him. My father felt he did not deserve to see China again, much as he longed to. Instead he wrote poems in Chinese about living in exile, and in Singapore tried to live as he felt a true Chinese would.

He was Westernised to a certain extent and did not demand unquestioning obedience from his children. It was not in that that he remained staunchly Chinese, but in his calm, his respect for the "face" of the servants and his disregard for material gain.

"The Chinese aren't really like that at all!" my second sister told me. My second sister who married an American Jew. "The Chinese are as bad as the Jews when it comes to making money!" She talked as though she weren't Chinese herself, often speaking of "We Americans," but her American accent could not alter her almond eyes and high cheekbones.

My father sympathised with her son, Golden Dragon, who smoked opium and wore a Jewish skull cap atop his Chinese-style plait. He was trying to unearth his roots, his identity as a human being. "Without the human experience of your forefathers before you it is hard to build a strong future," my [illegible]er said. We knew he was thinking not only of his Eurasian grandson but of his children who had never seen the graves of their ancestors in Szechuan.

The years passed. I discovered that not everyone viewed China as my father did. The Red Guards took over all of China and overseas Chinese sent money, woollen clothes and pity to those left behind. Even this twisted the thorn in my father's side as he lived in ease away from his country instead of suffering with her.

I learnt more about my father's feelings after I married. He confided in my husband things that he could not tell me, a girl child. My husband, however, had no such scruples and passed them on to me.

It was not only shame for ignoring the call of his country that had barred my father from China all these years, Heavenly Wisdom said. There was also the letter which his brother had written to him when he had reconsidered and spoken of returning to China only months after his brother. (Heavenly Wisdom guessed that my father's younger brother had taken over the household of their late father and what was left of the wealth of their family. If my father returned, all would have to be surrendered to him, who was the eldest son of the family.) The letter said my father should not return if he had any regard for their family. He who had married without their parents' consent, whose wife was used to city life in Singapore. Would his wife pine to return to Singapore, causing their lands to be disrupted and sold to support her in luxury? My father could not say no with certainty. He felt shame that his younger brother was wiser than he in such matters. He thought his younger brother would serve family interests far better than he could, and resolved not to displace such a dutiful son by returning himself. Since then, he had looked upon his younger brother as a paragon of virtue and dutiful good sense.

"I didn't know he ever meant to go back to China," I said to my husband, surprised. "He never told me that."

"That was in 1946, I think," Heavenly Wisdom said absently. "Long before your time. Anyway, after the Red Guards took it all over there was no question of going back."

"And he didn't go back after he decided to just because of a letter his brother wrote him? That doesn't sound like Pa. Are you sure? I would have gone back anyway, and claimed everything that was mine by right!"

"There's no point discussing the past. Living in China during the Cultural Revolution would have been no joke. It's a good thing your father didn't go back."

"But he could have gone back to China and taken everything and come back to Singapore and then he would be rich as well as free," I argued.

My husband shook his head mildly. "If he had gone back to China he would never have left again. Baby One is eating my black socks."

Heavenly Wisdom always referred to our sons as Baby One and Baby Two. When they ate socks and mosquito coil, he regarded their diet with detached scientific interest. For that reason, in the early years of our marriage, I had little time to think further on the subject of my father and his younger brother in China.

Some old people become invalids because they feel without a place in society. The role of invalid is easy to assume and self-sustaining. My father did not allow age to make him an invalid. After I married, he moved to Pasir Ris where he spent his days planting orchids, writing poems about exile and drinking tiger bone wine. He had never given up his interest in calligraphy. Often my husband and I took the babies on the long drive up to Pasir Ris, where their grandfather taught their infant hands to hold the Chinese brush in the correct way and told them stories about China. At low tide my father and my husband walked on the seabed barefoot. They had a scientific game which involved spotting sea worms and giving their scientific names. As these were serious scientific expeditions, the babies and I were never allowed to go with them but had to stay in the house.

It was during one of their scientific expeditions that I came across some of my father's poems while cleaning his study room. The babies were asleep under the fan and my father never minded me reading his poetry. I found my favourite one that went:

Lovely silent carp
Circling my ornamental pond
Like a wise thought.
Is all water your element
Or do you dream of wide brimming rivers
As I have a dream of home?

Surely my father was content in Singapore after all these years? But it was still an ornamental pond and not the wide brimming river. Not home. My father's writing made me homesick for the China I had never known. Now, that was beautiful poetry. It stirred up feelings inside one as well as pleased the ear and the eye.

At the back of the book of manuscripts there was a packet of letters I had not seen before. I could not resist letters from China, so I sat and read them. They were all from the wife of my father's younger brother and they were all letters asking for money to be sent.

"Did you send money?" I asked my father when he and my husband returned. He was not surprised that I had been reading his old letters.

"Yes, I believe I did," he said matter-of-factly. He took the letters from me and looked at them, vaguely perplexed.

"More money than he should have. It's a good thing I am not the sort of man to marry for dowry!" my husband said, in a buoyant mood. I could tell he had won their scientific game that day.

"I would not have given my daughter away to such a sort of man!" my father replied, pretending great dignity.

"But why were they always asking for money if, after all, my uncle returned to build a new China? Don't they treat him well there then? And why does my uncle's wife write instead of him writing you himself? I could not write to Heavenly Wisdom's family for money."

One of my babies began to cry for me. Heavenly Wisdom went off to see to it and through the doorway I saw him trying to establish if babies ate seaweed. My babies did not and they both began to cry with great vigour. For that reason, my father's reply escaped me.

"Your uncle may have taken a mistress, neglecting his wife," Heavenly Wisdom suggested that night. "His wife might be too ashamed to let her family know and so is forced to write to your father for assistance."

But that was just speculation on Heavenly Wisdom's part. My father was not disposed to discuss the issue again, and I was left to wonder.

"But why were they always asking for money if my uncle returned to build a new China? Don't they treat him well?"

Then I was offered a chance to go to China. It was a university literary tour. Young people in Singapore don't speak Chinese as the older generation did. These young Singaporeans could read and write beautifully literate Chinese but were awkward when it came to conversation. I was invited to go on the tour as an interpreter, and because it was thought I knew something about China, being my father's daughter. The professor who organised the trip was a friend of my husband's. He made me the offer through my husband. Half of my expenses would be paid for. It was my opportunity, at last, to see the land of my people.

I wanted to go on the tour very badly, but it was not in my place to say so and I waited, trying to look patient, as my husband made up his mind.

My husband did not have much enthusiasm for China. His parents had never spoken to him of China except of their relief to have left in time. To him, China had been a land of corruption and oppression where whole families starved to death and daughters were sold. The new China, waving the banner of communism, hardly appealed to him more. All he liked about China was summed up in his liking Chinese acrobats. I did not expect him to sanction my leaving him and the babies for such a trip.

"You may go if you wish," my husband said.

"You will have to pay for half the trip, they only pay half," I reminded him.

"Do you doubt I can do that?" Heavenly Wisdom asked drily. So it was settled and I went to China for two weeks.

It is not my intention to describe China. I am writing of my family… my father and his younger brother.

A mission I had set myself to accomplish in China was to visit my father's hometown where my uncle and his wife still lived. There were few other relatives left alive. The tour brought us within two hours of my destination. Apparently, two hours' travel is an immense distance to most people in China, where they often calculate distance by bicycle rather than by car. However, I was able to rent a car, and two students and a guide set off with me. As we travelled through farmland and small city regions where bamboo scaffolding obscured most of the small buildings, I could not imagine my father there.

Tears and yellow-streaked saliva dripped off his chin. I didn't know what to say, wishing I had not come to China…

True, there was much beauty in China. On a boat trip the day before, we had all been stunned by the breathtaking loveliness of the river, nearby mountains with caves of stalactites and distant mountains dreamy and purple in their vagueness. This was a China even my father had been unable to convey to me. It seemed a journey not just down river but back through time into an age of timelessness.

But seeing the Chinese people I felt glad I was a tourist. China spoke to my mind. The idea that this land was the land my people had sprung from, had lived off in pre-history, warmed and stirred me. However, China had nothing to say to my spirit, if indeed land speaks to spirit. My spirit was as alien here as I was. It inclined towards a diamond city of trees and meaningful occupation, efficiently sparkling in the modern world. That was where I truly belonged, among skyscrapers with glass fronts and gold-encrusted orchids. When I finally met my uncle, it was as a visitor to a strange land, not as a returning exile.

When I finally met my uncle I saw he had the face of my father. He was thin, shrivelled up. He spat noisily and conspicuously and, asked if he had any message for my father, said: "Tell him to send money."

I stayed to dine with my aunt and uncle, the students and guide dining at the foreigners-only hotel where we were to spend the night. I tried to remember everything I could. My father would treasure every detail I could give him. There was the small room we ate in, and another smaller one leading off that. There were black-&-white photographs and a few books. The food was simple and well prepared. All through the meal my uncle swore continuously at his wife and at my father. My father must have known it would come to this, he said. That was why he had not returned. He had always been the smart one. Why had my father not warned him? He had let him walk right into the jaws of it! If my father had only given him a word of warning he would now be in Singapore living in the the lap of luxury, not being miserable and badly treated in this hovel, married to this misery of a wife that deserved to be dead.

I felt sorry for him. After all, he had the face of my father. I thought of my father serene in his garden, making scientific notes in his study room, and blessed the circumstances that had kept him from China.

Surely my father sent him money?, I asked, knowing that he did, under my uncle's loud confusion of never asking my father for charity, never getting any money from my father and never getting enough money from my father, my aunt softly said: "Yes, your father sends money. He is too good to us. Your uncle knows but will not admit it. Too proud."

I did not venture another remark. My aunt nervously pressed me to eat more, to the accompaniment of my uncle's muttered swearing and self-pity.

I gave my uncle the money my father had given me for him, and a tape-recorder and camera. My uncle complained because my father had not thought to send cigarettes and because only one roll of film came with the camera. What good would the camera be to him after that? He could not afford more film himself, surely I could see that! But my aunt asked me to convey their thanks to my father. They might sell the camera, she said. It would keep them going well for some time. As my uncle stood under the lightbulb examining the camera and tape-recorder and grumbling under his breath, my aunt and I washed the dinner bowls in a basin she brought to the table.

"He denounced some of my relatives," my aunt told me in a low voice. "Now my family won't have anything to do with us. Neither will his family. I don't blame them. He betrayed his own cousin on his mother's side. We are barely tolerated by people even now. The village children throw names at him and their parents encourage them. He will not work. He will not even ask for money. I have to do that." She sighed softly, and the hair straggling on to her face was yellow-white. "Your father always sends money when I ask for it, always a little more than I ask for. He is a good man."

"Yes," I agreed.

We talked softly about different family members and what they were doing. Soon my uncle aroused himself and announced he was going to walk me to the hotel. I bowed goodbye to my aunt. Shaking hands seemed too forward and Western. She told me again to remember to give their thanks and regards to my family, especially my father.

The October night was chilly. There were many dark shapes out walking in brisk silence. My uncle and I added ourselves to the number. There were yellow puddles of street light with great pools of darkness in between. We walked from puddle to puddle in silence. Finally we reached the hotel.

"We leave again early tomorrow. We are to rejoin our group at lunch," I said awkwardly. "I suppose I shan't see you again this time."

This man who was my father's brother looked hungrily past me at the gate of the hotel compound.

"The only time we get to go inside is if a foreigner invites us in as guests," he said pointedly. "There is a canteen where you can buy me a drink. It has been years since I was invited to have a drink here."

"Why don't you come in for a drink?" I invited him lamely.

He accepted with child-like excitement, panting a little in his eagerness as I held the compound gate open and the gate-keeper waved us both by without checking identification.

With great grandness, my uncle ordered orange drinks from the waiter. He criticised the glasses as dirty when the drinks arrived and insisted on new ones. To this man my father had trusted the honour of his family, now scattered and in disharmony. Could he live with that?, I wondered. One thing that had soothed his spirit in the long years of "exile" was the thought that he had done right in leaving everything to his brother who was a nobler person than he. I stared at the man gulping flat orange juice and felt a growing distaste. My father had made a mistake there! But this man had done me a great service by his greed. He had kept my father in Singapore. For that I owed him much.

I kept buying him the orange drinks he swallowed with such relish. I could not think of anything more I could do.

Finally, he let me walk him through the compound to the gate. Just inside the wall he turned and took one of my hands in both of his and he cried. Tears and yellow-streaked saliva dripped off his chin. I didn't know what to say, wishing with all my heart I had not come to China, not stirred up dormant feelings in this pathetic wreck of a man. When he calmed down, I patted him on the shoulder.

"We will send you things from Singapore," I promised. "My father will send things to you."

"Can you get me out of China?" he asked. "I want to come back to Singapore. Just me, one person. No wife."

Where would he live in Singapore? Not with my father. There was little room in Pasir Ris. There was little room in our flat too. I couldn't have him sleep on the sofa! And what about his wife, alone in China?

"I want to see your father again," the man said. An angry, cheated look had come back into his eyes. He obviously felt that my father owed him much.

No. I would not do this to my father. I wanted to return to Singapore to tell him my uncle was well in China. That he was too busy (not too lazy) to write himself. My father could then breathe easy, believe he had done a good thing and reap in his old age his reward for the good life he had lived and the children he had reared. This man must not be allowed to come and spoil everything!

"Don't leave me to die here. I have not long to live. I want to get out. Can you get me out?"

"I will see to it when my father has left this world," I said. My father would not consider it a curse even if he knew and I would not tell him. "After that we will talk of getting you out."

He understood. He thanked me and walked away weighed down by hopelessness and bad nature. I watched him through the gate. A drab old man in old worn clothes wandering from puddle to puddle of yellow light. It was as though he was the spirit of China, now broken and leaving me. Leaving me forever, for I could tell he would not outlive my father. If his wife did, I swore I would take care of her.

My father's China no longer exists except in him and in other men who try to live true to the dream of China in their hearts. Perhaps like the heaven of Christian converts it is theirs both as an ideal to strive for and a vision of things to come.

I returned to Singapore alienated from the China I saw, but no less eager to listen to my father's stories of the most beautiful of beautiful lands. A country is only as good as its men. My father is a good man...whichever country can claim him as its own. ■

**Do you have a story to tell?
Here's your chance to win US$1,000 — and
lasting recognition of your talent**

Since its inception in 1981, the *Asiaweek* Short Story Competition has set records every year. Two particularly notable marks were notched in 1984: the number of entries accepted for judging reached an all-time high and Singapore student Ovidia Yu became, at 23, the youngest winner of a Competition. Said Judge A. Samad Said: "Most of the entries were ably written, purposeful and breathe with hope." Added fellow panelist Catherine Lim: "Some were so good that you wished for more of the same."

Now, to further the twin objectives of discovering and showcasing new talent, the editors of *Asiaweek* proudly announce the magazine's 1985 Short Story Competition. The Rules & Conditions of the Competition are printed below, in smaller type. Remember that each entry must be accompanied by an official Entry Form. Winners of the Competition will receive handsome engraved trophies to treasure for a lifetime. In addition, they will receive cash awards in the following amounts: 1st Prize — US$1,000; 2nd Prize — US$600; 3rd Prize — US$400.

In evaluating each story, *Asiaweek*'s editors and other carefully selected judges will look for the hallmark of true short-story fiction: subtle unity of characterisation, theme, effect. If English is not your mother tongue, don't be dismayed: this is a search for storytellers — not grammarians.

You are free to choose any theme. What's more, your story needn't be "new": if you have been hoarding a minor classic of your own creation for 30 years — send it in!

Whether you're a businessman, a diplomat, private secretary or a college student, join us in this exciting quest.

The Rules & Conditions of the 1985 *Asiaweek* Short Story Competition are as follows:

1. A short story is defined as a fictional narrative [illegible]
2. The Competition is open to all persons [illegible]
3. Stories must be in English; [illegible]
4. Each story must bear the author's [illegible]
5. Material submitted to the Competition [illegible]
6. *Asiaweek* Ltd. shall have the full and unrestricted right to publish [illegible]
7. No limit exists to the number of stories [illegible]
8. The Competition will close June 30, 1985, [illegible]
9. Entrants to previous *Asiaweek* Short Story Competitions [illegible]
10. In all matters relating to judging of the Competition, the decisions of the Judges shall be final. Questions of interpretation of the Rules & Conditions of the Competition shall be decided by the Editor-in-Chief of *Asiaweek*, who reserves the right to amend them without notice at any time for purposes of clarification.

The 1985 Asiaweek Short Story Competition

ENTRY FORM

Story Title ______

Your Name ______

Sex ______

Nationality ______

Occupation ______

Date of Birth ______

Your Full Address ______

City/Town ______

Country ______

Telephone No. ______

Send this Coupon with your entry to "The 1985 *Asiaweek* Short Story Competition," P.O. Box 60321, Tsat Tsz Mui Post Office, Hongkong, before June 30, 1985.

I certify that I am the author of the enclosed short story, and that I agree to abide by the Rules & Conditions of "The 1985 Asiaweek Short Story Competition."

______
(Signature)

Date ______

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ONE SMART COOKIE

BY SUSAN HAZEN-HAMMOND

It's a typical 2 a.m. for Virginia "Ginny" Kamsky, 34. After a 16-hour work day at her trade consulting and investment banking firm in New York City, she's asleep in her Park Avenue apartment at last. Suddenly the telex machine in the next room clicks on, and she's up in a shot, at the machine, waiting to read news from her office in Beijing, capital of the People's Republic of China. Tonight the machine spews out data about a U.S. bus manufacturer's proposed joint-venture in China. Last night the telex brought a message about a bid to build a hydroelectric power plant on the Yangtze River. And the night before, it was news about her trip to Ulan Bator, capital of Mongolia, to work out a complex three-way deal involving oil-field equipment, lumber, and Soviet, Chinese, and U.S. firms.

As president of Kamsky Associates Inc., or KAI (KAI means "open" or "open door" in Chinese), Kamsky negotiates contracts and joint ventures in China for 65 client companies around the world. *Forbes* magazine wrote in 1984: "While others still dream in vain about selling one can opener to each of a billion Chinese, Virginia Kamsky has become one of a few successful Western entrepreneurs in China." And in February 1988, *Newsweek* named the New York City native one of the U.S.'s 25 "leading players in the Pacific game."

Justifiably so. Kamsky, who speaks Chinese and Japanese fluently, was already in Peking on business in December 1978 when the Chinese government announced normalization of relations between the U.S. and the People's Republic. In late 1980, when the State Council in China begin regulating foreign business ventures, it authorized only 20 firms to do business in the country. Nineteen were the likes of General Electric and Mobil. The other name on the list: the unknown, brand-new firm of Kamsky Associates Inc., which Kamsky had founded that September. Then in 1984, Kamsky signed a joint venture agreement with American Insurance Group (AIG) that ironically got its start in Shanghai in 1919. AIG bought 40% of KAI stock. With AIG as a partner, Kamsky feels she gained the additional support a giant corporation can bring, without the corporate interference.

During the past eight years, Kamsky has helped U.S. and foreign firms sign

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Susan Hazen-Hammond is a Santa Fe-based writer. She regularly profiles celebrities and others of note.

PHOTOGRAPHS BY STEVEN BIGLER

Marco Polo, move over. Perhaps no one has opened more doors to trade with China than Ginny Kamsky.

more than $1 billion in joint ventures and trade agreements with China. The more than 100 projects she's orchestrated represent a diverse cross-section of industry and business. She's helped a German commodities trading firm sell 40,000 tons of zinc concentrate to China, which the Chinese then processed and—with Kamsky's aid—sold to one of her Japanese clients. She has matched a large U.S. book wholesaler/distributor with Chinese universities in a $5-million deal to replace English-language books destroyed during the Cultural Revolution. And thanks to Kamsky, a U.S. chocolate manufacturer sold its technology to the Chinese, who now are planning chocolate factories of their own.

Today Kamsky has offices in New York and Beijing, and clients in seven countries, including Brazil, Germany, Japan, France, and Canada. She uses her intuition and a strict self-devised formula to determine a company's potential for success dealing with China. She turns down 95% of the prospective clients who come to her. For the 5% she accepts, Kamsky and her professional staff of 30 provide the knowledge, expertise, contacts, and insights essential to do business in China.

Kamsky requires every professional she hires to speak fluent Chinese. And that's just the beginning. Each person she brings aboard also must be entrepreneurial at heart. "I look for self-starters," she says. Former staff member Sara Judge, now director of Asian programs for the American Field Service, confirms that by saying, "Ginny gives the people who work for her as much responsibility as she feels they can handle. Sometimes she even gives them enough rope to hang themselves! But if you have a good idea and can prove it's a good idea, she'll let you run with it."

As logically follows, there are no "nine-to-fivers" employed at either the New York or Beijing offices of KAI. Despite the demands, many people would like to join the staff. Kamsky says: "I get resumes up the kazoo. People with MBAs from Harvard, law degrees from the best schools. They look perfect on paper, but chances are, they won't work out on the job." That's because Kamsky has found that to be successful in her field, people must be in tune with Chinese culture, and must have a natural instinct for dealing with people from any culture. And that's a rare trait, says Kamsky. All but two of her staff are women. Although she is careful not to over-generalize, her own experience has been that women are more willing to do whatever it takes to get the job done.

Company revenues are confidential. But Kamsky gives a hint about the company's growth: KAI overhead in 1980 was $35,000. "Now, that's our overhead for half a day," she says. Her office rent in Beijing alone runs $350,000 annually.

Naturally, Kamsky's success hasn't come easily. She routinely puts in 100-plus hour workweeks, seldom sleeps more than five hours a night, and logs more than 400,000 air miles a year. But she also takes time to sail, ski, work out at a health club, and visit with friends and family.

How does she do it all? With a rare combination of enthusiasm, talent, knowledge, and drive. "I love what I do," she explains as if she had all day to talk and as if that's all it took. In fact, Kamsky knows that real love requires what may appear to others as sacrifice.

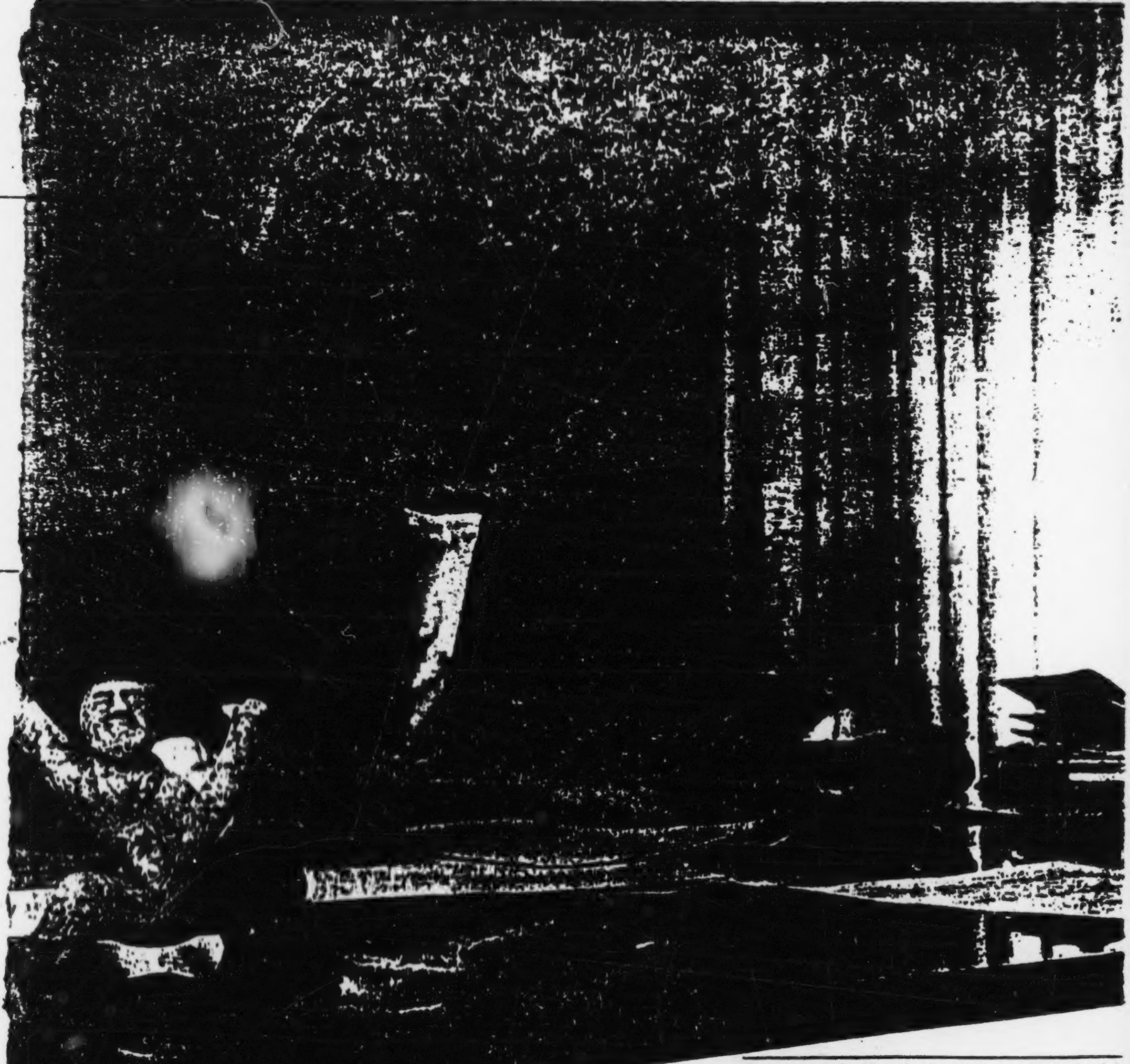
She recalls a Chinese fortune cookie that came her way on a recent Saturday afternoon. Kamsky was sharing Chinese takeout in her apartment with her nephew, 6, and niece, 3. "Aunt Ginny," complained the nephew, who would like her to spend even more time with him, "If you're president of your own company, why can't you come and pick me up at school?" She laughed, gave him a big hug,

snapped open her fortune cookie, and read: "In order to conduct an orchestra, you must turn your back on the crowd."

Not the kind of fortune most people would enjoy claiming as their own, but one that Kamsky accepts as true. Kamsky has chosen to devote almost all of her time to work. Case in point: Even on a Sunday morning, Kamsky had a full schedule of work lined up, including a 10 a.m. visit from her attorney. "When you love what you do, it doesn't feel like work," she insists.

It didn't feel like work when she started, either. In 1963, at age 10, Kamsky read Pearl Buck's classic novel of China, *The Good Earth*, and decided to learn Chinese. "At that time, China was closed to the rest of the world," she says. "It was shortly before the Cultural Revolution, and virtually no one in this country was studying about China or learning Chinese." But Kamsky, the daughter of a senior economist with W.R. Grace & Co., had been encouraged by her parents to pursue her own interests. At 11, she signed up for an introductory class in Chinese at the China Institute in New York City; at 13 she enrolled in a State Department program that trained high school students in Chinese. While her older sisters dated, Ginny sat home with her textbooks for the next three years trying to learn to read, write—and think—Chinese. At 17, she spent her senior year at Fujen Catholic University in Taiwan, and became fluent in Chinese. From there it was on to Princeton to study Japanese and classical Chinese to prepare for a career as a scholar. (Kamsky recently was nominated to the Princeton board of trustees, an honor that delighted her.)

"I had absolutely no plans to go into business, because China was closed, and there was no choice but to be an academic," she explains. But Marion Levy, chairman of East Asian studies at Princeton, believed Kamsky belonged



Signature style: Kamsky has helped companies ink $1 billion-plus in trade agreements with the Chinese in the past eight years. She has New York and Beijing offices and a professional staff of 30.

in the business world and urged her to take graduate courses at Princeton's Woodrow Wilson School of Public and International Affairs. That summer, 1974, Kamsky took her first economics course, in macroeconomics, and found her second love.

A year later, she was an economics analyst for the U.S. embassy in Singapore when Chase Manhattan Bank invited her to join their global credit program, fast-track training that moves candidates into executive positions after 18 months. She accepted. "It was like Chinese boot camp," she says today. But she made it to the top of her class and nine months later landed in Tokyo as assistant treasurer of Chase. Her job: to run the bank's credit training program in Japan.

At 23, Kamsky had became the first and only woman bank officer in Japan. She was responsible for all the bank's credit analysis work: deciding what to lend, how much to lend, and how to structure financing for Japanese companies and American trading companies operating in Japan. She had found her third love—trade.

To learn more about how trading companies operate, Kamsky returned to Chase's New York office as a lending officer, making loans to major grain, cotton, and metal companies in work unrelated to the Orient. It all came together in 1978 when Chase president Willard Butcher traveled to China to meet prime minister Li Xiannian. Kamsky's language skills and her background in trade finance snared her the assignment to go along. It was her first trip to mainland China, and she says, "In a sense, I've never really left since then." Chase promoted her to second vice president and placed her in charge of the bank's corporate division in China. She spent 80% of the year in Beijing and developed an extensive network of Chinese government and industry contacts that has served her well ever since.

Although she didn't realize it then, she was meeting future clients. "People would fly into Beijing and want a deal done in 36 hours," she recalls. "But of course it couldn't be done that fast." She spent more and more of her time helping the bank's clients with the mountains of bureaucratic and cultural details involved in negotiating real estate projects, metal trading contracts, and other deals. When three customers of Chase suggested she quit the bank and go to work for them, she countered with a proposal to work on contract as a consultant. In mid-1980 she left Chase to form Kamsky Associates, and she has prospered ever since, steadily building her client list, her revenues, and her professional staff.

When prospective clients approach Kamsky today, she first assesses their goals from the Chinese point of view. Will the client build a long-term relationship? Is the client involved in telecommunications, energy, transportation, or raw materials—high-priority areas for the Chinese government? If not, will the client invest in development and manufacture of a product the Chinese can export? Will the client sell the technology so the Chinese themselves can manufacture? And finally, will the client produce top-quality work?

"I've got to be 99% sure something's going to work before I ever agree to take on a project," she explains. "We do a very thorough screening process, and the Beijing office does a tremendous amount of groundwork first." This caution pays off with top financial returns for Kamsky and for those companies she accepts as clients. It also brings her referrals from satisfied customers and continuing good will in China, where, as she points out, "If something went wrong, the Chinese would blame us."

Sometimes her negotiations with Chinese officials take as long as six

Abundant talent, unbridled enthusiasm, and single-minded interest are the keys to Kamsky's good fortune. But she's made plenty of trade-offs along the way.

years; occasionally, for clients who already have conducted extensive business in China and have established a reputation for reliability there, she has negotiated new agreements in as little as half an hour. For her efforts and those of other members of her firm, she charges a two-part fee. The first part applies to any project she takes on, and is calculated on the cost of her operating expenses. The second applies only to successful projects. For these KAI charges a percentage of the value of the transaction, ranging from half a percent to 30%.

Says one of her clients, A.J. Robinson, executive vice president of Portman Overseas, whom Kamsky assisted in arranging financing for a 2 million-square-foot multi-use complex in Shanghai: "Ginny is the premier American trade consultant representing companies over there." There are three reasons she does so well, Robinson thinks. First, she is thoroughly familiar with China and has a wide-range of contacts there. Second, she structures a client's complete program and follows through at every step, rather than simply making introductions and bowing out, as other consultants do. And finally, says Robinson, "She has an engaging personality. She is one of those people that anybody would want to do business with. She's smart, bright, and attractive—and people who work for her are the same."

Often as she negotiates with prospective clients in the U.S. and other countries, Kamsky finds herself the only woman in an otherwise all-male world. In the U.S., women still haven't reached the highest business echelons in any significant numbers, she has found. Many times, when she gives presentations to a company's board of directors, Kamsky is the only woman in the room.

The ways people respond to women business professionals varies from country to country, she points out. She rates China tops. "It's truly a non-issue," she says. "There is no limitation to what you can do in China if you are a woman." That, she believes, is one reason so many bright women today are attracted to this area of international trade. "In China, you can sit down with the minister of metallurgy and structure a $250 million mining project, and no one will say, 'Isn't it amazing for a woman to be able to do this,'" she explains. Sometimes, men in the U.S. are initially skeptical because she is a woman, she says, "But once they see that I understand not only their industry, but also the market in China, and once they realize that I can structure their business for them successfully in China, they're very receptive." Similarly, she has found, "If you show competence in Brazil, you will command respect." The same has been true for her in West Germany. And she also discovered on a recent trip to the U.S.S.R. that she was treated as a person and not as a member of a particular sex.

In fact, Japan is the only country where she has encountered major gender barriers. During her banking stint, she says, "I was a freak in Japan." Today she still does business with a few Japanese clients, but she reports no real change in the traditional treatment of women as second-class citizens. Recently, as the only woman at a business meeting in Tokyo, she found to her discomfort that during the ritual exchange of business cards, the Japanese men politely read each man's card as it was handed to them, but didn't even look at hers. "They just set it on the table and pushed it aside," she recounts. "The other Americans couldn't believe it, so they suggested I lead the meeting, which of course shocked the Japanese. They couldn't believe a woman was handling a meeting—let alone in Japanese."

Part of the reason Kamsky is so successful is because she's also efficient. For example, she says it takes her exactly four minutes to pack for a three-week trip, and she uses the 24-hour flight to China for work and relaxation. "I relax when I work," she says. But she also tries to work at a pace she's comfortable with, and to allow time to do things right—whether that means spending extra time on research or just sitting and visiting with a client. Together her efficiency and her relaxed approach to time help her handle the twin bugaboos of pressure and stress. Only once in recent years did she find herself burnt out. During a seven-day stretch in 1985, she had to fly to Beijing and back twice, returning to New York just long enough to appear on PBS's "MacNeil-Lehrer Report" before returning to the Chinese capital for meetings. "That was too much," she says. "I spent more time that week in the air than on the ground, and I won't do that again unless I have to."

To others it might look as if Kamsky has had to give up a lot to attain and maintain her high-powered career. She takes no vacations. She doesn't own a car, and she says her lifestyle hasn't really changed that much since her first year, when $35,000 stretched far enough to cover all her business and personal expenses. She dotes on her nephew and niece, but feels it would be foolish to have her own children because of conflicting demands that would inevitably arise. And while she doesn't totally rule out the possibility of marriage, she says frankly, "That's not something I'm burningly looking for. I meet a lot of interesting people, but not anyone I want to spend the rest of my life with." Yet, to Kamsky, all these seeming drawbacks pale in comparison with the excitement and pleasure she finds in her career. "I love what I do, and I have absolutely no regrets. Sure, it's not always easy. It can be scary. It can be lonely. But the rewards are immeasurable." ■

[illegible]

Especially for You!!

(A Simple Recipe)
Chinese Fried Rice
(Yang Chow Chow Fan)

1/4 tsp. sugar
1/2 tsp. accent
2 eggs - beaten
1/4 cup oil
1 tbsp. soy sauce
1/2 tsp. salt to season
3 cups cooked rice
1/2 cup chicken meat - diced
2 stalks of green onions - diced
1/2 cup fresh or frozen green peas
1/2 cup baby shrimps or shrimps cut into small pieces
1 cup strip bacon - diced (or barbecue pork or ham - diced)

Pour oil into sauce pan or frying pan; heat and saute meats with onion; add rice. Stir and fry thoroughly; add sugar, soy sauce, then pour slowly the beaten eggs with salt over the rice so that they will coat it but not settle in lumps. Stir for 3 minutes. Pour remaining ingredients, peas and green onions; heat thoroughly. Serve hot. Garnish with remaining green onions.

Note: Other types of meat may be used. Other ingredients found in the special recipe may be added.

Compliments of:

Aefenia Hays Hess
9/18/88

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87-88

Research Project: Fulbright Contemporary China Seminar
June 26 through July 31, 1988
William R. Hoyt

Title: Continuity and Change in Essential Values in China

Brief Description:

An exploration of the relation of the teachings and practices of the traditional religions and philosophies of China - Confucianism, Taoism (Daoism), and Buddhism - to the essential values of the present socialist society of China.

Information gained from interviews, lectures and personal observation in China have been placed in the context of extensive reading and research on the subject before and after the experience in China itself.

Relation to my teaching and scholarship:

I applied to participate in the "Contemporary China" seminar primarily to gain information and insight, and obtain materials to strengthen the China section of a course I teach, "The Religions of India and China." The total experience was most rewarding in that regard. However, one of the greatest challenges in teaching the religions of China is to get reliable information and balanced interpretations of the present status of the traditional religions and philosophies. Therefore, I chose to focus my research project on the traditional religions and philosophies in contemporary China.

Doing this research project has been helpful to me. I hope that my findings may be helpful, also, to some of my fellow Fulbrighters in their study of and teaching about China.

Continuity and Change in Essential Values in China

A. Brief historic note regarding traditional religions and philosophies of China.

I. Traditional Chinese beliefs and rituals

While it is common to speak of Confucianism, Taoism and Buddhism as the three traditions of pre-modern China, it needs to be recognized that these three shared certain basic assumptions. First, in each tradition it was assumed that humans, the natural world and the spiritual world are united and that there is no radical distinction between them. Second, it was assumed that there is a way, the Tao (Dao), that all things, including humans, should follow. Third, it was assumed that harmony between humans, nature and the spiritual world is essential for the well-being of each and of the whole. The fourth, assumption was that humans have a special responsibility to maintain this harmony. (Fenton, et. al., 1988, p. 191, and Ellwood, 1977, pp. 167-169)

Each of the three traditions had its own way of securing and maintaining this harmony. Confucianism, which goes back to the teachings of Master Kung, or Confucius, (551-479 B.C.E.) is primarily a philosophy, but its rituals and its teaching that the cosmic moral order can be realized in human life are, in a sense religious, as well. Confucianism emphasized achieving harmony in society.

Taoism, also, has both philosophical and religious aspects. Its philosophical aspects are expressed most clearly in the Tao Te Ching and Chuang Tzu. Taoism in its philosophical aspects teaches that human well-being depends on maintaining harmony with the natural and spiritual realms by following and yielding to the Tao. Religious Taoism, which was nurtured, in part, in the same soil as the Taoism of the Tao Te Ching and Chuang Tzu, developed a large number of deities, an ecclesiastical institution with a priesthood and temples, and also a variety of practices designed to achieve immortality for its adherents. Exorcism, practices believed to ward off attacks by evil spirits, and a detailed calendar of lucky and unlucky days were among the other elements of religious Taoism. (See the description and discussion of religious Taoism in Thompson, 1989, pp. 90-104.)

Buddhism was introduced to China in the first or second century C.E., but grew rapidly only after the fall of the Han dynasty in 220 C.E. (Common Era). It continued to grow in the following centuries and enjoyed the support of the throne during much of the T'ang Dynasty (618-907). However, in 845 the T'ang emperor, Wu-zong, who was a Taoist, attempted to crush Buddhism, destroying tens of thousands of temples, confiscating vast tracts of Buddhist land, and unfrocking more than 200,000 monks and nuns. The emperor's attempt to destroy Buddhism failed, but Buddhism never completely regained the prestige and influence it had enjoyed in the earlier years of the T'ang Dynasty. (Fenton, et. al., 1988, p. 167)

Buddhism contributed to the Chinese search for harmony by offering teachings designed to enable one to achieve harmony within one's self. However, it should be noted that Buddhism was substantially changed in China. In the first place, while Buddhist monks in India were taught to cut all ties with their families in order to seek enlightenment, young Chinese monks were taught to pray for the salvation of their families. In the second place, while Buddhist monks and monasteries in India generally were free from interference by the governmental officials, in China they were brought under the control of the throne, which regulated monasteries, licensing those which could ordain monks. Buddhism underwent other changes in China, but the two just mentioned are among the most important.

It should also be pointed out that there were certain beliefs and practices which cannot be clearly linked to Confucianism, Taoism or Buddhism. Among these were the rituals performed by the emperor, assisted by his retinue, at the time of the winter soltice, and the various rituals and beliefs of families and of the peoples of the villages.

In addition Islam and Christianity, both foreign religions, have existed in China for centuries. The oldest known extant mosque in China is the Great Mosque at Xian, which was established in 742. Islam has had its greatest strength among ethnic minorities, having few adherents among the majority Han Chinese.

Nestorian Christianity (considered heretical by the Catholic Church) was introduced into China about 635, but eventually disappeared. Catholic missionaries reintroduced Christianity into China in the seventeenth century, but the church was persecuted in the late eighteenth and early nineteenth centuries. There was a great deal of Catholic and Protestant missionary activity in the latter half of the nineteenth century and the early part of the twentieth century, but with only modest results in winning converts.

B. Background for Viewing the Relation of Religion, Philosophy and Society in Contemporary China.

While it is rather common in the United States to interpret the relationship between religion and society in contemporary China primarily from the standpoint of the Marxist interpretation of religion, it is a serious error not to take into account historic factors which have played a major role in shaping that relationship. The following are some of the more important of these factors.

First, there was the relation between state and religion in traditional China. As P. Richard Bohr points out, "Peking's religious policy represents a continuity of the uneasy relation between state and religion during imperial times." (1988, p. 13) The Chinese government since the time of the Han Dynasty has believed that it has the right and responsibility to control religion. The government was seeking to exercise this control in its regulation of Buddhism and, also, much more drastically, in its attempt, in 845, to destroy it. Further, foreign religions, such as Buddhism, and later Islam and Christianity, were looked on as being heterdox and a threat to the throne.

When Christianity reentered China in the seventeenth century, it was viewed as a threat to society for a number of reasons, but especially because of its teaching that loyalty to God must take precedence over loyalty to the emperor. It should be pointed out, also, that frequently throughout Chinese history religious bodies have been involved in rebellions against the throne, providing some justification of governmental fears. (Bohr, 1988, pp. 13-15; Yang, 1970, p. 393; and Chao, 1988, pp. 44-45) Thus the belief that the government should control religion, and distrust of religion, especially foreign religions-and above all Christianity-have deep roots in Chinese history.

A second major factor has been the growing disillusionment with traditional philosophy and religion, and religion in general, in the twentieth century.

By the early twentieth century, the traditional philosophies and religions, Confucianism, Taoism and Buddhism were widely viewed by intellectuals (non-Marxists as well as Marxists) as having prevented China from modernizing. Indeed, widespread disillusionment with these traditions has had much more to do with their near demise than has any governmental action. For example, the Confucian tradition, which had been enormously influential for more than 1500 years, was discredited in the minds of the bulk of Chinese intellectuals decades before the establishment of the People's Republic of China in 1949. Thompson (1989) says of the virtual demise of the authority of the Confucian tradition early in this century: "As Western influences penetrated the minds of Chinese intellectuals, Master K'ung [Confucius] came to stand for an anachronistic system of values that was a veritable millstone about the neck of progress." (p. 143) (See also Levenson, 1966, pp. 162-163.) Indeed, not even the attempt of the Nationalists in the 1930's to revive the Confucian tradition as a counter to Marxist teachings was successful. (Thompson, 1989, p. 143)

A third major factor has been the linking of Western imperialism and Christian missionary activity in the minds of many Chinese. Lenin's view that imperialists use religion as an opiate to dull the will of the people to resist exploitation was spread in China in the early 1920's. (Chao, 1988, pp. 46) However, China's own historic experience seemed to many Chinese to give credence to Lenin's view. For example, the "unequal treaties" of the First Opium War, 1839-1842 (fought, in part, because of the attempt by the Chinese government to stop the smuggling of opium by the British into China), removed missionaries and their Chinese converts from the authority of Chinese law and placed them under the protection of Western law, which was backed by Western gunboats and extraterritoriality. The adage, "'One more Christian, one less Chinese,'" expressed the feeling of many Chinese about this state of affairs. (Bohr, 1988, p.15) (See also Fairbank, Reischauer, and Craig, 1965, pp. 136-146.) In addition, as a result of its defeat by the British and the French in the hostilities of 1856-1860, sometimes called "the Second Opium War", the Chinese were forced to legalize the sale of opium, a money maker for the British (the legalization of opium had not been achieved by the earlier war) and to permit Westerners, incuding Christian missionaries, free access to China. (Fairbank, Reischauer and Craig, 1965, pp. 150, 168-178) Thus, this second war against China by Western powers had brought about the legalization both of the opium trade and the work of Christian missionaries in China.

One need not believe that linking Christian missionaries with Western imperialism is altogether justified (missionaries, doubtless, did not intend to be abetters of imperialism) to recognize that this linkage in the minds of many Chinese created difficulties for Christianity in China, and also increased the Chinese government's fear of permitting Christian bodies to have ties with Western ecclesiastical institutions. (See Yeh, 1988, p.130.)

Finally, there is the Marxist critique of religion as being rooted in rural peoples' prescientific understanding of natural forces and its use by the exploitative classes to teach the masses submission to their lot in life. According to Marxist theory, religion will eventually die. The attitude, however, of any particular Marxist government or governmental official toward religion depends in good part on how much of a threat to the progress of the Marxist state that religion generally, or a particular religious body or individual is believed to pose. (Chao, 1988, pp. 47-48)

Historians, sociologists and others will undoubtedly continue to analyze the role of various factors in shaping the relation of traditional philosophy and religion to the Marxist society of China. It is important, however, to recognize that the relationship is not the result of a single factor, but of a variety of factors.

C. The Current Status of Religion in China

The period beginning about 1978 has seen major changes taking place in various aspects of Chinese life, including religion. Religious institutions, which had experienced strict control and sometimes persecution during the earlier years of the People's Republic of China and severe persecution during the Cultural Revolution, began in 1979 to reopen and, in the case of Protestant Christianity, to experience remarkable growth. The changed religious situation, instead of bringing about a crackdown against those engaged in religious activities, was given a degree of constitutional support in the Constitution (State) of 1982.

Article 36 of the Constitution (State) of 1982, states:

> Citizens of the People's Republic of China enjoy freedom of religious belief.
>
> No state organ, public organization or individual may compel citizens to believe in, or not to believe in, any religion; nor may they discriminate against citizens who believe in, or do not believe in, any religion.
>
> The state protects normal religious activities. No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational system of the state.
>
> Religious bodies and religious affairs are not subject to any foreign domination. (p. 28)

The guarantee of freedom of religious belief in the Constitution is not an innovation. Freedom of religious belief was guaranteed in the Constitutions (State) of 1954, 1975 and 1978. Article 88 of the 1954 Constitution states: "Citizens of the People's Republic of China enjoy freedom of religious belief." (p. 180) Article 28 of the 1975 Constitution guarantees the right of citizens to "enjoy freedom to believe in religion and freedom not to believe in religion and to propagate atheism." (p. 199) Article 46 of the 1978 Constitution follows the 1975 Constitution in guaranteeing the right of citizens to "enjoy freedom to believe in religion and freedom not to believe in religion and to propogate atheism." (p. 224)

There are, however, several substantial changes in the 1982 Constitution. First there is the prohibition in the 1982 Constitution against any "state organ, public organization or individual" compelling citizens "to believe in, or not believe in, any religion" and against their discriminating against citizens "who believe in, or do not believe in, any religion." Perhaps an even more significant change in the 1982 Constitution is its statement that "the state protects normal religious activities." However, by explicitly excluding from "normal religious activities" those activities "that disrupt public order, impair the health of citizens, or interfere with the educational system of the state" the Constitution retains for the state the right to regulate religious activities, when such regulation is deemed necessary. (See Browning, 1987, pp. 218-219.) Also innovative in the 1982 Constitution is the dropping of the provision of the 1975 and 1978 Constitutions guaranteeing the freedom to "propagate atheism," which had favored atheism, since citizens had not been guaranteed the right to propagate religion.

The 1982 Constitution's prohibition against "religious bodies and religious affairs" being subject to foreign domination doubtless roots in the belief that it is the right and responsibility of the Chinese government -and not that of any other government or institution-to regulate religion in China, and also the fear that Western missionary activity might in some way provide an opening for Western imperialism.

Thus the 1982 Constitution, while permitting governmental restrictions of religious activities, provides constitutional support for a more liberal policy toward religion. Constitutions, of course, can be changed and are not self-enforcing, thus these constitutional provisions do not tell us what the future holds for religion in China. The provisions of the 1982 Constitution regarding religion are, however, part of the present religious situation in China.

D. Interviews, things observed and lectures (July, 1988)

1. Interviews

(I did not ask permission to name or identify the people I interviewed. Therefore rather than reproducing the questions and answers from each interview in order, I have organized by topics the answers given. I have undertaken to report accurately the answers, and as much as possible have used the actual words of the interviewees as they are recorded in my notebooks, although, I have generally not used quotations marks. Except when I have used the question and answer format, I have used paragraph divisions to separate the different interviewees' comments.)

Confucianism

Question: How are Confucius' teachings regarded by Marxist thinkers in China today?
Answer: Confucius' teachings have been discussed recently and most scholars think his ideas about education contain valuable elements, but also elements that need to be criticized.
Q: What is good about Confucius' teachings?
A: Confucius said that there must be a teacher where there are three people, thereby stressing the importance of education. He also taught that everyone has both strengths and weaknesses and, thus, that we must learn from each other. These are valuable teachings. During the Cultural Revolution all of Confucius' teachings were condemned, but this wholesale

condemnation of his teachings was wrong.

Q: What is bad about Confucius' teachings?

A: Confucianism is different from Confucius' teachings. Therefore one must distinguish between Confucius' teachings and the modification of them by the Confucianists after the Han Dynasty. Much that is criticized in Confucianism may not come from Confucius himself.

Q: But what is bad in the teachings of Confucianism, as distinguished from the teachings of Confucius himself?

A: After the Sui and Tang dynasties only the Confucian classics were studied. This practice limited the education of the students.

Q: What are some other bad things about Confucianism?

A: Confucius' follower, Mencius, also should be considered as a contributor to the original teachings of the Confucian tradition. Mencius taught that the rural people are the basis of society and that the nation is important, indeed that both the rural people and the nation are more important than the emperor. During the Ming Dynasty these teachings were eliminated from the Confucian tradition by the emperors, and Confucianism became a tool of the ruling classes. Thus the Confucian tradition which had originally taught the importance of the people was perverted, becoming an instrument of their exploitation.

The interviewee further commented that there are 3 phases of Confucianism. 1. During the Han dynasty Confucius' teachings were recognized as the most important thing in scholarship. 2. During the Song dynasty, in the tenth century, Confucianism changed. 3. In the Ming dynasty Confucianism changed again, especially in deleting Mencius' teaching that rural people are more important than the emperor.

Other comments about Confucianism by interviewees:

Confucianism has good and bad points, but is looked on as being too conservative in the sense that it teaches people to follow strictly the teachings and ways of the fathers, leaving no room for change. Confucianism is, however part of the Chinese heritage.

China followed Confucius' teachings for 2000 years, but they are no longer taught in China. Some of his ideas, however, are still influential.

Young people are aware of Confucius' teachings and they doubtless influence Chinese people, but Chinese young people know little about Confucius and his teachings. In fact, Chinese young people are more interested in Catholicism and Protestantism than in Chinese philosophies.

It should be recognized that in traditional China, Confucianism, Taoism and Buddhism overlapped. All three were part of people's lives, therefore, you cannot separate them.

Even though they are not taught to the children, the values of these traditional religions are being passed on indirectly, because they are part of the lives of the people. There is good in Confucianism. Confucianism taught the value of the family. The Communist sense of collectivism and the Confucian sense of the oneness of the family and society overlap.

Confucianism includes valuable teachings regarding how people should get along together.

Confucianism, like religion, is associated with feudalism. During the Cultural Revolution Confucian signs in the streets were torn down.

The Family

(Chinese attitudes toward the family traditionally have been linked to Confucianism.)

Q: What is the attitude of Marxist thinkers about the father as the absolute authority in the family? (A lecturer had referred to the absolute authority of the father in traditional China.)
A: We no longer believe that the father should be looked on as the absolute authority. This belief is equivalent to belief in the absolute authority of the emperor. This creates people who can't think for themselves. Therefore these two concepts are currently heavily criticized in China. The concepts are against democracy. All members of the family are equal. In the countryside such beliefs are still followed heavily, but a main task now is to criticize such concepts.

Buddhism

Q: How is Buddhism viewed in China now?
A: The ideas of Buddhism are not helpful. They teach people to cut off all desires. It also teaches the ideas of reincarnation and heaven and hell. The monks teach the people they should have no desires; they should control their feelings; they should not struggle for themselves. Many scholars think these teachings are bad. They keep the people from rising up against unjust rulers.

Other comments about Buddhism:

Most Chinese people in the backs of their heads believe in Buddhism, especially people born well before 1949. They would be given Buddhist names. But I am not sure if there is life after death or heaven or hell.

Older people still believe in Buddhism, but young people are taught very little about Buddhism. But they are still influenced by Buddhism. For example, through Asian Buddhist poems. However, Buddhism does not represent their total view of life.

Most young people are not interested in Buddhism.

During the Cultural Revolution Buddhist images and temples everywhere were destroyed. I do not know of any young people, or old people in cities, who believe in Buddhism. In the country some old women will go 30, 50, 100 miles and climb a mountain and worship God.

Buddhism is not popular in China.

Christianity is more popular than Buddhism.

Taoism

Q: How is Taoism viewed today in China?
A: There is the Taoist doctrine of wu wei, following nature. Rulers had limitless desires; they followed nature and let society go by itself (run itself). Taoism as a religion is different from Taoism as a philosophy. The role of Taoism in ancient China is as important as is the role of Confucianism.

Another interviewee commented that Taoism is not popular in China now.

Still another said that Lao Tzu's teachings are not taught anymore.

Marxism

(It seemed appropriate to ask about Marxism, which in many ways has replaced the traditional philosophies and religions.)

Q: Does Marxism have strengths and weaknesses?
A: Marxist thinkers in China today believe Lenin was wrong when he said that imperialism is the last phase of capitalism. They now see that capitalist countries are doing well. Socialist countries make mistakes and are capable of correcting their mistakes. Western countries can correct their mistakes, as well. For example, Roosevelt's New Deal was important in correcting social errors in American society, limiting monopolies, for example. China must learn from Western countries. For example, China has learned that centralized governments have limitations in ruling a society, thus the lower levels of government have been freed from many of the limitations placed on them by the central government.

Other comments about Marxism and Communism:

Only 14 million people are members of the Communist Party, but most people believe in Communism, but not as unquestioningly as they once did.

During the Cultural Revolution speaking out in dissent was not permitted; now one is encouraged to express dissenting views. Further, people are now committed to advancing themselves and their families, as well as society.

During the Cultural Revolution freedom of religion was not permitted.

It is good to help people better their lives, which Marxism seeks to do, but it is not good to encourage fighting, which Marxism also does. Capitalist countries also do a lot of fighting.

The Cultural Revolution caused a lot of young people to think. Some began to doubt Communism and think that perhaps Communism is not true.

Communism has good and bad features. People have the freedom to recognize what is good and bad in Communism.

The people of China lost confidence in Marxism during the time of the Cultural Revolution.

Young people no longer believe in Marxism since the Cultural Revolution. (Most people did not state the matter so strongly, but I was told by several people that one does not have to accept Communism unquestioningly.)

The government believes there is a crisis in belief now. The State Commission on Education has a series in moral education which is taught in the schools. Students are taught:

1. Love of the Motherland; 2. Love of the Communist Party;
3. Love of study; 4. Love of labor.

Christianity

(It seemed appropriate, also, to ask about Christianity because of the reports of interest in Christianity in China today, which provides a religious alternative to traditional beliefs. However, some people commented about Christianity without being asked.)

Christianity is not popular, though there are some Christians in China. People still remember the Opium Wars. Fear of colonial intervention is one reason that there has been such fear of Christianity in China since 1949.

Christianity teaches people to help each other.

Some young people are interested in Christianity because they are influenced by the West. They haven't known about Western philosophies before, but now they are interested.

(I had an interesting exchange with an interviewee.)

Q: What if a person wanted to become a Christian. Would there be any problem for him or her?

A. Probably they wouldn't declare that they are a Christian. They would just go to church.

Q. What if they told their supervisor at work? Would that cause a problem for them?

A. They probably wouldn't say anything to their supervisor about it.

Q. But what if they told their supervisor?

A. Perhaps people don't care.

Other Comments About Christianity:

Christianity is more popular than Buddhism. Perhaps it is looked upon as being more modern. I have been to church a few times and have seen young people, even children 8 to 10, there with their parents. Are the people who go to church sincere? One cannot be sure, but perhaps they are not. I know one sincere believer in Christianity. This is a college friend who may have been influenced by a Christian girl in Shanghai whose whole family is Christian. This young man had a mystical experience of Jesus in a dream surrounded by a bright light. He heard thunder. He woke from the dream and found that it was true. He was told to believe in the Bible. He told only a few friends about the experience. The Bible is a great book. There is much truth in the Bible.

Q: (to the same interviewee) Is there any penalty for being a Christian?

A: No. No.

Q: Would being a Christian keep one from getting a job?

A: No, but Party members should not believe in religion, because of the conflict between religion and Communism.

(Reports by observers of religion in contemporary China agree with several of the interviewees that Christianity was more popular in 1988 than the traditional religions among urban Chinese, perhaps in good part because it was associated with modernization. Protestant Christianity, particularly, has increased in numbers. According to Martinson (1988), the growth of Protestantism in mainland China since 1980 "dwarfs the scale of growth before 1949." (p. 4) Before 1949 there were at most 1 million Protestants. Martinson (1988) says that "at the last count that I am aware of . . . there were about 4 million Protestant Christians" worshipping in 5000 open churches and 30,000 registered meeting points. (p. 4) There is, in addition, a large Protestant community which has not yet been officially recognized. Still the total number of Christians in relation to the entire population would be tiny. (Martinson, 1988, p. 4) Catholicism in

China has been handicapped by the Chinese fear of and prohibition of ties between Christian churches in China and ecclesiastical bodies in the West, which has isolated the Catholic Church in China from the Vatican. Nevertheless Catholicism also was experiencing renewed vitality in 1988.

Other comments about religion and traditional beliefs:

Most Chinese people don't believe in God because they feel one should not ask God to do for you what you can do for yourself.

Q: How do young people in China feel about religion?
A: When they are young they are taught that religion is part of feudalism. They are taught not to believe in religion, but to believe instead in Communism. They are taught almost nothing about religion.

Q: (To a natural scientist) Do you think the concept of the Yang and Yin is true?
A: There is no evidence that the yang and yin are true.

Islam did not figure prominently in the interviews, but one interviewee said, "It is hard to understand why Muslim countries fight each other so much." Another simply commented that Islam is followed by some.

One young interviewee demonstrated the Chinese belief that one should respect one's elders by picking up my chair and carrying it for me. (We had moved it from another room for the interview.) When I commented on this saying, "I see you follow the traditional Chinese custom of being nice to the elderly," he said, "Yes, and I think that is right. Your parents take care of you from infancy until you are an adult. You owe them respect. You should take care of them."

2. Things observed

a. The contribution in several fields of past religious leaders was recognized. For example, in the Museum of Chinese History, in Beijing, there is a statue honoring a Buddhist monk who was an outstanding astronomer, and the map of a route taken by another Buddhist monk when he went from China to India to bring Buddhist scriptures back to China for translation. (Unfortunately, I did not get the name of either monk. The monk who brought the Buddhist scriptures back from India may have been Xuan Zhang of Xian. I could not be certain of this, however, because a large number of monks, in addition to Xuan Zhang, went to India for the same purpose.)

The China Daily, July 14, 1988, contained an article by Xiang Pu entitled, "Italian Missionary Built Art Bridge" which is about Giuseppe Castiglione, known in China as Lang Shining, who came to Beijing in 1714 as a missionary, but stayed to develop a style of painting that combined European and Chinese elements. Xiang wrote: "To mark the 300th anniversary of his birth, the Palace Museum is holding a two-month exhibition of his paintings, beginning next Tuesday." (Apparently, however, Castiglione did not work in China primarily as a missionary.)

b. We had dinner at the Confucian Heritage Restaurant in Beijing and were told that at least one of the hangings on the wall contained a quotation that was typical of Confucius' teachings. While that type of thing may not seem significant, it does represent a dramatic change from the attitude expressed toward Confucius during the Cultural Revolution. IFurther, the interviewees (cited above) indicated that Confucius' reputation has been restored to a degree.

c. One Sunday morning we attended a large Catholic church in Beijing, which was almost filled with people who appeared to be sincerely worshipping. After the service a number of the worshippers stood in front of the church where they seemed to be thoroughly enjoying talking to each other.

In Dali I saw a medium-sized Catholic church and a tiny storefront Protestant church, the "Dali Church of Christ". Both appeared to be active churches. The Catholic Church was in a good state of repair and had announcements regarding the life of the church on the chalk and bulletin board. The Dali Church of Christ was open and had what appeared to be worship materials in place at each seat. However, I saw no worshippers in either place, though two members of our group did talk to a leader of the Dali Church of Christ.

d. We visited several Buddhist pagados and temples. Some of these are now only memorials, having no active Buddhist community. However, I did see several monks, one of them young, at the Yonghegong (Lama [Tibetan Buddhist]) temple in Beijing. Through an interpreter I talked to an older monk in the Jade Buddha Temple in Shanghai, who informed me that 70 or 80 young men were being trained as monks in the temple. Three of us also observed a memorial service for a recently deceased person in this temple. I was told that a good many people have Buddhist funeral services for their family members, even though they may no longer believe in the doctrines of Buddhism.

e. In Xian we visited the Great Mosque which is the center of a community of worshipping Muslims.

f. The visit to Chairman Mao's mausoleum was interesting because the mausoleum has been described as a place of quasi-religious pilgrimage. For example, "'The religious intensity of that experience' [of visiting the mausoleum of Chairman Mao], wrote one Western observer in 1978, 'cannot be matched by any Christian shrine anywhere in the world.'" (Fenton, et. al., 1988, p. 243) Admittedly, judging the religious intensity cf those visiting shrines is a subjective matter, but if such a degree of intensity were present among those visiting Mao's mausoleum when we were there this past July, it escaped me. Further, Mao, while still appreciated for his contributions to the revolution, is now acknowledged to have made mistakes and many of his statues have been taken down. Further, Shaoshan, Mao's birthplace, at one time thronged by pilgrims, now has few such visitors. (Theroux, 1988, p. 283)

3. Lectures, and question and answer sessions:

In a question and answer session at the Shanghai Muncipal Juvenille Reformatory the director responded to a question about the religious activities of the students. He said, "Students have freedom of religious belief, but we see no religious activity. No one practices it."

In another question and answer session we were told that many people now, even if they have more money, are going back to the original way of doing things. They may be rich and have a refrigerator, but they may return to traditional customs for marriages and funerals Further they may even reflect feudal thinking by building large tombs. They may also carve words insuring longevity and good fortune on their doors, and place gods on their walls. Even people with modern equipment in their kitchens may engage in these practices. (During our orientation session at the Mercy Center, a number of us saw a video of a traditional New Year's celebration being carried out in a rural village in China. It was my impression that the video was made in the last few years.)

Another lecturer spoke of the spiritual qualities of the various plants that help to make up a Chinese garden. Such plants, we were told, are appreciated not only for their beauty, but also for their spiritual qualtities.

Conclusion

No final conclusions about the traditional religions and philosophy in China can be made on the basis of interviews held and observations made during a one-month visit there. However, the things I learned in interviews, lectures, and question and answer sessions, and the things I observed, in the context of my reading and reseach, suggest three general observations about the situation in China in the summer of 1988. First, belief and religious activity were permitted. Indeed both are guaranteed by the Constitution of 1982, and the guarantees were being honored. Freedom of religious activity under the Constitution can, however, be restricted when it is seen as a threat to "public order", the "health of citizens" or "the educational system of the state". Second, in keeping with the more liberal policy of the government toward religion there was, also, a rather relaxed attitude about religion on the part of people generally. Third, the vast majority of Chinese people seemed to find nothing in the traditional religions and philosophies, nor in Christianity or Islam, to interest them.

The following summarizes some of my other impressions. First, it was no longer true in 1988 that "Confucianism, once virtually synonymous with Chinese identity, is but an historical curiosity." (Fenton, et. al, 1988, p.243) (That the foregoing assertion about the demise of Confucianism was made so recently in a respected text about Asian religions indicates how rapid is the present rate of change in China.) Rather, Confucianism was receiving serious study by Chinese scholars, who distinguished between Confucius' own teachings (and those of his follower Mencius) and changes that were made in the Confucian tradition after the Han dynasty.

Second, Buddhism, because it was believed to teach people to turn their backs on the problems of everyday life, was viewed less positively than Confucianism. However, there was some renewal of interest in Buddhism.

Third, no one spoke positively about religious Taoism. It may be, however, that the Taoist sense of the oneness between humans and nature-generally associated with the philosophical Taoism of the Tao Te Ching and Chuang Tzu-was, as late as last summer still an important factor in the sensibilities of Chinese people and a source of the continuing belief in the spiritual qualities to be experienced in gardens and landscapes.

Further, several interviewees expressed the view that the traditional religions and philosophies, while no longer explicitly believed in or followed by most Chinese people, do continue to influence them as part of the Chinese tradition. Several interviewees also expressed the view that traditional beliefs and practices, while rarely encountered in cities, may be much more prevalent in the countryside.

Christianity, particularly Protestantism, was more popular in 1988 than the traditional religions among urban Chinese, perhaps in good part because it was associated with modernization. However, only a tiny percentage of the total population was active in the church (both recognized and unrecognized) even by the most positive estimates of such activity.

It is reported that Islam was experiencing renewed activity as well, but that would have been primarily among minority peoples, none of whom I was able to interview on the subject.

One of the biggest surprises for me was the attitude toward Marxism in China in 1988. The surprize was not that many ordinary people began to question Marxism during and after the Cultural Revolution, which was to be expected, but that scholars were willing to say that Marxist theoreticians, such as Lenin, had been wrong about some things, and that capitalist countries, as well as Marxist countries, could learn from their own mistakes and correct them . Also surprizing was the suggestion that China, a Marxist state, could learn from non-Marxist countries, for example, about giving more autonomy to local governments. (See Chou, 1988, 58-63.)

No one can, of course, predict the future, especially when things are changing as rapidly as they are in China. Nevertheless, 1988 was an interesting and exciting time to observe the response of Chinese people to the values of their own ancient tradition, as well as to Islam, Christianity and Marxism. The greater freedom enjoyed was encouraging. One hopes that this new openness will continue and increase.

Sources

Oral Sources

Among Chinese people I interviewed were faculty and graduate students from the universities and people from the education commissions. The university people interviewed were mainly from the humanities or social sciences but at least one person interviewed was from the natural sciences. In these sessions I asked the persons I was interviewing about their assessment of current attitudes toward religion, but not about their personal views on the subject. Lectures by the Chinese specialists who addressed us were also sources of information on the subject, more, in fact, than I had expected since religion is scarcely at the forefront of attention in China today. Further, I was able to talk briefly through an interpreter to a monk at the Jade Buddha Temple in Shanghai, but did not have in-depth conversations with any member of a Chinese religious community. There were, in addition, conversations with people on the streets and in trains, but these provided little information.

The seminar's scholar escort, Prof. Stanley Rosen, provided helfpul information and insights. Fellow Fulbrighters Prof. Mark Wilkinson, a specialist in the history of Shanghai since the revolution, and Prof. Wang Tien, a native of Taiwan, teacher of the Chinese language and experienced traveler in China, also provided information.

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Constitution of the People's Republic of China. (1975)*

Constitution of the People's Republic of China. (1978)*

*(From photocopies provided by Professor Stanley Rosen.)

MODERN CHINESE LITERATURE

A Brief Selected Reading List for Teachers

By M. Thomas Inge
Blackwell Professor of the Humanities
Randolph-Macon College
Ashland, Virginia 23005

Like all of Chinese society and culture, twentieth-century literature in China has been deeply influenced by politics--the May 4th movement of 1919, the establishment of the Communist Party in 1921, and subsequent developments, especially the Cultural Revolution. The turn towards Communism dictated a turn towards socialist realism and political didacticism in art and literature, thus the experimentation in form and individualism in style that has characterized Western literature is not usually found in Chinese writing, until more recent times. The subject matter tends to address the impact of larger social and historical forces on the lives of common people and efforts to maintain life and sanity in the face of radical change and political excesses, such as the Cultural Revolution.

The following is a brief selected list of twentieth-century novels and prose works, with annotations and discussion questions, which are suitable for teaching students at the college and senior high-school levels about life in Modern China. Since the compiler does not read Chinese, they should not be taken as necessarily representative of the best modern works published in China, nor can the selection be based on an extensive knowledge of the shape and character of modern Chinese literature. An additional constraint is that the list is drawn only from those works which happen to have been translated into English and are currently in print. They are writings, however, which are likely to work in the classroom setting and stimulate discussion about the people and character of Chinese society. They are listed in chronological order of original publication.

Ding Ling. Miss Sophie's Diary and Other Stories.
Beijing: Panda Books, 1985. (1928-1941)

This is the story of a young Chinese woman, confined to a sanitarium because of tuberculosis, who has to live her life through fantasy and self-absorption, allowing in friends according to a strict set of demanding principles. When passion and love intrude, this creates a dilemma which reflects on the mores of the young people of the late 1920s in China. The diary form allows a degree of personal and passionate confession unusual for the generally reserved Chinese fiction of the time. The eight other stories in the volume, written and published between 1930 and 1941, are more socially and politically conscious than "Miss Sophie's Diary" and outline the hardships of life in Shanghai and the rural countryside as China moves towards Socialism and Communism.

Discussion Questions

1. Why does Sophie choose to keep a diary in the story? What are some of the aesthetic advantages of using the diary form as a fictional structural device? What are the disadvantages?

2. Where is Sophie when the story begins and why is she there? How does her condition serve as a metaphor for her character?

3. What does Sophie reveal about herself in the very first entry? What does she expect from other people, especially men? How does she relate to other women?

4. What adjectives would you apply to Sophie? Is she selfish, insensitive, arrogant, idealistic, perverse, manipulative, or irrational? Is she truly "generous" as she says (p. 19)? How do you respond to her? Do you like her as a person? In what ways is she a very modern person?

5. What are some of the thoughts and emotions Sophie experiences which would have been considered improper by her society? Why did the story create a sensation when it appeared in 1928?

6. Can the story be read as a reflection of the society and times in which it was written? What does it say about them?

7. What are some of the differences between life for young people as portrayed in the lead story and the following stories set during the 1930s in China?

Lao She. Rickshaw: the novel Lo-t'o Hsiang Tzu. Translated by Jean M. James. Honolulu: University of Hawaii Press, 1979. (1936-1937)

Lao She. Camel Xiangzi. Translated by Shi Xiaoqing. Beijing: Foreign Languages Press, 1988. (1936-1937)

Also known as Rickshaw Boy in earlier and less dependable translations.

Set in Peking between 1934 and the beginning of the war between Japan and China, this novel is a highly realistic and grimly detailed account of the life, tragedies, and death of a nondescript rickshaw puller caught up in a corrupt and crumbling society. Before the proletarian novel was defined by the socialist critics, Lao She produced a remarkable example of socialist realism that teaches without preaching and defines social problems without resorting to didacticism. It is a profound study of character and human psychology under the pressure of unbearable economic and social forces that destroy human motivation.

Discussion Questions

1. Cite some of the problems of being a rickshaw puller. What is his position in Chinese society? How does one get into the business?

2. How does Hsiang Tzu (Xiangzi) become a rickshaw puller? How well does he succeed at the start? What setbacks does he encounter?

3. What causes Hsiang Tzu to fall into the hands of the soldiers? When he escapes, why does he take the camels with him?

4. Somehow Hsiang Tzu's sense of identity and manhood are tied to his rickshaw. In what sense, then, does the rickshaw become a symbol for him?

5. How does Miss Liu capture Hsiang Tzu? How does he feel about her? What is his response to marriage?

6. Is Hsiang Tzu responsible for the series of tragedies that befall him? If not, then what does cause them? Does he exercise free will?

7. At the conclusion, Hsiang Tzu is called a "degenerate, selfish, unlucky offspring of society's diseased womb, a ghost caught in Individualism's blind alley." To what degree does the narative support that description? Is it an accurate one?

8. This novel has characteristics in common with those of literery Naturalism, as practiced in the West by Zola in France and Theodore Dreiser in America. Look up a definition and determine the extent to which this novel qualifies as Naturalistic.

Shen Rong. At Middle Age. Beijing: Panda Books, 1987.
(1980)

This novella is about a middle-aged doctor who has practiced her skills as an eye surgeon with singular devotion to her profession and to her detriment as a wife, mother, and socialist citizen. An unexpected heart attack which makes her a patient and a coincidence serve to point out the importance of compassion over politics and selflessness over expediency.

Discussion Questions

1. What are the personality traits and general characteristics of the heroine, Dr. Lu Wenting? How has experience shaped her character?

2. Characterize her relationships with her husband, her children, her friend Jiang, and her superiors.

3. What are the problems of "middle age" as suggested by the story?

4. What coincidence in her life helps elucidate the political theme of the story? How would you define its political stance?

5. What difference does it make that the heroine is a woman? How can the story be read as a comment on feminism and the place of women in modern Chinese society?

Yang Jiang. Six Chapters from My Life "Downunder." Translated by Howard Goldblatt. Seattle: University of Washington Press, 1984. Also published in Renditions, No. 16 (Autumn 1981), 6-43. (1981)

This is a personal and poignant account of life at a cadre school, or reeducatuon unit, for a member of the staff of the Philosophy and Social Sciences Study Division of the Chinese Academy of Sciences, Literature Institute. It implies more than it says and points out the absurdity of the Cultural Revolution without directly criticizing it. It is a story of love, devotion, and rationalism in the face of frustration over a social system out of control and gone astray.

Discussion Questions

Chapter 1: What are some of the immediate problems described in preparing for undergoing "reeducation" and being sent to cadre school in the countryside? What is the impact on the author's family?

Chapter 2: What difference did being a woman make in cadre school? What does the author learn from participating in collective labor? How did the peasants respond to the presence of the city people?

Chapter 3: How are family communications conducted in the cadre school? What is the meaning of the burial of the lone soldier on January 3, 1971?

Chapter 4: What surprising things did the author learn about animals? How do they differ from Western attitudes towards animals? How do the Chinese feel about dogs?

Chapter 5: What "unusual" thing does the author accomplish? Were her "dangerous adventures" really dangerous?

Chapter 6: Does the author learn anything from her stay at the cadre school? Was she "reeducated" in any way? What was the value of her experience?

Gu Hua. A Small Town Called Hibiscus. Beijing: Panda Books, 1984.

By focusing on a single mountain community in south Hunan during the tempestuous years of the 1960s and 1970s in China, Gu Hua provides a telling commentary on the effectiveness of socialist political reform, the incorrigibility of human nature, and the final indomitable spirit of the human will to survive. A broad sweep of history and tragedy is portrayed in a style both humorous and sensitive to the seriousness of man's inhumanity to man. The author is a Chinese Faulkner with the spirit of a Mark Twain.

Discussion Questions

1. How would you characterize the town before "The Great Leap Forward"? How did things change afterwards?

2. How would you describe Hu Yugin? What functions does she serve in the book? How does she compare with Li Guoxiang?

3. What does Wang Quishe reveal about the results of the socialist system?

4. What are the Five Categories of anti-socialist behavior? Are there examples of each in the book?

5. What are some of the elements or events in the novel that a Western reader would find shocking (note pp. 157-59).

6. The novel makes frequent use of folk proverbs and wise sayings. What purpose do they serve in the novel? Are they merely decoration or are they functional?

7. What does the novel say about socialism and what does it say about human nature?

8. What are the artistic advantages of focusing on a single community over a period of sixteen years (1963-1975)?

9. What is the function of humor and comedy in the narrative? Comment on the comic structure.

ES 198-02 CHINA TODAY

Winter Term '89 | OUTLINE | Dr. Long

DAY	TOPIC	READING	VISUALS
Mon 9	Introduction to the course		Slides: general
Tue 10	Geography	CG pp25-26	Slides: Huang River
Wed 11	History	CG pp27-36 BP II5,6 III18,19,20	Slides: Great Wall, Ming Tombs, Forbidden City, Terra Cotta Warriors
Thu 12	History cont.		
Fri 13	Culture	CG pp37-39	Slides: Opera, Church, Food
Mon 16	Language	CG pp768-785 BR II1,2,18,19,20	
Tue 17	Peoples	CG pp20-24	Slides: Dali
Wed 18	Cities	CG pp239-741 BP II22,23	Slides: Beijing, Xian, Shanghai, Kunming, Hangzhou
Thu 19	Cities cont.		
Fri 20	MIDTERM EXAM		
Mon 23	Economy	CG pp45-48 BP III9-14,23	Slides: Economy
Tue 24	Economy cont.		Exhibit: Money
Wed 25	Politics	CG pp40-44 BP II7-17 III1-8	
Thu 26	Education	CG pp189-195 BP III21,22,24-37	Guest Lecturer: Jane Bradf (Slides: Wuhan)
Fri 27	Education cont.		Slides: Education
Mon 30	Health	CG pp196-202	Slides: Hospital
Tue 31	International Trade	CG pp162-188 BP III15-17	Guest Lecturer: Jack Steve (Slides: Guangzhou)
Wed 1	International Trade cont.		
Thu 2	Travel to China	CG pp50-160 BP I1-10 III38	Slides: Leftovers
Fri 3	FINAL EXAM		

READING MATERIALS

Textbook

CG: Frederic M. Kaplan, Julian M. Sobin, and Arne J. deKeijzer, China Guidebook, 1989 Edition, Eurasia Press Inc. (Houghton Mifflin Co.).

Reference book (4 copies on reserve in the library)

BP: National Committee on United States-China Relations, Inc., Briefing Packet, April, 1988.

ADDITIONAL MATERIAL cont.

Export Today (March/April 1988)

(International
Trade) - Doing Business in China pp 17-47

China Lectures

Schedule for Fulbright Seminar
China Daily (newspaper)
Chinese History Lectures
A Brief Introduction to Chinese Music
Chinese Folklore
China, Population and Nationality
Economic Structural Reform in China
Chinese Political System
A Brief Survey of Elementary and Secondary Education in China

Newspaper Articles

(Geography) - China From the Seat of a Bicycle
(Culture) - Trials Deepen Faith of China's Christians
- In the Countryside, Secret Sects, "Classic Religion"
- Peking Bows to Pressure for Larger Rural Families
- Confounding a Tenet of Marxism
- China's Birthrate Rises Again Despite a Policy of One-Child Families
- Why the Chinese Stop Crime Better Than We Do
(Economy) - Public Discontent Spurs China to Slow Economic Reform
- China's Restructuring is Enriching Peasants But Not City Dwellers
(Politics) - Law Studies Seen as Helping to Shape China

ES 199-03

RESEARCH ON CHINA TODAY

Procedures

Winter Term '89

Dr. Long

DATES

Friday 13 Jan : Turn in full statement of topic
Friday 20 Jan : Turn in outline of paper and list of sources
Friday 27 Jan : Turn in first draft of paper
Friday 3 Feb : Turn in final draft of paper

TECHNICAL

10-15 pages
Footnotes and bibliography at the end
Everything must be typed - suggest use of word processor

RESEARCH MATERIALS

ES 198-02 course outline lists materials on reserve in the library
Consult with the instructor about other materials

SUGGESTIONS FOR TOPICS

- What are the economic reforms?
  - Why were they started?
- What are recent troubles with the economic reforms?
  - Why have they back-tracked on some of them?
- What are the political reforms?
  - Why?
- What are the reforms in law?
  - How is Stetson involved?
- What is happening in education?

ES 305 ECONOMIES OF RUSSIA AND CHINA

COURSE OUTLINE

Spring '89

Dr. Lon

Mon	Date	Day	Topic	Reading
Feb	8	W	Introduction and Economics	T:1
	10	F	Marxism	T:Part 3 Intro; C:10; F:2; G:
	13	M	U S S R Geography	A; E:1
	15	W	Economic History	T:4; C:11; E:2
	17	F	Economic History cont.	T:5; E:3,4,5,6
	20	M	Planning	T:6; C:11; E:7; H:12,13
	22	W	Planning cont.	T:7,8; F:5
	24	F	Control	T:9; C:12; E:8
	27	M	Control cont.	
Mar	1	W	Exam #1	
	3	F	Agriculture	E:9
	6	M	Foreign Trade	E:10
	8	W	Performance	C:13; E:11,12
	10	F	Performance cont.	F:6
	13	M	Early Reforms	T:10; E:13
	15	W	Early Reforms cont.	
	17	F	Recent Reforms	D:1; E:14
	20	M	Recent Reforms cont.	
	22	W	Recent Reforms cont.	
	24	F	Exam #2	
	27	M	SPRING HOLIDAYS	
	29	W	SPRING HOLIDAYS	
	31	F	SPRING HOLIDAYS	
Apr	3	M	PRC Geography	B
	5	W	History-preCommunist	
	7	F	History-Communist	T:11 pp320-339; C:16 pp363-37
	10	M	History-Communist cont.	F:11
	12	W	Planning	H:17
	14	F	Control	
	17	M	Performance	
	19	W	Post-Mao	C:16 pp374-383
	21	F	Post-Mao cont.	
	24	M	Exam #3	
	26	W	Reforms	T:11 pp340-351
	28	F	Reforms cont.	
May	1	M	Reforms cont.	
	3	W	Troubles with Reforms	T:11 pp352-356
	5	F	Troubles with Reforms cont.	C:16 pp384-385
	8	M	USSR - PRC - USA	T:16; C:19
	10	W	USSR - PRC - USA cont.	D:7
	12	F	USSR - PRC - USA cont.	
	15-18	M-Th	Final Exams	

READING LIST

T (Text) : Zimbalist, Sherman, and Brown, COMPARING ECONOMIC SYSTEMS, 2nd Ed, Harcourt, Brace, Jovanovich, 1989.

A : AREA HANDBOOK FOR THE SOVIET UNION, 1971

B : CHINA: A COUNTRY STUDY, Area Handbook Series, 1981.

C : Gardner, H. Stephen, COMPARATIVE ECONOMIC SYSTEMS, Dryden Press, 198

D : Goldman, Marshall I., GORBACHEV'S CHALLENGE, Norton, 1987.

E : Gregory, Paul R. and Robert C. Stuart, SOVIET ECONOMIC STRUCTURE AND PERFORMANCE, 3rd ed, Harper & Row, 1986.

F : Haitani, Kanji, COMPARATIVE ECONOMIC SYSTEMS, Prentice Hall, 1986.

G : Heilbroner, Robert L., MARXISM: FOR AND AGAINST, Norton, 1980.

H : Schnitzer, Martin C., COMPARATIVE ECONOMIC SYSTEMS, 4th ed, South-Western, 1987.

GRADE DETERMINATION

Exams

Exam #1	20 %
Exam #2	20 %
Exam #3	20 %
Final Exam	40 %

Extra Credit Possibilities

Term Paper
- Write on some aspect of the USSR or of the PRC or a comparison of the two.
- Set up in consultation with the instructor.
- Can help, not hurt.
- If good, can raise grade.

Class Presentation
- Do extra preparation
- Do presentation in class
- Lead discussion

POLICY ON CHEATING

First Occurrence
- Zero on item involved
- Letter to the Dean of Students

Second Occurrence
- F in the course
- Letter to the Dean of Students

Some examples of cheating
- Receiving help on an exam
- Giving help on an exam
- Claiming someone else's work as your own

88

CHINA

Across the Curriculum

交流艺术 增进友谊

美国华盛顿州少年儿童画摄影展览在成都开幕

developed by

Carol Mackey

Media Specialist
Mountain View High School
Evergreen School District
Vancouver, Washington

CHINA

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Vancouver, WA

This curriculum was developed as partial fulfillment of requirements connected with the 1988 Fulbright Summer Seminar to China. Special thanks to: Rita Smith (Stonehill College, North Easton, MA), who continues to encourage and challenge me; Stan Rosen (University of Southern California), for special insight into the people of China; Lungching Chiao (Department of Education), for her belief in, and support of, the education that comes from interaction with other cultures; and Peggy Harrington (National Committee for China - U.S. Relations), who always has time to let me "bend her ear."

CHINA

ACROSS THE CURRICULUM

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General Readings - China in the 1980s

Part I - Secondary Lessons

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Secondary Lessons

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INTRODUCTION

This curriculum was created in a effort to present to classroom teachers a means by which they might create an interest and awareness of the Chinese culture without forfeiting the limited time they have in which to complete their given unit of instruction.

Part I consists of lessons geared for a broad range of high school courses. With few exceptions, however, the lessons can easily be adapted for use at the junior high level.

Part II is a unit on the Chinese New Year holiday; a modification of a unit prepared by the Know-Net Project in Washington State. The lessons can be used thoughout the year as China studies are conducted or with special emphasis during the "winter doldrums." Since red is the color associated with both Chinese New Year and Valentines Day, and since the celebrations coincide, classroom decorations for one might easily evolve into the other. Have fun!!!

All lessons are designed to be independent; any one lesson takes no more than three days. However, Part II is aimed primarily at seventh graders since this is the level at which students in Washington State study China. In that case, this part might be viewed as a multi-group project which could easily involve all seventh graders in a school.

Global Interconnectedness and Portents for Change: Chinese Youth Bridge the Twenty first Century

A Workshop in Chinese Studies
OEA Convention
October 20, 1988

presented by

Maureen J. Nemecek, Ph. D.
Assistant Professor
School of Journalism and Broadcasting
206 Paul Miller Building
Oklahoma State University
Stillwater, Oklahoma 74078
405-744-6354

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"Sino-US Trade Reaches the Midwest"

List of Chinese Magazines

Information on Spice: The China Project

Information on how to apply for a Fulbright-Hayes Travel/STudy Seminar

Bibliography of reading materials suitable for highschool students

Book Order materials from China Books

Information on documentaries about China from National Public Radio

Information on the Longbow Trilogy, a documentary series from New Day Films

A Checklist for Teaching About a Changing China

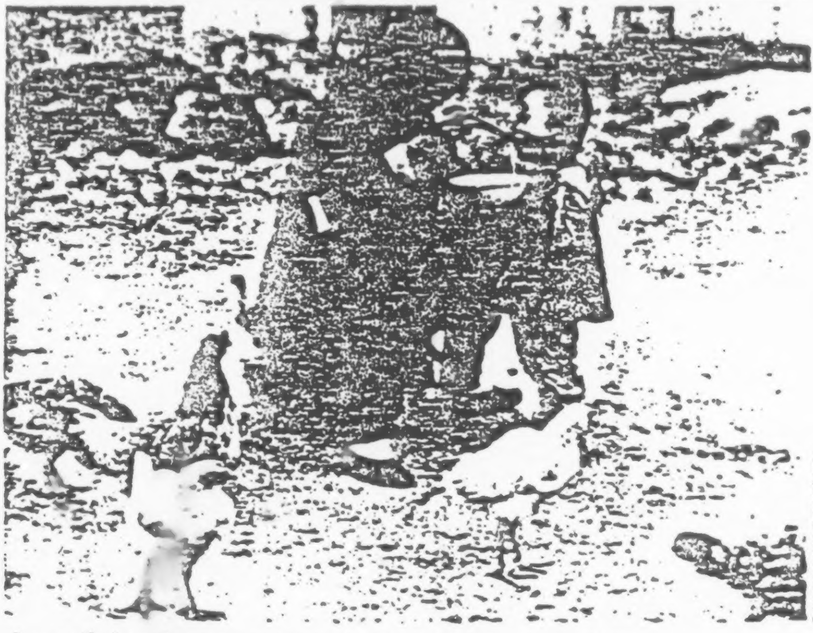
David Grossman

This short checklist may be useful for selecting or adapting materials to teach about the dynamics of post-1949 China.

1. Change and Continuity
   - ✓ Has an adequate historical context been set for understanding change and the complex interactive relationship between change and continuity?
   - ✓ What are the underlying assumptions about the nature of change, i.e., is it presumed to be linear, cyclical, dialectical, etc.?
   - ✓ What are the dynamics of change? What makes change occur? What makes certain things persist?
2. Multiple Perspectives
   - ✓ Has only a Western frame of reference and value system (e.g., modernization) been used to evaluate China's experience? Has there been adequate exposure to the range of interpretations of China's historical progression, *including Chinese perspectives?*
   - ✓ Are students exposed to the conflicting explanations that current China analysts offer?
3. The Human Dimension
   - ✓ Is China portrayed as remote, abstract, faceless, monolithic?
   - ✓ Are students exposed to China's human, geographical and cultural diversity?
4. Modes of Comparison
   - ✓ Is China compared to the U.S. without reference to the different historical contexts of the two societies?
   - ✓ Are the criteria used for comparison only those based on Western industrialized societies' "social indicators"?
   - ✓ Is an "us versus them" mentality encouraged (as opposed to a continuum of similarities and differences)?

MICHAEL CHANG

Instead of learning from peasants in the countryside, high school students are now immersed in chemistry experiments.


RICHARD GORDON ©1984

A grandfather shares an outdoor lunch with his young grandson.

5. Use of Language
   - ✓ Is loaded or pejorative terminology used without examination, e.g., "Red China"?
   - ✓ Are terms used without definition or explanation, e.g., "development"?
   - ✓ Is stereotypical language used, e.g., unqualified terms to describe the Chinese people?
6. Evaluation of Sources
   - ✓ Have materials been checked for accuracy and currency of information? (Special caution must be taken in using materials produced before the dramatic policy changes of 1976.)
   - ✓ Are biases, opinions and interpretations clearly identified as such?
   - ✓ Are students exposed to Chinese descriptions of their own reality as well as Western views, i.e., source materials? ❑

NOTES & RESOURCES

CHINA IN THE 1980s

China? There lies a sleeping giant. Let him sleep, for when he wakes he will move the world.

—Napoleon Bonaparte

OVERVIEW

For more than 3,000 years, China has had one of the most turbulent histories of any of the world's nations. Superimposed on the endless natural cycles of flood, drought and disease, have been period after period of civil upheaval, dynastic strife and foreign invasion. The 20th century has seen no letup in the swift and violent process of change. First, the millennia-old imperial system of centralized government was overthrown in 1911, to be followed by a quasi-feudal period of weak national power and by warlords and petty despots; meanwhile, the forces of foreign ideologies, led by the Democrat Sun Yat-sen (later by Chiang Kai-shek) and Communist Mao Tse-tung, began contending for the allegiance of the Chinese people. Then, in 1931 began the most devastating of all the foreign invasions of China, by the Japanese — one that the Chinese could not defeat or absorb as they had with the Mongols and Manchus in earlier centuries. With the defeat of Japan in 1945, the long-simmering conflict between the Communist and non-Communist burst into open warfare, and after four years of fighting, Mao Tse-tung's forces ruled all of China.

Since then, the upheavals have continued, with the major ones occurring at a rate of about one per decade. After "liberation," the years of consolidation of Communist rule, the purging of capitalist and rural landlords, and collectivization of agriculture were bloody ones. So much resentment was stirred up that in 1956 Mao decreed a period of relaxation in which more free expression was permitted. This period, in which "one hundred flowers" were to bloom and "one hundred schools of thought contend," soon got out of hand; a new crackdown on dissent was followed by one of the most radical, most destructive, social and economic experiments in this or any nation's history: Mao intended to transform China into an instant industrial power by means of exhortation and mobilization, by turning the population into a nation of Stakhanovites who would work 20 hours a day by herding the peasants into giant communes and by putting up steel smelters in neighborhood backyards. Some sources estimate that more than 20 million people starved to death testing Mao's schemes for industrialization.

Four years later, it was Mao's impatient notion to shake up the political establishment and radicalize the already entrenched bureaucracy that quickly springs up to administer any Communist dictatorship. All educated people and authority figures came under attack by youths, organized into roving, sometimes armed, bands of Red Guards and other have-not groups. In the ensuing "Cultural Revolution" leading government figures were toppled, including China's present leader, Deng Xiaoping. But when many army leaders were threatened, troops were finally called out to put down nationwide factional fighting that cost hundreds of thousands of lives. Worse still was the cost in China's human resources from the decade of closed schools, rusticated youth, purged intellectuals and civil and economic instability.

In 1976, while the country was still struggling to recover from the ravages of the Cultural Revolution, Mao died. His widow, Jiang Quing, a leader of the most radical forces in the country, attempted to take power with a few colleagues, who came to be known as the "Gang of Four"; they nearly succeeded. The political turmoil of the attempt, however, still affects China today. From 1978 on, with occasional lapses, the government of China, under the guidance of Deng Xiaoping, has tried hard to maintain stability and create the conditions for nationwide economic growth and the better life for its people. To a considerable extent it has succeeded, but at the cost of ideology. China today has adopted capitalist-style incentives to induce peasants to grow more and help feed China's multitudes. It has allowed individual citizens to set up their own commercial and industrial establishments and even to hire others to work for them, in direct contravention of a communist commandment. And it has opened the country to Western trade, technology and tourism (nearly 875,000 tourists, one-fifth of them Americans, visited China in 1983).

From a hermetically sealed, frighteningly self-absorbed crucible of the conflicting forces of radical Communism under Mao Tse-tung, China in the 1980s has become a world power, if not a superpower, whose leaders visit with U.S. Presidents and Third World leaders and trade with capitalist and communist states alike. It is, however, despite the long distance the country has traveled toward prosperity, very poor and backward: for all the recent gains, per capita annual income is only $300. China's 1.1 billion population, one-fourth of all the world's people, is still inexorably growing at the rate of 1.3% a year, despite harsh birth control measures.

That population is crammed into a territory roughly the same as the U.S. but with only about half as much arable land, a quarter-acre per person compared with the U.S.'s 2.1 acres. China is also an extremely ruthless and repressive Communist state, with almost no tolerance for dissenting views or nonconformist behavior. It suffers from the ills endemic to all such dictatorships: a bloated bureaucracy, widespread corruption, a privileged elite, and a huge police apparatus.

One day Deng Xiaoping decided to take one of his grandsons to visit Mao Tse-tung.

"Call me Granduncle," Mao offered warmly.

"Oh, I certainly couldn't do that, Chairman Mao," the awe-struck child replied.

"Why don't you give him an apple?" suggested Deng.

No sooner had Mao done so than the boy took a healthy bite out of it, then happily chirped, "Oh, thank you, Granduncle."

"You see," said Deng, "what incentives can achieve."

—A story told around Peking

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THE SWINGS AND ROUNDABOUTS

Liu

1956
8th Congress (Peking)
Liu Shaoqi announces transition to socialism basically accomplished, class struggle concluded.

(1957 *June*: anti-rightist campaign launched.)

1958 *5-23 May*
2nd plenum (Peking)
Great Leap Forward launched, 8th Congress' line refuted.

1959 *17 Feb.–5 Mar.*
Enlarged politburo meeting (Zhengzhou)
Criticism and correction of Great Leap Forward.

Peng

1959 *2 July–1 Aug.*
Enlarged politburo meeting (Lushan)
Defence Minister Peng Dehuai criticises. Mao's "leftist" errors in Great Leap Forward, is rebuffed.

1959 *2-16 Aug.*
8th plenum (Lushan)
"Anti-party clique" of Peng and others attacked, struggle against "rightist deviation" launched.

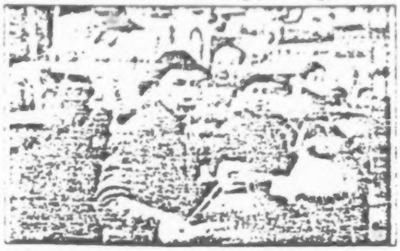
(1961 *Jan.* "Readjustment" policies after disasters of Great Leap Forward.)

1962 *11 Jan.–7 Feb.*
Enlarged work conference of 7,000 (Peking)
Liu Shaoqi critiques Mao's leadership, Mao self-criticism. Deng Xiaoping speech on collective leadership.

Mao

1962 *24 Sept.–7 Oct.*
10th plenum (Peking)
Mao successfully counter-attacks, insists that class struggle between proletariat and bourgeoisie still main contradiction and danger of capitalist restoration.

1966 *4-26 May*
Enlarged politburo meeting (Peking)



"May 16th circular" marks opening of cultural revolution.

Lin

1966 *1-11 Aug.*
11th plenum (Peking)
Leftist coup. No official quorum. Approves cultural revolution. Lin Biao becomes sole vice-chairman.

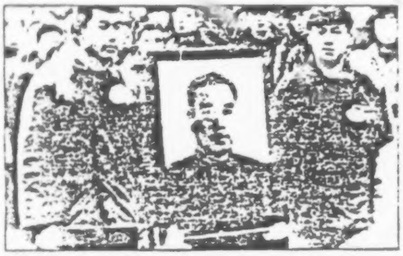
1968 *13-21 Oct.*
12th plenum (Peking)
Liu Shaoqi expelled.

1969 *1-24 Apr.*
9th Congress (Peking)
Lin Biao named as successor. Adopts Mao's theory of continuing revolution.

(1971 Lin Biao dies in alleged coup attempt.)

1973 *24-28 Aug.*
10th Congress (Peking)

Leftist line reaffirmed. Zhang Chunqiao, Wang Hongwen, Jiang Qing and Yao Wenyuan make up Gang of Four inside politburo.



(1976 *Jan.*: Zhou Enlai dies. *Apr.*: Riots in Tiananmen Square mourning Zhou and protesting against rule of "Gang." Deng for second time relieved of all posts. *Sept.*: Mao Zedong dies, Hua Guofeng appointed acting chairman. *Oct.*: Gang of Four arrested.)

1977 *16-21 July*
3rd plenum (Peking)

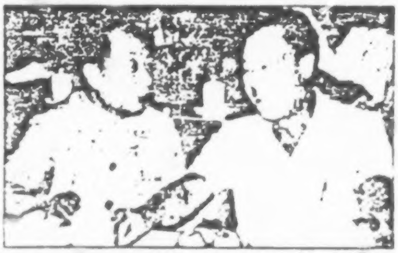
Deng Xiaoping again reinstated. Gang of Four expelled.

1977 *12-18 Aug.*
11th Congress (Peking)
Policy of four modernisations is announced, still within framework of Mao's policy of continuing revolution. Cultural revolution policies affirmed. Hua Guofeng confirmed as party chairman.

Hua

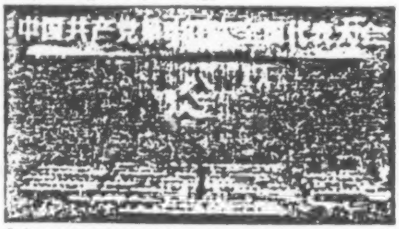
1978 *18-22 Dec.*
3rd plenum (Peking)
Shift from focus on class struggle to economic modernisation, rejection of cultural revolution policies.

1981 *27-29 June*
6th plenum (Peking)
Hu Yaobang replaces Hua as party chairman. Hua and Zhao Ziyang named vice-chairmen, Deng head of military affairs commission. Cultural revolution and role of Mao Zedong reassessed.



Hu and Zhao

1982 *1-11 Sept.*
12th Congress (Peking)



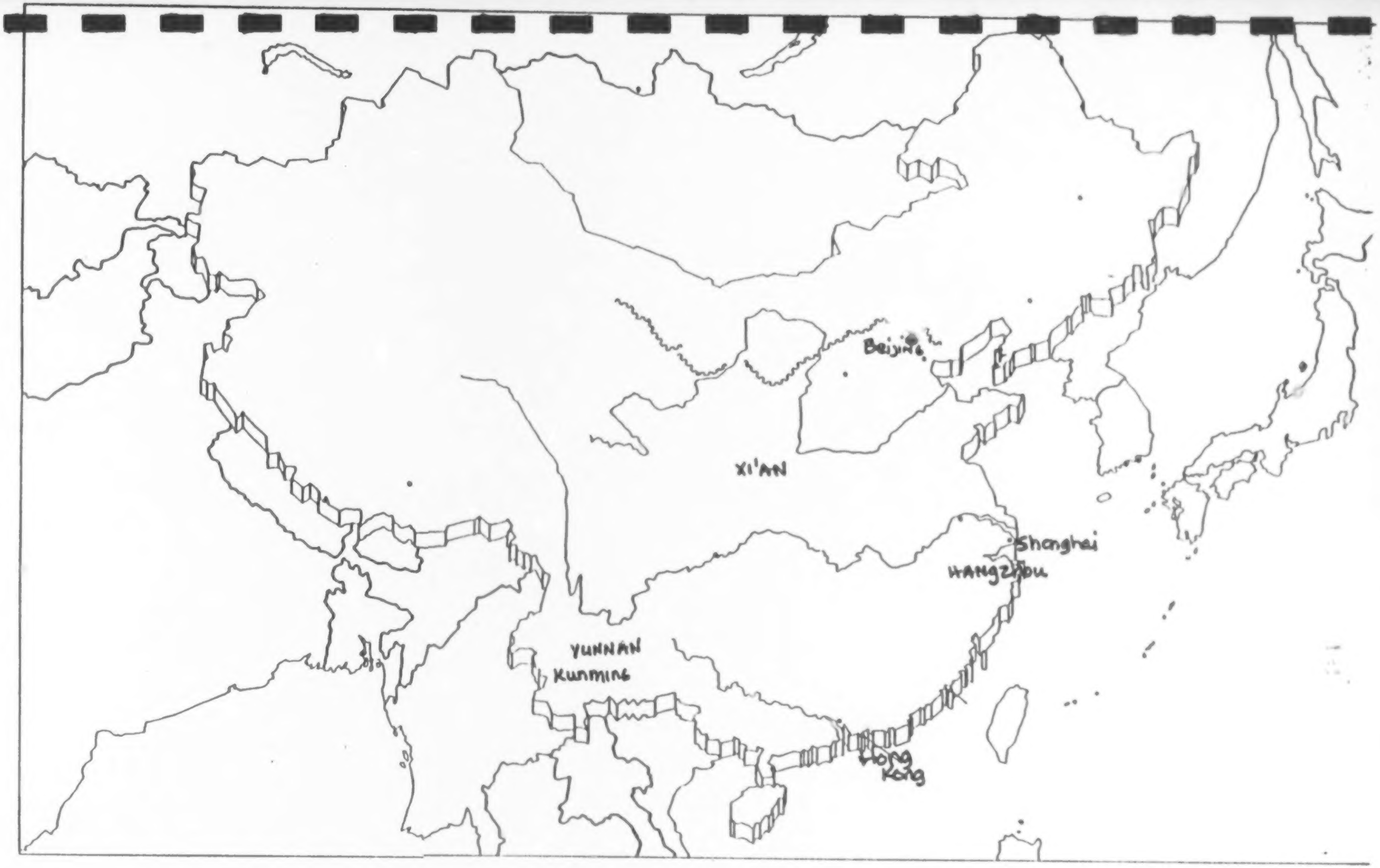
Adopts new constitution, announces goal of quadrupling economic output by the year 2000. Abolishes posts of chairman and vice-chairmen.

Chen

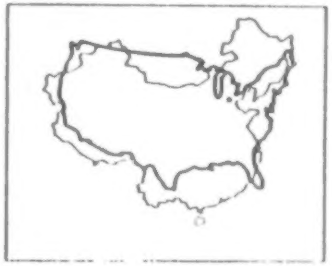
1984 *20 Oct.*
3rd plenum (Peking)
Decision on economic structural reform.

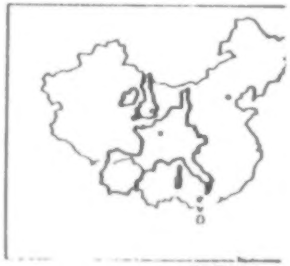
1985 *15-23 Sept.*
National Party Conference
Chen Yun openly states his reservations about reform, neglect of ideological and political work.

1987 *16 Jan.*
Enlarged politburo meeting (Peking)
Resignation of Hu Yaobang and appointment of Zhao as acting general secretary.



CHINA
in the 1980s





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CHINA—THE MIDDLE KINGDOM TO THE PEOPLE'S REPUBLIC

A Time Line

c1523-1027 B.C.: *Shang Dynasty,* the first in documented Chinese history
1027-256 B.C.: *Chou Dynasty,* the period of Confucius, Lao-tze and Mencius
221-207 B.C.: *Ch'in Dynasty,* the Great Wall begun
202 B.C.-A.D. 220: *Han Dynasty,* China's imperial age
220-265: *The Three Kingdoms Period,* Buddhism and Taoism challenge Confucianism and the arts flourish
265-420: *Tsin Dynasty,* central government weakens as feudalism revives
581-618: *Sui Dynasty,* government strengthened with civil service codification
618-906: *T'ang Dynasty,* China withdraws from conquered border areas
906-960: *The Five Dynasties and Ten Independent States Period,* a time of chaos and disunity
960-1279: *Sung Dynasty:* moveable type invented; gunpowder first used in war; Genghis Khan's Mongol Invasions
1260-1368: *Yüan Dynasty,* founded by Kublai Khan (grandson of Genghis Khan); roads and canal systems established
1275: Marco Polo reaches Peking
1368-1644: *Ming Dynasty,* European infiltration fought as the Manchus sweep southward
1557: Portuguese settle Macao
1644: The Manchu Conquest
1644-1912: *The Ch'ing (Manchu) Dynasty*
1839-1842: The Opium Wars establish extraterritoriality
1842: Hong Kong ceded to Great Britain
1866: Dr. Sun Yat-sen born
1893: Mao Tse-tung born
1894-1895: First Sino-Japanese War
1900: The Boxer Rebellion challenged the West's "Open Door Policy"
1911: Sun Yat-sen overthrows the Ch'ing Dynasty; Republic of China established
1912: Sun Yat-sen becomes President
1917: China enters WWI on Allied side
1921: Chinese Communist Party established
1926: Civil war between the Kuomintang and Communists begins
1928: Chiang Kai-shek establishes Nationalist government in Nanking
1931: Second Sino-Japanese War, Japan takes Manchuria
1934: Communists begin the Long March to escape Nationalist forces
1937: Japan invades China
1939-1945: China joins Allies in WWII
1945-1949: Civil War intensifies
1948: Chinese Communists take Mukden, Manchuria
1949: U.S. withdraws aid to Nationalists
Oct. 1, 1949: People's Republic of China established
Dec. 1949: Nationalist government moves to Taiwan
1950: Chinese Communists take Tibet
1950-1953: China participates in the Korean War
1956-1960: Soviets withdraw industrial aid and technicians
1958: The Great Leap forward proclaimed
1962: Border war with India
1964: China explodes an atomic bomb
1966-1969: The Cultural Revolution
1971: Defense Minister Lin Piao dies in plane crash after abortive coup
1971: People's Republic of China admitted to the U.N.
1972: President Richard Nixon visits China
1975: New Chinese constitution enhances governmental powers of Mao and Premier Chou En-lai
1976: Mao Tse-tung dies
Chou En-lai dies
The Gang of Four deposed
Deng Xiaoping comes to power and begins implementation of the "four modernizations"
1978: U.S. establishes normal diplomatic relations with China
1979: China invades Viet Nam in retaliation for Vietnamese invasion of Kampuchea and persecution of ethnic Chinese
1981: Deng Xiaoping consolidates power with the ouster of Hua Guofeng, Mao's hand-picked successor
The Gang of Four convicted of crimes during the Cultural Revolution
U.S. agrees to arms sales to China
1982: Premier Zhao Ziyang states China's wish to overcome Sino-U.S. differences over Taiwan

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TIME EDUCATION PROGRAM

The 'Middle Kingdom' Idea Survives

A NUMBER of irritants led to the Chinese-Soviet dispute. The fact that the Chinese Communists rose to power with slight Soviet encouragement helps to make them feel independent. Again, China and Russia have long disputed the position of their extensive frontier. But China's age-old attitude of cultural superiority to its neighbors undoubtedly also plays a major role in the dispute.

Throughout recorded history the Chinese have called their country *Chung-kuo*, meaning "Middle Kingdom" or "Central Country." Even now, this expression is part of the Communist and Nationalist Chinese names for China.

Chung-kuo accurately described the relationship of China to the countries surrounding it. For many centuries most neighboring countries were deeply influenced by the great Chinese culture. China, almost isolated from India and Europe, looked like the world's dominant civilization.

The Tribute System

This central position of China in Asia gave rise to a tribute system of foreign relations. Surrounding peoples acknowledged China's supremacy by payment of tribute, in return for which they were given approval.

The Chinese felt that other countries were civilized only to the degree that they accepted Chinese civilization and paid tribute to the Chinese emperor.

But this fiction broke down in the 19th century. European powers established themselves on the Chinese mainland and forced standard diplomatic ties upon China. Almost a century of international humiliation followed.

Lingering Traditions

Chinese Communist leaders have criticized many of China's surviving traditions. They play down the teachings of Confucius, who established the social basis of Chinese culture. But they retain a strong sense of historical pride.

Mao Tse-tung has said: "The China of today has developed from the China in history; as we are believers in the Marxist approach to history, we must not cut off our whole historical past. We must make a summing-up from Confucius to Sun Yat-sen [leader of the Chinese revolution early in this century] and inherit this precious legacy." Mao has since taken a harder line toward the teachings of Confucius, although Communist leaders still consider themselves heirs to their nation's greatness.

It is ironic that pride rooted in a long tradition hampers Communist China in realizing that greatness today.

Think It Over

1. What arguments could the Chinese use to support a claim of cultural leadership in Asia?
2. How does Chinese-Soviet friction hurt China's development?
3. Would an increase in foreign contacts, both inside and outside of the United Nations, make Communist Chinese leaders more reasonable?

Sino-US Chronology (1971-1988)

1971

In July, President Richard Nixon announced that Henry Kissinger had paid a secret visit to Beijing and that he himself had been invited by the Chinese government for a state visit.

The American government lifted its ban on its citizens traveling to the People's Republic of China.

1972

In February, President Nixon visited Beijing, Hangzhou and Shanghai. China and the United States signed the Shanghai Communique, in which the two countries promised to work toward the normalization of diplomatic relations.

1973

In May, a liaison office from each country was set up in Washington, D.C. and Beijing.

1974

Trade between the two countries reached US$100 million.

1975

In December, US President Gerald Ford visited China.

1978

On December 15, China and the United States announced that the two countries would officially establish diplomatic relations on Jan. 1, 1979. The United States recognized the People's Republic of China as the sole legal government of China.

On Dec. 18-22, the Third Plenum of the Eleventh National Congress of the Chinese Communist Party was held in Beijing and passed a resolution, adopting an open policy.

1979

On Jan. 1, China and the United States established diplomatic relations.

Chinese leader Deng Xiaoping visited the United States. China set up an embassy in Washington, D.C. and consulates in Houston and San Francisco; the United States set up an embassy in Beijing and a consulate in Guangzhou.

The US Congress approved the Taiwan Relations Act, running counter to the spirit upon which diplomatic relations with China were established. According to the Act, the United States would provide Taiwan with defense equipment and help Taiwan against any external threat.

1980

China set up three more consulates, in New York, Chicago and Honolulu; the United States set up a consulate in Shanghai.

1981

The two countries held their first joint film festival.

1982

China and the United States signed another communique, in which the United States promised to gradually reduce its arms sales to Taiwan.

1983

Chinese Foreign Minister Wu Xueqian and US Secretary of State George Shultz exchanged state visits.

1984

Chinese Premier Zhao Ziyang and US President Ronald Reagan exchanged state visits.

The United States set up two more consulates in Shenyang and Chengdu.

1985

Chinese President Li Xiannian visited the United States.

1986

For the first time since the founding of the People's Republic in 1949, an American fleet visited Qingdao in Shandong Province.

1987

US Secretary of State George Shultz and Vice Chairman of the Chinese Central Military Commission Yang Shangkun exchanged state visits.

Bilateral trade reached US$10 billion.

1988

During his visit to the United States, Chinese Foreign Minister Wu Xueqian said that China had agreed in principle to accept the Peace Corps.

China set up another consulate in Los Angeles.

IT I WERE TO VISIT CHINA

If I were to visit China
I'd see ____________________,
____________________________,
______________, and also
____________________________.

If I were to visit China
There'd be__________________,
______________, and
____________________________.

If I were to visit China
They wouldn't have _________________.
They wouldn't have _________________.
They wouldn't have _________________.
Or _______________ _______________.
They wouldn't even have ________________.

If I were to visit China
______________________________________.
All ______________ would be ________.
And a person who visited China would be _____________,
And would be allowed to ____________________________.

Chinese-American Misunderstandings

The Cultural Roots

Last week we printed a talk by former *Beijing Review* senior editor Duan Liancheng at a panel discussion held by the Nanjing University-Johns Hopkins Center for Chinese and American Studies. Below is another presentation made on the same occasion by Wang Tsomin, author of *The American kaleidoscope*, a book about America and American culture for Chinese readers.—The Editor

The America Difference

by Wang Tsomin

The moderator has asked me to say something about Chinese misunderstanding of America. For our purposes, the term "Chinese" is too general. I would prefer to narrow the topic down to the observations shared with me by some of the readers of my book. Most of them are young and educated. They don't know much about America, but they are eager to learn.

Wealth

The belief in the affluence of Americans is widespread, but I have found two types of misconceptions about it. Many think that American wealth is largely a windfall—a result of the rich natural resources, commercial exploitation abroad and geographical immunity from the two world wars. While these things are true, a basic point is often overlooked or not duly emphasized: That is the hard-working spirit of the Americans, a spirit engendered by rugged individualism or, according to sociologist Max Weber, by puritan ethics. In lectures, I always find Chinese audiences enthralled by narrations of the famine of Jamestown (the first English settlement) and the origins of Thanksgiving, of the Westward Expansion in covered wagons and stories of the hardships of the pioneers. (This trek may be compared with the Chinese Long March, though the former was individually-motivated while the latter revolution-inspired).

An offshoot of the "windfall" idea is the now quite prevalent notion that every American street is paved with gold, and even the moon is brighter in America. I actually heard a few naive youngsters say "The Americans are *tientien guonien* (enjoying Spring Festival every day)." Spring Festival being the Chinese equivalent to Christmas, they mean that the Americans earn so much easy money that they can relax and have fun every day. But what I saw in America, both in the 1940s as a student and in 1982-83 as a travelling reporter, convinced me that for most people, earning a living in that "land of plenty" is as much, if not more, of an uphill battle as it is in China, the "land of the iron rice bowl."

Equality

Different ideas of equality also give rise to misunderstandings.

In earlier years, most Chinese believed that the idea of equality was a mockery in the highly polarized American society. Ideological indoctrination apart, there was a cultural reason for such beliefs. Egalitarian ideals (in the sense of equalization of wealth) have been a strong element of traditional Chinese culture, taught by high-minded sages and practised by rebelling peasants. And the ideal has been largely turned into reality in the Communist-led revolution, and the levelling type of egalitarianism (now derogatorily called "big communal rice pot") had become ingrained in the Chinese social fiber before the current reform.

Many Americans, on their part, stress that equality means the

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plenty" is as
of an uphill
the "land of

quality also
rstandings.
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of equality
the highly
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on apart,
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zation of
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itarianism
lled "big
d become
ese social
reform.
their part,
means the

equality of opportunities. Let everybody have a chance and free competition decide the result. This was quite true in the earlier stage of American development when rags-to-riches stories abounded. In the present century, however, American social stratification has tended to solidify and social mobility has decreased, according to sociologist.

But equal opportunity remains an American ideal. Look at the proportionally large number of ethnic Chinese who have distinguished themselves in one field or another in America. They have found the opportunities to give scope to their talent and diligence. So it seems to me that the dismissal of American equality as a fake is simplistic.

But I feel a new misconception is arising the other way, a blind faith in America as truly "a land of opportunity." Let's not forget "the other America," which I glimpsed in Harlem, at a Los Angeles public housing project, and in the poor Americans I happened to meet here and there. People listed under the official poverty line and on welfare are not a negligible minority. They number many millions. Though the living space and facilities at the public housing project are not bad by Chinese standards, the pervading atmosphere is depressing. Particularly the children roving the streets distressed me. Their opportunities can hardly be equal. As a mother, my immediate response was: Rich America should do a lot better for its children!

Democracy

Now the ticklish question of American democracy. One Chinese view, which is growing less common, holds that bourgeois American democracy is a sham, a luxury reserved for the moneyed class. While gathering material for my book, however, I attended a typical New England town meeting where the townspeople decided their local issues by direct votes, whether the voter is rich or poor, black or white. In New York City, I witnessed a million-strong demonstration (June 12, 1982) for a nuclear freeze. The demonstrators had freedom of expression. I also watched the 1983 mayoral race in Chicago in which a black candidate, Harold Washington, competed with Bernard Upton, a white millionnaire. All indications I saw showed that the ordinary people wanted Washington, and he won. (I am sorry to add that Mr. Washington died recently after winning a second term). Taking the now much valued *shi shi qiu shi* (seeking truth from facts) attitude, I felt duty bound to warn my readers against oversimplification of "bourgeois democracy"—swear words in earlier years.

Though far fronm being perfect, bourgeois democracy represents historic progress from the feudal order. Small wonder that, during China's "cultural revolution," the latter-day upholders of deudalist totalitarianism were the most vociferous critics of bourgeois democracy in the name of proletarian dictorship.

Though far from being perfect, bourgeois democracy represents historic progress from the feudal order. Small wonder that, during China's "cultural revolution," the latter-day upholders of feudalist totalitarianism were the most vociferous critics of bourgeois democracy in the name of proletarian dictatorship. This recalls to my mind Marx' and Engels' sharp castigation of "feudal socialism" in their times.

In the *Communist Manifesto*, we read: "The aristocracy, in order to rally the people to them, waved the proletarian alms-bag in front for a banner. But the people, whenever they saw this, also saw on their hindquarters the old feudal coats of arms, and deserted with loud and irreverent laughter."

The same thing happened in China, but only recently after the frenzy of the "cultural revolution" subsided.

Amid the irreverent laughter, however, I hear hymns of praise for American democracy. Is the American policy truly and entirely responsive to popular demands? Again let's seek the truth from the facts. I saw at the Nanjing Center *Platoon*, an American film revealing the deep emotional wounds inflicted by the Vietnam War on the American psyche. Did the majority of Americans want that war? The Iran-Contra affair is another recent example. Not only the general public, but the US Congress, were kept in the dark on policy decisions of national and international importance.

Individualism

Finally, about Chinese misunderstandings of American individualism and its corollary, individual freedom. Somehow *geren zhuyi* (individualism) in Chinese has become synonymous with egotism or selfishness. So the ordinary Chinese would be amazed when an American unabashedly declares that he believes in individualism, and rugged individualism at that.

It is not merely a question of semantics, there is a cultural reason. Most students of Chinese culture agree that traditional Chinese values are family-, clan-, community- and state-oriented. The Communist-led class struggles and national wars since the 1920s have understandably strengthened that collective orientation and restricted individual expression. Until recent years, self-interest and material incentive were negated in theory and neglected in practice. Anything related to *geren* (individual) was thought to be politically backward and ethically unsound. *Geren dasuan* (individual pursuits), *geren biaoxian* (individual expression), *geren yingxiong zhuyi* (individual heroism) and so on were negative expressions. The final dictum was proclaimed during the "cultural revolution": "Individualism is the root cause of all evils (*geren zhuyi shi wan e zhi yuan*)." Hence the individualist American society was portrayed as a jungle of self-seekers and profit-maniacs.

There is no denying that American society, or any developed capitalist society for that matter, accepts self-interest as the general nexus of human relations. But it is balanced out by the love-thy-neighbor ethics of Christianity. One thing that struck me most during my American travels was the ready-to-help attitude of many Americans and the vast number of voluntary service organizations which people join, often without remuneration.

American individualism, in its pure sense, means assertion of an individual's value, rights and freedoms, yours as well as mine. Blanket condemnation of it is unfair, and harmful in today's China when we need to give greater scope to individual incentive and endeavors. And the dire consequences of ultra-Left politics smothering individual rights and freedoms are still painfully fresh in our memories. I don't think socialism is the antithesis of individuality. After all, what the *Communist Manifesto* calls for is abolition of classes and class antagonism so that "we shall have an association, in which the free development of each is the condition for the free development of all."

But I wish to point to a misunderstanding from the other extreme — a blind worship of the idea of individual freedom. It is believed that Americans are so free that they can do almost anything they like, though the fact is that individual freedom is regulated by labyrinth of laws in litigious America.

But I wish to point to a misunderstanding from the other extreme — a blind worship of the idea of individual freedom. It is believed that Americans are so free that they can do almost anything they like, though the fact is that individual freedom is regulated by a labyrinth of laws in litigious America.

I wouldn't deny that in spite of the legal restrictions, Americans are quite free. But sometimes "going too far is as bad as falling short," as the Chinese proverb puts it. I have a feeling that excessive individual freedom can be harmful. For instance, AIDS is a growing menace. Why can't homosexuality be banned? John F. Kennedy and Martin Luther King were assassinated, and President Reagan narrowly escaped the same fate. Many Americans tell me that easy access to private weapons is a contributing factor to violent crime. Why, then, can't privately-owned guns be outlawed or restricted as they are in many other countries? No, that would be an encroachment on individual freedom. Drug addiction has become an American national scourge. China in the early post-revolution days faced a similar and perhaps severer problem — opium smoking. A public campaign, by persuasive plus some coercive means, solved the problem quickly. But I doubt similar methods would be acceptable in America.

American individualism has caused other and deeper cultural contradictions — such as loneliness, emptiness, alienation, job dissatisfaction. As the celebrated American evangelist Billy Graham said in his recent lecture at the Nanjing Center: "To be poor is a problem but to be rich is no answer." But I am not going into those innermost cultural difficulties of which I have no personal knowledge.

In short, my point is that we should objectively study American culture and dispel our misunderstandings of it. I believe that it does contain important elements which we can assimilate as antidotes against the feudal viruses still plaguing our own culture. But the Millenium has not yet come in America. We Chinese should guard against vacillating between superiority and inferiority complexes — from the "Middle Kingdom" or "center of the revolution" haughtiness back to the slavish mentality of our semi-colonial past. ■

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The Life of Ordinary Chinese People

According to statistics published by the State Statistical Bureau, the per-cap[illegible]a net income of farmers in 1987 was 463 yuan, and that of urban people, 916 yuan. For a long time, the means of subsistence were supplied at low prices to the people, so th[illegible]e is still a strong sense of self-sufficiency in rural areas and the vestiges of the system[illegible]f supplying daily necessities in the cities. The radical changes in exchange rates since 1985, however, render it impossible for cash income to reflect the real living standar[illegible]s of the Chinese people.

The following reports on the 1987 income and expenditure of a farming family in Laiwu, Shandong Province and two workers' families in Hangzhou, Zhejiang Provinc[illegible] give an idea of the standard and quality of life of the families, their actual consumpti[illegible] and expenditure, and the price of goods and services in their locality. The reports may help readers clarify questions of how Chinese people manage to take in an avera[illegible] 2,600 large calories a day on such low incomes; why they enjoy a life expectancy of 6[illegible] years; and why commodity price rises, especially for farm and sideline products, have spiralled out of control under the influence of the open policy and market-orient[illegible] economic reform.

Farming Family in Shandong Province

by Our Correspondent Feng Jing

In Kouzhen village, Laiwu City, Shandong Province, many households specializing in commodity production have become well-off. The per-capita income for one family can be close to the national average.

Wang Yu, 47, has a 60-square-metre, five-room tile-roofed house and a courtyard. Strings of dried maize ears hang on the walls. On the east and west sides are cooking stoves, chicken coops, pigsties and rabbit hutches. In the courtyard, planted with more than 20 trees, are a stone mill and small water pump. The rooms are well furnished. The only thing reflecting the influence of modern living in this typical self-sufficient household is the 14-inch black-and-white TV set.

The family of five comprises husband and wife, an 18-year-old son working in a township-run paper mill, a 14-year-old daughter at school and a 20-year-old daughter working on the farm with her parents on a 0.24 hectare of contracted land producing wheat, maize, peanuts and vegetables.

Wang Yu feeds chickens in the courtyard.

FENG JI

Income and Expenditure

In 1987 Wang Yu's family had total income of 2,758 yua[illegible] including a cash income of 1,555 yuan and an income of 1,203 yuan earned from farm and sideline products. After deducting production costs of 449 yuan (including expenses for tools, seeds, fertilizer, insecticide and fodder), 25 yuan in agricultural tax and 60 yuan in public accumulation funds for the collective, the family's net income came to 2,224 yuan; the per-capita income was 445 yuan, which shows a balance between income and expenditure, with a slight surplus (see Table).

Wang Yu and her husband hoeing the field. GENG JING

Consumption Items

Food costs. 338 yuan on staple food, 33.2 percent of the expenditure on food; 678 yuan or 66.7 percent on non-staple food.

Table

1987 Living Costs for Wang Yu's Family

Total net income, 2,224 yuan; per-capita income 445 yuan

Items	Expenditure (yuan)	(Proportion of total income (%)
Food	1,016	45.7
Clothing	190	8.5
Consumer goods	644	29
Fuel	52	2.3
Electricity	24	1.1
Recreational expenses	4	0.2
Service expenses	3	0.1
Children's education	30	1.3
Medical fees	10	0.5
Gifts	215	9.6
Balance	36	1.7

Staple food: Wheat	350 kg	131 yuan
maize	650 kg	178
Processing costs (service charge)		29
Non-staple food: Pork (partially self-sufficient)	32 kg	93
Poultry, eggs (for the family's own use)	6 kg	25
Fish, shrimp	8 kg	40
Bean products (partially self-sufficient)	40 kg	30
Peanuts (for the family's own use)	25 kg	30
Vegetables (grown partially for the family's own use)	1,038 kg	268
Home-made pickles	50 kg	10
Condiments		30

Wang Yu said his family was eating better food now than in previous years, but foodgrain still formed a large part of their diet and the non-staple foods they ate were mostly medium- and low-grade. A fried dish could be guaranteed for lunch and supper every day; at the same time, home-made pickles were indispensable as a side dish.

Of the food consumed by the Wang family, 542 yuan worth or 53.3 percent of the foods consumed was self-produced.

Expenditure on Clothes. Forty-four yuan on ready-made clothes, 23.2 percent of expenditure on clothing; 146 yuan or 76.8 percent on clothes made to order.

Fuel. Fuel here refers only to coal for cooking and heating in winter; wheat stalks and firewood for cooking in the other three seasons are not included in the accounts.

Cultural expenses. Four yuan on one regular newspaper *The Rural Public*.

One to two film shows are projected each month in the village; the money for this is drawn from the collective's accumulated funds. Admission is free.

Service expenses. Haircuts and baths 3 yuan

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Ready-made clothes include:

Nylon clothes	3 pieces	26 yuan
Undershirts	1	2
Shoes	4 pairs	16

Processed goods include:

Cotton cloth	1.7 metres	2
Synthetic fibre cloth	20 metres	85
Nylon cloth	7 metres	58
Service charge		1
Cloth shoes self-made with left-over materials	10 pairs	

Consumer goods.

TV (14" black-and-white)	1	400 yuan
Bicycle	1	160
Wristwatch	1	45
Sheet	1	12
Detergent		27

Children's education. Tuition and miscellaneous expenses for one daughter in middle school 30 yuan

Electricity. Monthly 2 yuan
Annually 24 yuan

Entertainment expenses. Relations between people are so close that dinner parties and gift presentations are common in Wang's village, and expenditure on this can come to 215 yuan a year. For example, 50 kg of home-grown peanuts presented as gifts are worth about 60 yuan; articles valued at 20 yuan are presented as wedding gifts for Wang Yu's niece; 10-yuan worth of paper and joss sticks is burned before idols and 5 yuan goes towards firecrackers for Spring Festival.

Clearly, this is a typical family with enough food and clothing.

'Free of Charge'

Unlike families in cities and towns, rural Chinese families need not spend money, or spend only little, on consumer goods. Take Wang Yu for example:

Houses, as the private property of farmers, once built, can last from several years to dozens of years without needing any repa
so there is no regular expen[illegible]itu
on housing. Wang's house[illegible]ou
six years ago, has not neede[illegible]a
repair work yet.

Generally, house buildin[illegible]is
major expense in the fa[illegible]er
account book. A 12-square-met
room costs an average 1,000 yua
but only a small amount of c[illegible]h
actually disbursed, because [illegible]m
of the building materials can b
obtained locally. For inst[illegible]c
trees grown by farmers s[illegible]pl
enough timber for the house
which can be erected with the hel
of fellow villagers, who ar[illegible]nc
paid in money but simply in[illegible]te
to dinner.

Farmers do not pay for the[illegible]el
or tap water which they draw [illegible]on
the public utility.

Wheat and maize stalks [illegible]nc
wild plants are important so[illegible]e:
of fuel for farmers, reducing the
need to spend money on fuel.

Last year, the Wang family [illegible]ly needed to pay the state 25 yuan in agricultural tax.

Workers' Families in Hangzhou

by Our Correspondent Cheng Gang

This correspondent recently visited two ordinary families in Hangzhou, capital of Zhejiang Province. The city is a famous tourist attraction in what is reputedly the land of fish and rice, and silk and tea. Following is an on-the-spot investigation of the real standard of living of two families.

Enough Food and Clothing

An engineer and director of the Hangzhou Forklift Research Institute, Chen Junwei lives with his family members in a green building in the new Caihe residential quarters. The 32-square-metre apartment has two bedrooms, one drawing room, [illegible]e kitchen and one bathroom. In [illegible]e drawing room are settees, a fridge and a dining table. It is rat[illegible]r cramped, but in good order. N[illegible]w and old furniture is also kept [illegible] perfect order in the two bedrooms.

Zhu Jueying, a primary sch[illegible]l teacher, said: "My husband an[illegible]I and my daughter, who is in junior middle school, used to live in [illegible] 18-square-metre room and mo[illegible]d here at the end of last year."

At this point Chen Junwei chipped in with his family accou[illegible] book: "Like our housing, [illegible] standard of living is neither too high nor too low." In 1987 the per-capita income of the Chens w[illegible]

1,377 yuan, slightly higher than the average 1,185 yuan in Hangzhou, and just above the medium level.

I visited another family in a similar situation to the Chens. Zhang Derong and his wife Shen Suzhen expressed veiled criticisms of the recent price hikes. But their appraisal of their living standards is much like that of the Chens.

Zhang and Shen are factory workers, one with the Hangzhou Ball-Point Pen Factory and the other in a sewing machine factory. Their 17-year-old son is now studying at a commercial school and their daughter will soon graduate from a junior middle school. In 1987 the per-capita income of the Zhangs was 1,194.04 yuan.

From the following 1987 balance sheets we can get an idea of quantity and quality of consumption of the Chen and Zhang families. They have enough food and clothing and are proceeding towards attaining a comfortable life.

Table 1

The 1987 Cash Balance Sheet of the Chens

Total annual income: 4,130.83 yuan

Item	Expenditure (yuan)	Percentage of total income
Food	1,441.5	34.90
Garments and cloth	628.10	15.20
Articles for daily use	1,660.55	40.20
Recreation	103.60	2.50
Education, public health, Transport, post and telecommunications	31.47	0.76
Rent and utility charges	123	2.95
Savings deposits	115	2.78
Cash surplus	28.17	0.71

Table 2

The 1987 Cash Balance Sheet of the Zhangs

Total annual income: 4,776.16 yuan

Item	Expenditure (yuan)	Percentage of total income
Food	1,759.6	36.84
Garments and cloth	642.53	13.45
Articles for daily use	374.53	7.84
Recreation	162.02	3.39
Education, public health, transport, post and telecommunications	114.96	2.41
Rent and utility charges	212.56	4.45
Savings deposits	1,241	25.98
Cash surplus	268.96	5.65

Consumption Structure

Food. According to the 1986 survey by the State Statistical Bureau, 52.4 percent of the total income of urban families was spent on food. Tables 1 and 2 show that expenses on food accounted for well over 33 percent. Each member of the Chen and Zhang families spent 40 yuan and 36.6 yuan each month on food. The foodstuffs bought mainly include five to six kilogrammes of vegetables, three kilogrammes of meat, ten eggs, one kilogramme of fish, 12 kilogrammes of rice and flour, one kilogramme of table oil, three kilogrammes of fruit and condiments. "We usually have one meat or fish course, two vegetable dishes and one soup for each meal," Shen said.

Clothing. The two families spent less money on clothing. Like many middle-aged people, Madam Zhu believed in dressing simply and could not see the point of wearing fashionable dresses. She would wear a full dress on New Year's Day, and other festivals or on a visit to relatives and friends. The two families thus purchased mainly simple clothes and chemical fibre garments. Last year the adult members of the Chen and Zhang families bought five and six coats made of chemical fibre respectively. In addition, the two families spent much money on the purchase of knitting wool. Of course, each of the grown-ups has a suit of woollen cloth. Their daughters mainly bought nylon or polyester sports coats. Young people in the cities and towns spend a great deal of money on clothing, constantly replacing their garments with new ones. Generally speaking, their clothing

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Residential quarters in Hangzhou—Caihe Village.

CHENG GANG

expenses are three times higher than these of middle-aged and elderly people.

Articles for daily use. These articles cover cosmetics, indoor decorations, sanitary equipment, furniture, clocks and watches, bicycles, household electrical appliances, books, newspapers and magazines. The two families have black and white televisions, refrigerators, washing machines and electric fans. The prices of these articles are fairly high, so ordinary families can afford to buy only one or two items each year. For instance, the Chens spent 843 yuan on a refrigerator last year, or 50 percent of their expenditure on articles for daily use. In addition, the family also bought a bicycle and spent a sizeable amount of money on indoor decorations before they moved to the new house. Consequently, the Chens spent more money on articles for daily use and set aside less in savings than the Zhangs.

Savings deposit. Speaking of savings deposits, Zhang said that he has deposited 4,000 yuan in the bank for their children when they get married. (In China parents usually spend a lot of money on their children's weddings.) Chen also feels he should save more money in normal times in case of any emergency needs. Last year, for example, he explained he bought a refrigerator and a bicycle and fitted out the new house in the same month. If he had no savings deposit from previous years, he would have been unable to accomplish that.

Recreation. Watching TV, going to the cinemas and reading literary works are the main recreational activities of the Chinese people, particularly middle-aged and elderly people, and this is true of the two families in this report. Chen said many film tickets are given free of charge by the trade union, and they borrow many books from the public library so he does not spend much money on recreational activities.

Allowances and Benefits

It is obvious from the above-mentioned figures that the living expenses of city dwellers are higher than those of rural dwellers and prices for foodstuffs are also higher. But compared with other countries, the cost is low. One main reason for this is that t state has granted allowances f basic means of subsistence to ci dwellers. Following are th specific allowances:

Allowances for foodstuffs. Th state has granted allowances fo grain, pork, vegetable, sugar an edible oil which are rationed t permanent urban residents. [illegible]erally speaking, the ratio[illegible] i enough to meet the basic needs o the people. The account book o the Chens gives the following figures:

Allowance for housing. In China all houses for the workers and staf members are built with funds pooled by the government anc enterprises and distributed by the employing units. Rent is fairly low. The per-capita living space in Hangzhou is 7.6 square metres and the average monthly rent is 0.15 yuan for each square metre. The rent for new houses is a little higher and the montly rent is 0.20 yuan for each square metre.

The Chens lived in their old house for the most part of last year and only paid 54.37 yuan in rent, accounting for 1.3 percent of the family's total income. The Zhangs have more living space than the Chens. In 1987 the family paid 119.15 yuan in rent, or 2.5 percent of the total family income. Of course, such a tiny amount of rent can hardly meet the maintenance costs of the houses. The Hangzhou finance department should allocate 6 million yuan of maintenance cost each year.

Although the city has carried out reforms to commercial[illegible] housing this year, allowances [illegible] housing have not been abolished. The allowances are paid directly to workers and staff members.

Free medical services. This system has been in force since 1952. It stipulates that workers and staff members (including retired workers) of government organizations and institutions (including hospitals, schools, ma

Commodity	Quantity (kilo)	Cost (yuan)	Average unit price (yuan/kilo)
Rice	356	124.78	0.350
Vegetables	269.2	121.21	0.450
Table oil	15.4	27.17	1.764
Pork	111.5	396.85	3.560

Table 3

The Average Amount of Durable Articles Owned by Every 100 Households in China

100 households in cities and towns			Farmer households		
	1982	1987		1982	1987
Colour TVs	1.1	34.6	Watches	68.1	145.1
Refrigerators	0.7	19.9	Bikes	51.5	90.3
Washing machines	16.1	66.8	Sewing machines	32.8	47
Radio – cassette recorders	18	57.4	Radios	50.5	54.2
Electric fans	53.2	103.9	TV sets	1.7	17.3

organizations and democratic parties) can enjoy free medical treatment. Enterprise workers can enjoy labour insurance which covers their medical expenses. The expenses of workers and staff members who enjoy free medical care in Hangzhou in 1987 were subsidized by the municipal finance department, at an average 180 yuan per person.

Enterprise workers and staff members only pay registration fees of 0.10 yuan when they visit the doctor, and their medicine, operation and hospital expenses are reimbursed by the state. Medical expenses for under-age children of workers and staff members are also appropriately subsidized. Take over-all medical treatment for example. The households only pay one yuan for each child every month and the workers' units subsidize 1.2 yuan for each child. The rest is subsidized by the finance department.

Urban transport fares. In-service workers and staff can buy monthly urban tickets. Each ticket is 3.5 yuan and two yuan is reimbursed. ■

Reforms Affect Social Psychology

A recent public opinion poll conducted in 40 Chinese cities found that 79.1 percent of the people surveyed were optimistic about the future of the country's reform programme; 59.8 percent said their lives had improved since the reforms were launched in 1978. But the survey also showed that some contradictory psychological trends have emerged with the extension of the reforms in various fields.

Contradiction between initiative and conservatism. The increasing development of international economic co-operation and technological exchange has begun to break the bonds of complacency and conservatism. At the same time practices associated with the reforms are pounding away at some old ideals. This is today's main trend in social psychology.

Contradiction between high aspirations and low productivity. The economic development and social progress brought about by the reforms and open policy have heightened people's desire for reform and their sense of wanting to be part of it, and increased their desire to attain higher productivity and living standards. But the poll also showed that while many people want to participate in the reform, they are reluctant to take risks; they want higher productivity and living standards but are unwilling to cast away the "iron-rice-bowl" practice. They are frightened when reforms sometimes interfere with some people's immediate interests. This psychological phenomenon has seriously held up the development of reform.

Contradiction between sense of commodity economy and traditional moral concepts. On the one hand the commodity economy can help improve social morals; on the other it contains elements that can hinder healthy moral development. In recent years the trend of putting materialistic interests before morality and justice has emerged in Chinese society as a result of negating revolutionary heroism and the spirit of total devotion to others without any thought of self. Regarding the relationship between the individual and society, a trend towards putting the individual first has appeared. It is manifested in individual egoism and self-realization.

(No. 3, 1988)

College Graduates To Choose Jobs

Students who enrol in China's institutions of higher learning next year will be allowed to choose jobs after graduation instead of being assigned work by the government.

Changes in the current job-assignment policy were discussed at a special State Education Commission meeting held early this month.

The new policy will go into effect in 1993. Universities and colleges will supply employers with information about their students one year before their graduation, and employers will inform universities and colleges of their requirements. With a recommendation from their school and information on prospective employers, graduates will be able to select the job they would like to have. They will then have to pass an employment examination before signing a contract.

The change means that China's university graduates will no longer automatically become state employees after graduation — they will be free to choose any job. And the government will no longer be responsible for unemployed graduates.

The change is considered to be imperative under China's current circumstances. As the country turns to a planned commodity economy, the job-assignment system has come into conflict with the emerging economic system and has been causing problems, said one official in charge of student affairs.

Last year, more than 5,000 college graduates out of 360,000 were rejected by their assigned employers, he said.

An increasing number of graduating students disapprove of the system and have taken the initiative to seek suitable jobs for themselves.

A staff member in the personnel division of the China International Trust and Investment Corp. said the company receives more than 20 telephone inquiries about jobs every day and more than 10 students a day come in looking for jobs.

Other companies are in the same situation as university students' job preferences shift away from government organizations and institutions. Today's university students are attracted to competition and efficiency, investigations show.

Jobs in big cities and large enterprises and institutions are generally all filled. Trained people are badly needed in some underdeveloped mountainous and border areas, and in small and new enterprises in the countryside and medium-sized and small cities, but many students do not want to work in these places.

To guarantee that enough graduates go to remote and backward areas each year, the central government will continue to provide special funds for students who promise to go to such areas after graduation.

More than 20 postgraduates and 300 university students in Chengdu, the capital of Sichuan Province, have volunteered to work in small communities and rural factories after they complete their studies this autumn, *Guangming Daily* reported on January 9.

The paper commented that it hopes their example will help others to see that bright prospects exist beyond the big cities and offices.

The State Education Commission thinks that the reform will alter the relationship between the government, schools, students and employers, and will create a new student placement system which is better suited to the country's maturing planned market economy.

A postgraduate student at China People's University in Beijing said that having students to choose their own jobs poses a challenge not only to China's personnel system and university student job placement system, but also to the backward working habits which result from the lack of competition and efficiency. The new system will encourage students to do better, the student said.

The new job placement system is part of a series of educational reforms which includes revamping the college entrance system, student administration and fund allocation.

Beijing's Qinghua University and Shanghai's Jiaotong University are already trying out the new job placement system, but most schools will not implement the policy until 1993. ■

Beijing Review Jan 22, 1988

Eight students of the Hefei Industrial University in Anhui Province earn about 20 yuan

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FOR TRAVELERS WITH SPECIAL INTERESTS

The China Guidebook
Kaplan and Sobin 1986

The Structure of China's Educational System

Mark Sidel

SINCE the death of Mao Zedong in 1976, the arrest of the "gang of four," and Deng Xiaoping's rise to national power, educational policies in China have undergone dramatic changes. Most travelers to China—including those on a "whirlwind" three-week tourist trip—will hear and see examples of such changes, even if they visit but one or two schools during their stay.

The new educational policies since 1976 have emphasized professional training and academic performance, while relegating political study and manual labor to a subordinate position. Intellectuals have received encouragement to work in their specialized fields at city-based universities. Examinations, grades, and competition have returned to China's schools at all levels, from primary schools to graduate research institutes.

Restructuring of the educational system has led to the consolidation and extension of primary schooling, the lengthening and upgrading of middle school education, the expansion of vocational middle schools, and a major effort to increase enrollment in higher education, especially in the fields of science and engineering. With a view to improving education qualitatively as well as quantitatively, the Chinese government in 1977 designated 96 universities, 5,200 middle schools, 200 technical schools, and 7,000 primary schools as "key" institutions; these institutions receive special resources, preferred student enrollment and faculty assignments. Enrollment policies have also been radically altered since 1977, with admission to middle schools, technical schools, universities and graduate schools now based strictly on results of national entrance examinations given each July.

PRIMARY SCHOOL EDUCATION

Primary school education currently comprises five years, with a sixth year to be added in the near future. Pupils attend classes for about eight hours a day, five-and-a-half days a week. The curriculum usually includes politics, science, art, "everyday knowledge," sports, and sometimes a foreign language. Examinations, homework, and grades now occupy an important place in primary school education. Beginning in 1977, required periods of productive labor were shortened, and by 1981 manual work was not a fundamental part of the curriculum. Although political study classes are still offered in many primary schools, the number of hours devoted to political study has been reduced. China's goal in primary education is to achieve "universal" elementary education by 1990. In 1980, 93% of all elementary school age children were actually in school.

MIDDLE SCHOOL EDUCATION

Middle school comprises junior middle school (three years) and senior middle school (currently two years, to be extended to three whenever financial and teaching resources permit). Virtually all middle schools hold classes about eight hours a day, five-and-a-half days a week, ten months a year. The typical middle school curriculum (with some variations according to grade) includes politics, history, geography, a science (physics or chemistry), mathematics, English, and physical education. Class sizes are generally large, ranging from 35 to 55 pupils. Manual labor for middle school students has been reduced to no more than one or two weeks (and often less) per semester, and political study classes have also been deemphasized.

Upon graduation from middle school, students can enter college or technical school directly if they pass the stiff entrance examinations. Those who do not pass are usually assigned jobs in urban factories or other enterprises, or wait for jobs while living at home. Continued expansion of middle school education and of vocational and technical programs at the senior middle school level to train technicians and ease unemployment problems are the principal aims for Chinese middle-school education in the 1980s.

HIGHER EDUCATION

Beginning in 1977, the Chinese leadership launched a crash program to develop tertiary education. By 1981, China had 675 colleges and universities (with an enrollment of 1.1 million) and over 3,000 technical schools (with an enrollment of 1.2 million). However, there are still not enough places to satisfy either the country's needs for trained personnel, or the desire on the part of millions of young Chinese to go on to tertiary education. The goal of Chinese higher education is to double the current enrollment in colleges and universities by 1990.

Since 1977, entrance examinations have been the primary (and usually only) factor in determining admission to college and technical schools. These examinations are rigorous, and only about 5% of each year's senior middle school graduates are accepted for further formal education.

U.S. SCHOOLING THROUGH CHINESE EYES

by Cornelius Lee Grove

A dozen teachers from the People's Republic of China spent seven months working in U.S. schools. Their observations about the differences between U.S. and Chinese schooling are both disturbing and enlightening.

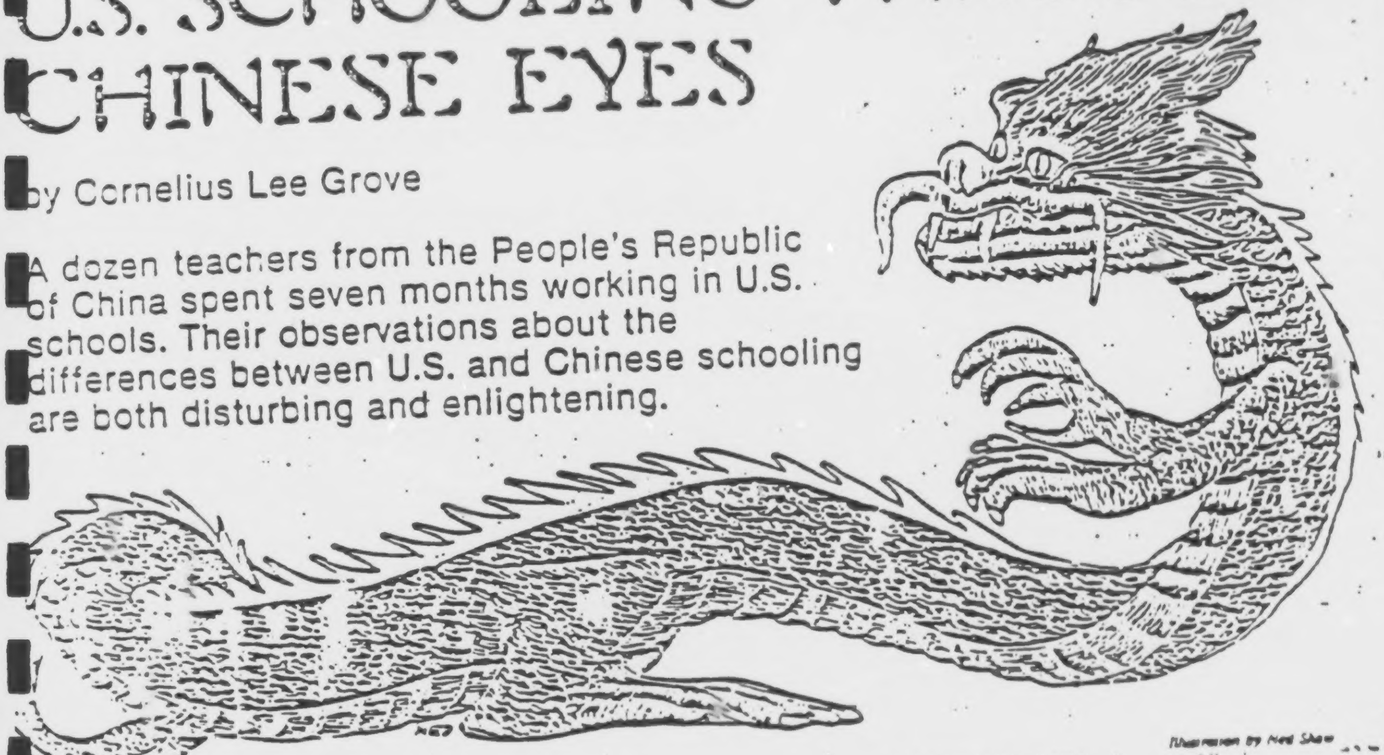

Illustration by Ned Shaw

"I WAS AMAZED," said the Chinese secondary school teacher. "American teachers actually seem to teach *less* than our teachers in the People's Republic."

The Chinese educator was preparing to return home after spending seven months as a teacher/intern in a U.S. public high school. He was one of 12 English instructors (six females and six males, ranging in age from 23 to 29) from the People's Republic of China who, under the auspices of AFS International/Intercultural Programs and the Chinese Ministry of Education, had participated in a unique project designed to enable promising young English teachers in the People's Republic to come to the U.S.[1]

The purposes of the program were to strengthen the teachers' command of English and their skills in teaching it, as well as to give them firsthand experiences with family and community life in the U.S. Their American hosts hoped in return that their guests would help them learn to know and appreciate the culture of the People's Republic. The 12 teachers were placed in communities across the continental U.S., where they lived with American families while participating in the daily life and work of the local high schools.

"I noticed that American teachers often tell jokes in class," continued the Chinese teacher. "They allow their students to talk about matters not related to the lesson and give them time to do their homework in class — even though some won't do it even then. Your teachers tolerate students' hanging around the classroom door until the bell rings to begin the lesson, leaving the classroom during the lesson for all sorts of trivial reasons, and jumping up to go when the final bell rings — even though the lesson isn't quite finished. It's not surprising, I suppose, that American students seem not to take education very seriously. Why, even in *bad* schools in the People's Republic, these things wouldn't happen!"

Other Chinese teachers in the group agreed. Their observations can be summed up succinctly: in the U.S., relationships between students and teachers tend to be friendly, informal, and characterized by a certain absence of serious educational purpose. In China, by contrast, student/teacher interactions emphasize formality, mutual respect, and attention to the business of learning.

I asked the Chinese teachers to leave aside the practices of U.S. schools that interrupt or detract from lessons and to focus their discussion instead on the procedures whereby Chinese and American students actually learn certain information. The Chinese teachers responded that rote memorization plays a far greater role in learning in the People's Republic than it does in the U.S. But they did not seem inclined to return home singing the praises of the discovery approach or the Socratic method.[2] Their seven months in U.S. public high schools had not substantially shaken their view that the principal function of a teacher is to *teach* — through lectures, demonstrations, textbooks, and focused, teacher-directed discussions. Nor had their experiences in the U.S. dislodged their conviction that the principal obligation of students is to *learn* the new information thus presented — by rote memory, if necessary.

"But don't you risk the possibility," I wondered aloud, "that the students won't really understand what they've merely committed to memory?"

The Chinese teachers admitted that this outcome is possible in theory, but they did not agree that their instructional approach yields sterile results in most cases. In the first place, they said, small

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CORNELIUS LEE GROVE is director of research for AFS International/Intercultural Programs, New York, N.Y. He wishes to thank [illegible] [illegible] and Margot Landman for their assistance in the preparation of this article. The opinions expressed are his own and do not necessarily reflect those of the trustees or officers of AFS International.

From: Phi Delta Kappan

Most Chinese teachers see their class as a unified community or family.

groups of Chinese students gather frequently (sometimes daily) outside of class to discuss course content and to work on homework assignments. (The teachers observed that more homework is required in China than in the U.S.) In the U.S. high schools to which they had been assigned, the Chinese teachers failed to see evidence of this kind of sustained interest and commitment to learning on the part of the majority of students.

Second, the Chinese teachers said that they and their colleagues usually do not encourage questions during class but expect students to approach them with questions about lessons at times when they are not teaching. Moreover, Chinese students avail themselves of this opportunity.

Third, classes of students remain together in China throughout the school day as well as the school year – and sometimes for as long as three years. (The teachers move from room to room, not the students.) Within each class, student officials assist the teachers, plan events, decorate the room, and maintain decorum – responsibilities that exceed those usually given to student leaders in the U.S. Some of these student officials are "study commissars," i.e., especially able students in each of the major subjects whose duty it is to help classmates understand the lessons. Many classes even have a study commissar appointed to oversee fellow students' learning during the summer holiday.

The teachers also noted that, at their schools in China, extracurricular activities are available, and many students participate. Student service clubs do not exist, nor are they necessary; the ideal of "serving the people" pervades school life and is exemplified in numerous projects of cooperative assistance and mutual benefit, both institutionalized and spontaneous. Various kinds of musical groups, ballet clubs, special interest groups, and athletic teams are available to students.[3] However, when athletic teams play, there are few spectators and no cheerleaders. Pep rallies, commonplace events in many U.S. high schools, are unknown in China. As one of the Chinese teachers put it, "Our best athletes do gain some popularity. But the best students in the school gain even more popularity."

"Well, this is all very well," I responded. "But I think that many American teachers would find the kind of school atmosphere you're describing quite cold. Students and teachers in the U.S. really value their open, warm, easygoing relationships. They don't think that American informality is antithetical to learning."

THE CHINESE teachers hastened to point out that they were not totally disillusioned with U.S. educational policies and practices. They had seen teaching methods in U.S. classrooms that they could admire. They had marveled at the excellence and perseverance of many of their American colleagues, "in spite of the low status they have in the eyes of the public." And they had no quarrel with the contention that informality is not incompatible with learning.

But they also wanted U.S. educators to recognize that formality and respect are not incompatible with positive and mutually satisfying student/teacher relationships. These teachers did not view relations between students and teachers in China as cool or distant. In fact, they argued that, when one compares average Chinese and American secondary school teachers, it is possible to conclude that the Chinese teachers approach their students with a broader feeling of personal responsibility and more genuine caring and concern than do American educators. Chinese teachers tend to feel an *overall* accountability for the welfare of their students. They see themselves – and are seen by others – as mentors, concerned about not only their proteges' academic progress but also their moral, social, political, and physical development.

"That's not uncommon in the U.S.," I replied. "Surely in your seven months here you became acquainted with our guidance counselors, our career development programs, our civics and health education classes, our special courses in values. . . ."

But they politely refused to concede their point, noting that U.S. educators have institutionalized the attention that they pay to the nonacademic aspects of their students' development. The result, these Chinese teachers claim, is that most school staff members feel little or no direct, sustained accountability for their students' all-around development as human beings.

I couldn't help but think, at this point, of that great American principle, the separation of church and state – and of the countless parents and local pressure groups who argue vociferously that public schools ought *not* to concern themselves with the teaching of values. I thought, too, of my own years as a teacher and guidance counselor, remembering that I seldom concerned myself with my students' overall welfare – except in those rare instances when my job description obliged me to do so and then only within carefully defined limits.

The Chinese people understand teachers at all levels to have a dual role: *jiao xue* and *jiao ren*. *Jiao xue* means "to teach academics" and refers to the delivery of course content. This is a role shared by teachers in both China and the U.S. *Jiao ren* means "to teach the person" and refers to the active moral and social direction given by a mentor to his or her proteges. "To teach the person" refers to education in its broadest sense – learning to be a good human being – as distinct from education as mere instruction.

Jiao ren is just as much a part of a Chinese teacher's job as is *jiao xue*; for this reason, most Chinese teachers think of the one class for which they are principally responsible as a unified community or even as a family. They take a more active interest in the students in this class than any American homeroom teacher does – more, indeed, than most American guidance counselors do. And Chinese students are far more dependent on their teachers than youngsters raised in the context of American individualism and assertiveness could ever be.

The 12 Chinese secondary school teachers, the first to work in U.S. public schools under a program arranged by their government, returned to the People's Republic during the summer of 1983. They assured us that they were taking with them a number of practical ideas about the teaching of English that would help them to teach more effectively. It was clear to all of us that their use and comprehension of the English language had improved dramatically since December 1982, when they arrived in the U.S.

But they also left behind some ideas, questions, and impressions for U.S. educators to ponder. Whenever people from two markedly different cultures come together for an extended period, each learns something about the other's culture. But each also learns something about his or her *own* culture by seeing it through the eyes of someone who brings different values and assumptions to bear on the interpretation of experience.

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[1] The 12 Chinese visitors are English instructors in the sense that they teach English as a foreign language.

[2] The Chinese teachers did say that they would try more often in the future to involve their students in oral/aural drills and other active learning practices typical of foreign language and English-as-a-second-language instruction in the U.S.

[3] The 12 teachers were instructors at some of the best schools (usually designated "key schools") in three major metropolitan centers: Beijing, Shanghai, and Tianjin. Not all secondary schools in China have comparable extracurricular programs.

WRITTEN HOMEWORK QUESTIONS FOR "U.S. SCHOOLING THROUGH CHINESE EYES"

by Cornelius Lee Grove, Phi Delta Kappan, March 1984

1. After studying the headline and reading the article respond in complete sentences to the following question.

   A) What is the main idea of the article? In other words, what two important lessons do people from two markedly different cultures learn when they come together for an extended period?

2. List in complete sentences important observations Chinese teachers made about the differences and similarities between U.S. and Chinese schooling and the daily life of students. Designate differences with a letter "D" and similarities with a letter "S".

3. Classify your list of the Chinese teachers observations according to your values. Place a "P" next to those observations you view as "Minus" characteristics and an "I" next to those observations you view as "Interesting characteristics.

4. Put yourself in the position of a Chinese teacher. How do you think they would respond to your classification of their observations?

Views

New Challenges for Women

GAO XIAOXIAN

Chinese women face many new challenges under the country's economic reforms.

Employment

THE reforms have brought more difficulties for women in employment. Since 1949 the government has guaranteed jobs for people in the cities and encouraged women to work outside the home. The personnel department even set quotas for women while recruiting workers. Thus the number of employed women kept steadily increasing.

The reforms give greater freedom to enterprises in management, thus some units, considering their own interests, do not wish or even refuse to accept women. This is sometimes done simply by raising the examinational scores necessary for their recruitment. More women are let go from overstaffed units than men. To solve the problem, various social agencies, including women's organizations, have encouraged women to go into service industries, but that may sharpen the differences between jobs for men and women.

Lower Incomes

Before reform the practice of "eating from the same pot" covered up many problems facing women. Though some women lacked skills, and physical strength, and had to take maternity leave, they drew pay equal to that of male counterparts.

Following reforms employees were paid according to the quantity and quality of their work. Highly skilled technicians were promoted. Yet many women's incomes have remained comparatively low. As a fault of history their educational and technical levels are low and they have to work at simple trades. Even in the same trade they are poor competitors because of physical differences and the burden of housework and children.

The conflict between human reproduction and social production becomes sharp.

The state welfare system subsidized women by allowing them to take maternity leave and time off for breast feeding with pay, and it paid part of children's kindergarten expenses. Under such circumstances enterprises did not mind these expenditures. Reform, however, has thrust these expenditures onto the enterprises. Today factories are making every effort to cut down on non-productive expenditures. Some even begin to treat women as burdens. As a result some women university graduates have difficulties in finding jobs. A number of units, especially collectively owned enterprises have even sent the mothers of small children back home with monthly subsidies in order to save the costs of running a kindergarten. This problem has caused great concern in the society. Certain measures have been taken, but the conflicts are still there.

Old and New Concepts

The reforms have opened China's door to the outside world. With the impact of foreign cultures women are caught between modern and traditional values and ideas. Many are no longer satisfied with being virtuous

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wives and good mothers but do not readily accept the idea of being "strong women." This may in some way explain why discussions in women's publications about "The Image of Contemporary Women," "The Ideal Woman and Women's Ideals" carried such a wide appeal.

Setback for Women's Lib?

Why should reforms that benefit all of society provoke problems for women?

The socialist system gives equal rights to women in politics and employment, but it acknowledges that the quality of women as a whole is unequal to their rights.

Reform uncovered hidden problems. One should not conclude that the Chinese women's liberation movement is going backward because of the difficulties women are confronting in employment, politics and education. Reform, as social progress, has released shackles and brought initiative to the economy and society. It has offered both sexes a better chance to give play to their abilities. The gap between men and women means women must make a greater effort to catch up with men and explore new avenues.

Developing production is the basic task for China in the primary stage of socialism. The emancipation of women depends on development of the economy. These problems have an urgent need to be solved as women's liberation moves to a higher level.

What to Do?

Development of the economy offers a good chance for liberating women, but it cannot improve the status of women. It is most important for women to improve their education and skills and prepare themselves psychologically to compete with men in work and politics.

Not all the problems, however, are caused by women's incompetence. Carrying the responsibility of human reproduction and child-rearing, they cannot compete with men at the same level. Adult education and on-the-job training are important to help raise professional level, but child raising gives women employees less chances to gain new knowledge and skills. Society should help them solve their problem.

Socialism takes the development of human resources into account instead of considering economic benefit alone. Thus, developing women's potential talents should also be a part of social development. The state will adjust policies for women and correct traditional prejudices in its modernization program. Many people have suggested proposals and measures to do so. □

Translated by GUOSHENG

"OPERATION BREAKTHROUGH":

Sino-US Trade Reaches the Midwest

by Our Correspondent Ma Baolin

For many Chinese factory directors interested in setting up joint ventures with US companies, America's East and West coasts have been the obvious places to look for investors. They tended to overlook the American heartland — the Midwest, Plains and Southwest, just as those regions have had little knowledge about China. But a recent conference on Sino-US trade in Tulsa, Oklahoma, gave businesspeople from both nations a chance to get acquainted.

Cosponsored by the Tulsa Global Trade Foundation and the China-US Liaison Office for Internatonal Enterprises, the conference, which is entitled "Operation Breakthrough: China's Middle-American Initiative," drew about 160 Chinese business and government leaders from 14 provinces and cities as well as more than 500 American businespeople from 20 states.

According to He Weiling, director of the liaison office, it was the largest trade event held since diplomatic relatons were established between the two nations. "It shows that Sino-US economic exchanges and cooperation can go on not only on the coasts but also in America's heartland, the Midwest," he said.

"Let's Make a Deal"

Although the conference's name was long, its message was short and sweet — G. Douglas Fox, chairman of the Tulsa Global Trade Foundation, borrowed the name of a popular American game show to sum it up: "Let's make a deal."

During the five-day conference, the Chinese business representatives described more than 300 projects and possible joint ventures. "Most of these were small and medium-sized enterprises," said He. "Most of the American participants also represented small businesses with less than US$3 million in capital."

He explained that emphasizing small businesses is a "farsighted move" because they are the mainstays of both Chinese and American industry: "In China, small businesses are the most active forces in the ongoing economic reform. They account for more than 80 percent of all enterprises." He went on to say that his office was set up to create direct contacts between Chinese and American small businesses, and that the Tulsa conference was the first chance both sides had to meet and talk face-to-face.

He was pleased with the results — more than 100 tentative agreements, and dozens more projects still being negotiated. "We'll spend the next year or so working on these projects, trying to turn the tentative agreements into actual contracts," he said.

However, He was by no means disappointed that many larger businesses arrived at agreements on cooperative ventures as a result of the Tulsa conference. For example, Kim-Ran Inc., a Tulsa engineering management company, announced it would build a US$146 million chemical processing facility in Weifang, Shandong Province. Kim-Ran president Richard Wells said his firm has signed a contract with Tri-Asia Ltd. to design and build a modular refinery to be shipped to China. He said the year-long design and construction phase, which will account for about 50 percent of the budgeted figure, will provide jobs for about 600 people, and told the *Tulsa Daily* that this was only the first of several large projects with Chinese enterprises.

Tri-Asia Ltd. and the Chinese

He Weiling (Left) interviewed by Tulsa reporters.

side had been working on the project for two years before the Tulsa conference. "The fact that Tulsa hosted the conference and has been dealing with the Chinese officials served as a catalyst for us to be able to make our announcement," Wells said. He added that the conference will enhance his firm's ability to do business in China.

Mutual Interests

Both the Chinese and Americans at the conference said they can benefit from doing business with one another.

For China, American technology is crucial to its industrial modernization, which will in turn increase production of export goods. And the American market is of course attractive to Chinese businesses.

Zhong Youmin, director of Anhui Province's chapter of the China Council for Promotion of Internatonal Trade, was in Tulsa representing five factories that make clothing, bicycles, automobile tires, fertilizer, and electronic products. "All five have a good foundation, but we need better technology to sell our products to other countries," he said.

Sun Minghua, director of the Henan sub-office of the China-US Liaison Office, was also busy informing the American businesspeople at the conference about the factories in his province. He explained, "We know that Americans have advanced technology and financial knowledge. We would like to work together."

Sun also showed interest in the American market because "with American markets we could increase the level of employment in Henan." He added that despite the differences in the two countries' systems, "America and China can have good cooperation."

The report which the Wuhan representatives handed in to the liaison office after the conference described it as "very fruitful" because it resulted in 16 tentative agreements, with 16 more projects still under negotiation. The report also suggested that Wuhan host a similar trade show of its own. "The United States is a very large market. Prices are very high, so it would be profitable for Wuhan to do business in America," the report said.

For the US side, it has become almost a catchword that China is a "big, untapped market." J. Michael Griem, vice-president of A.T. Kearney Inc. of Chicago, told delegates at the Tulsa conference that most US compainies decide to try to break into the Chinese market based on a regional strategy. They want to gain footholds there by selling equipment and technology.

He said most foreign investors who have established joint ventures in China are satisfied with the results despite a lack of profits, adding that those who are most satisfied are those who are most interested in establishing a longterm relationship rather than making a quick profit. In the fall of 1987, a survey of 70 joint ventures conducted by Griem's firm showed that 90 percent of the US partners wanted to continue investing in China.

"This is quite contrary to the sort of anti-China press we are seeing in the United States," he said. In recent years, many US newspapers have carried articles criticizing China's investment conditions.

John Cragin, manager of market development at InterTech Corp., a US consulting firm that began operations in June, 1987, in Tianjin, predicted a bright future for marketing to China. He said that within 20 years China will have the world's largest concentration of purchasing power and describe the nation as blessed with "vast natural resources, untapped manpower, and creative leadership."

However, Griem warned the delegates of the difficulties they may encounter in doing business in China: raw materials or domestically manufactured components may be in short supply or low in quality; productivity may be poor; and the nation's roads and transport systems are poor. Cragin pointed out that it is expensive to station foreign personnel in China and that bureaucracy can be a problem, but added that foreign investors complain too much about government red tape. "There is a lot of bureaucracy, but Western bureaucracies are just as bad," he said.

However, He Weiling emphasized the role of trust in solving these problems. "To do business, we must have confidence in each other and trust each other," he said. "I hope that through the Tulsa conference we will know each other better and overcome these difficulties."

Xu Yingrui, the deputy mayor of Nanjing, said the Tulsa conference was "a good experience" and called for more such shows in the future. "To develop, we should attach importance to absorbing advanced technology and foreign capital," he said.

The American business representatives also called for more Sino-US economic exchanges. He Weiling said his office is planning a large trade conference to be held in Long Beach, California, in September and that the response from American businesses has been positive.

The conference has resulted in a unique honor for the city of Tulsa — it will become the first foreign city to be given some stones from China's Great Wall. The Global Trade Foundation has decided to place the stones in a China Monument planned for Tulsa's downtown.

According to Fox, this symbolic action will "extend the Great Wall from the mountains and plains of China across the Pacific Ocean to the heart and heartland of America."

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DEMYSTIFYING THE CHINESE LANGUAGE

Students remove the strangeness often experienced in a first encounter with the Chinese written language by exploring the origins and development of Chinese pictographic and ideographic script and deciphering Chinese characters. No prior knowledge of Chinese is required. Published jointly with CTIR.

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See The Japan Project, page 9.

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THE RABBIT IN THE MOON: FOLKTALES FROM CHINA AND JAPAN

See The Japan Project, page 10.

*RURAL DEVELOPMENT IN CHINA

Introduces China's post-1949 rural development experience. Explores the role of agriculture in developing countries, China's recent history and development strategies. Four lessons examine land redistribution, the commune system and the present Contract Responsibility system.

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* ✲✲ VALUES IN CONFLICT: LITERATURE ON CHINA'S YOUTH

Explores the value orientations of Chinese youth in the late 1980's. Eight lessons feature a lively collection of biographies, short stories, and plays by Chinese writers and American teachers.

[86 pp., 9-12, language arts/ social studies] $12.95

RURAL DEVELOPMENT IN CHINA

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SPICE 1988, $12.95

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UNITED STATES DEPARTMENT OF EDUCATION
WASHINGTON, D.C. 20202

September, 1987

Dear Colleague:

This application package is provided for qualified U.S. educators who seek to apply for short-term study seminars abroad authorized by the Mutual Educational and Cultural Exchange (Fulbright-Hays) Act of 1961.

Qualified applicants include: undergraduate faculty members from liberal arts colleges, universities and community colleges whose professional activities primarily include the teaching of undergraduate introductory courses in the social sciences or the humanities; curriculum specialists or administrators of State or local education agencies with direct responsibility for curriculum development in the social studies at the elementary or secondary school level; secondary school teachers in social studies subjects (history and the social sciences); secondary school teachers of Japanese; and university/college instructors and secondary school teachers of Portuguese.

The purpose of this program is to assist eligible U.S. educators working in the fields of the humanities, the social sciences or the social studies improve their knowledge and understanding of the people and cultures of another country through study abroad. Upon their return home, grantees will be expected to share their broadened knowledge and understanding of the host country with students, colleagues, members of civic and professional organizations and the public in their home communities.

This application package contains two parts: (1) BACKGROUND INFORMATION and (2) APPLICATION.

Part I, Background Information, outlines the seminar program in general, its eligibility requirements, review process, terms of award, country index, etc. Applicants are asked to read carefully the specific requirements for specific programs of the host countries.

Part II, Application, contains the application forms and specific instructions for their completion.

Questions regarding the application process should be addressed to Ms. Lungching Chiao, Senior Program Officer, Seminars Abroad Program, International Studies Branch, Center for International Education, U.S. Department of Education (Mail Stop 3308), 400 Maryland Avenue, S.W., Washington, D.C. 20202. Telephone: (202) 732-3292/93.

Sincerely,

Kenneth D. Whitehead

Kenneth D. Whitehead
Deputy Assistant Secretary
Office of Higher Education Programs

CHINA

ADMINISTERING AGENCY:

The seminar will be administered for this Department by the National Committee on United States-China Relations, Inc., New York City, in cooperation with the China State Education Commission, Beijing.

TITLE OF THE SEMINAR: CONTEMPORARY CHINA

DATES: June - July, 1988 (5-6 weeks)

ELIGIBILITY:

Undergraduate faculty members from liberal arts colleges, universities and community colleges whose professional activities primarily include the teaching of undergraduate introductory courses in either the social sciences or the humanities, or whose institutions have introduced or plan to introduce East Asia studies or Chinese studies in their program.

Secondary school teachers of social studies subjects (history and the social sciences).

Administrators and curriculum specialists of State and local education agencies (city-, county-, or district-wide) with direct responsibility for curriculum development in the social studies at the elementary or secondary school level.

PROGRAM CONTENT:

The seminar will consist of sessions/discussions on Chinese civilization, philosophy, history and sociology, with an emphasis on contemporary issues and on current reforms now being undertaken in China. There will be visits to education institutions and meetings with faculty members and scholars to meet specific needs of the participants' research/curriculum projects. In addition, the group will travel to such major cities as Beijing, Shanghai and Xian and visit many historical and cultural sites.

TERMS OF AWARD:

Tuition and fees, room and board, round-trip economy airfare from the airport nearest the awardee's home and program-related travel within China. Participants will be responsible for the expenses of room and board for the pre-departure orientation.

ESTIMATED NUMBER OF POSITIONS: 18 - 20

COUNTRY INDEX - B2

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Xin Fengxia. Reminiscences. Beijing: Panda Books, 1981.

Yudkin, Marcia. Making Good. Beijing: Foreign Languages Pr 1986.

Zhang Xinxin and Sang Ye. Chinese Lives. New York: Panth 1987.

To order AV materials:

Long Bow Trilogy: Life in a Chinese Village, films by Carma Hinton and Richard Gordon. (Small Happiness: Women of a Chinese Village, 1984; All Under Heaven: Life in a Chinese Village, 1985; To Taste a Hundred Herbs: Gods, Ancestors and Medicine in a Chinese Village, 1986.) 16 mm color film. VHS/Beta video cassettes; 58 minutes each. Distributed by New Day Films, 22 Riverview Dr., Wayne, N.J. 07470-3191.

Three programs on China from National Public Radio:

"Chinese Journalists" NJ821115C001001
"In Praise of Old Age: Chinese Reverence for the Elderly"
H0870512C001001
"Artistic Destruction: The Chinese Cultural Revolution"
H0870414C001001

Instructional Communications Systems
NPR Customer Service
University of Wisconsin-Extension
Old Radio Hall
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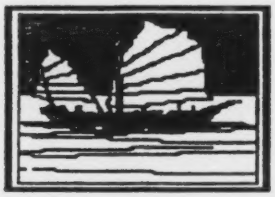
Madison, WI 53706

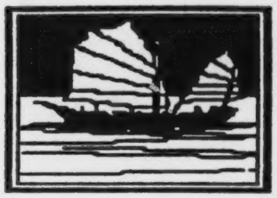
THE PEOPLE'S REPUBLIC OF CHINA

THEN AND NOW.

A MONTH LONG COURSE OF STUDY COVERING:



GEOGRAPHY
HISTORY
POLITICAL SCIENCE
ECONOMIC HISTORY
CULTURAL HISTORY



PREPARED BY

DOUGLAS C. PETERSEN
ST. LABRE HIGH SCHOOL
ASHLAND, MONTANA

FOR THE

UNITED STATES DEPARTMENT OF EDUCATION
OFFICE OF POST SECONDARY EDUCATION
WASHINGTON, D.C.

* * * *

NATIONAL COMMITTEE ON UNITED STATES - CHINA RELATIONS
NEW YORK, NEW YORK

* * * *

RITA E. SMITH
DIRECTOR, STONEHILL EDUCATION PROJECT
STONEHILL COLLEGE
NORTH EASTON, MASSACHUETTS

JANUARY 12, 1989

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WEEKLY LESSONS

GEOGRAPHY AND BASIC FACTS OF CHINA

LECTURE NOTES
LEARNING ACTIVITY PACKET
EXAM

***

POLITICAL HISTORY OF CHINA

LECTURE NOTES
LEARNING ACTIVITY PACKET
EXAM

***

ECONOMIC HISTORY OF CHINA

LECTURE NOTES
LEARNING ACTIVITY PACKET
EXAM

***

CULTURAL HISTORY OF CHINA

LEARNING ACTIVITY PACKET
EXAM

ADMINISTRATIVE NOTES:

Target Audience: The resources of the rural western and mid-western high school curtail the development local of outstanding lesson packets created from primary resources.

However, these high schools if equipped with gifted teachers, current textbooks and hungry students are able to provide outstanding education on China by developing the skills needed by students. These skills are to enable the learner to questions, process, evaluate, formulate, analyze and produce a product or products based on Chinese History and Culture.

In addition the learner will not only develop an understanding of China, but will also develop life skills.

These life skills will include but are not limited to reading, writing, research, library skills, map reading, critical thinking, time management, organization and creativity.

The primary audience for my lessons are Native American students in Southeastern Montana. English, is not the primary language of 80% of my students, which results in lower reading, and writing skills. The area is economical depressed and rather isolated from mainstream America, or for that matter the International community.

Curriculum Content: This course of study is developed for students in grades 9 - 10. Its purposes is to provide the students with college preparation in order to meet the Montana University entrance requirements. The sequence of the course is based on development and movement from "Basic Facts and Geography of China" through Political Science, Economic History, and Cultural Awareness.

The Goals of the Curriculum: The curriculum goals are to expose the students to the above areas. The objectives of the curriculum will be stated in the weekly, and daily lessons projects.

Materials needed for the curriculum:

1. Learning Activities Packets.

    A. Basic Fasts and Geography.
    B. Political Science.
    C. Economic History.
    D. Cultural History.

2. Student Textbook, *A Global History*, published by Allyn and Bacon, Inc, copyright 1979. This unit will consult pages 304 - 378.

3. Equipment needs.

    A. Film Projector.
    B. Slide Projector.
    C. Teacher Produced Slices.
    D. Library Resources.
    E. Maps.
    F. Student Notebooks.

Planning Sheet

Weekly Lesson Plans:

Week One:	Geography and Basic Facts of China.
Week Two:	Political History of China.
Week Three:	Economic History of China.
Week Four:	Chinese Cultural History.

Weekly Objectives:

Week One: Geography and Basic Facts of China

1. Each student will be able to compare China with the United States in respect to area, climate, and natural resources.
2. Each Student will be able to list the geographical differences between North and South China.
3. Each Student will be able to locate on a map the major rivers, cities, mountains, deserts and surrounding counties of China.
4. Each Student will be able to give the unifying influences in China in the past and today.
5. Each Student will be able to list chronologically the major Dynasties and their contributions to both China and the World.
6. Each student will be able to identify and discuss the Chinese attitudes toward foreigner in historic time and today.
7. Two groups of students will be able to debate the role of Western policies on China during the late 19th century and early 20th Century.
8. Each student will as a result of objective 7 form an opinion paper on the relations between the West and China in later part of the 20th century.
9. Each Student will complete Learning Activity Packet One.
10. Each Student will complete an objective test and essay test with 77% accuracy.

Week Two: Political History of China.

1. Each student will be able to compare the Moderate approach

and the Maoist approach to the following: Class struggle, education of technicians, the military, and the role of the Communist Party with a Maoist approach.

2. Each student will be able to explain how the following opened China to the West: the Opium War, Most Favored Nation Clause, Extraterritorial, Open Door Policy.
3. Each student will be able to evaluate the Revolution of 1911 with the Communist Revolution of 1949.
4. Each student will be able to explain how the Communists combined the two goals of national power and social reform two goals which China has so long been struggling to meet.
5. Each student will be able to identify and explain the role of the Peoples Congress, the Communist Party, and The Cultural Revolution in the development of modern China.
6. Each student will be able to define the following Rebellions and Movements: Taiping Rebellion, Boxer Rebellion, Nationalist Revolution, Communist Revolution and the New Culture Movement.
7. Each Student will complete Learning Activity Packet Two.
8. Each Student will complete an objective test and essay test with 77% accuracy.

Week Three: Economic History of China.

1. Each student will be able to explain why the Chinese want to industrialize rapidly.
2. Each student will be able to evaluate the ways that the Chinese government is working to improve the economic conditions of their country.
3. Each student will be able to discuss the ways that the Chinese are raising Capital to develop their country.
4. Each student will be able to discuss and describe the methods of the Commune system and Contract system of Chinese business and agriculture.
5. Each student will be able to compare agriculture in China with agriculture in the United States.
6. Each students will be able to give the 1978 economic goals and list the positives and negatives to achieve that goal.
7. Each Student will complete Learning Activity Packet Three.

8. Each Student will complete an objective test and essay test with 77% accuracy.

Week Four: Chinese Cultural History.

1. Each student will be able to list the areas that the communists brought about changes in Chinese culture.
2. Each student will be able to compare the family structure that existed in Traditional China with the family structure that has developed in China since 1949.

3. Each student will be able to compare and describe the role of women in China before and after 1949.

4. Each student will be able discus the role of Education before and after 1949. The role of education during the Cultural revolution and it place in China today.

5. Each student explain why the Communists feel that Confucianism has held back the advancement of China.

6. Each student will be able to explain the phrase, "Confucianism is anti-scientific."

7. Each student will be able to define Taoism and its effects on China.

8. Each student will be able to interpret the role of art, music and drama on Chinese history.

9. Each Student will complete Learning Activity Packet Four.

10. Each Student will complete an objective test and essay test with 77% accuracy.

GEOGRAPHY AND BASIC FACTS
OF
CHINA

LECTURE NOTES

* * * *

LEARNING ACTIVITY PACKET

* * * * *

EXAM

GEOGRAPHY AND BASIC FACTS OF CHINA

LECTURE NOTES

A. Isolation.
   1. Cause- Mountains, deserts and ocean.
   2. Little contact with other cultures.

B. Variety in China.
   1. South China.
      a. Hot-moist in summer, mild in winter.
      b. Able to grow 2-3 crops of rice a year.
      c. Yangtze River divides China.
   2. North China.
      a. Yangtze River - Home of 1/10 of the worlds population.
      b. Yellow - Hwang Ho, known as China's sorrow.
      c. Government program to control flooding.
      d. River Used for irrigation.

C. Port Cities.
   1. Canton known as the gateway to China.
   2. During the 19th Century opened other sea ports.
      a. Shanghai.
      b. Hong Kong.
      c. This permits western culture to enter.

D. People.
   1. Largest population in the world.
   2. By 1900's 1/3 of the World's population is Chinese.
   3. Population.
      a. 85% live on farms.
      b. 15% live in the city.
   4. China lack a large minority population.
   5. No alphabet.
      a. Written language made up of 50,000 plus characters.
   6. Written language help to pass on the same culture.
   7. Spoken language is different.

E. Religion.
   1. Large number of religions.
      a. Taoism.
      b. Confucianism.
      c. Buddhism.
      d. Ancestry Worship.
      e. Christianity.
   2. Confucianism - State religion.
   3. Today the government is anti-religious

F. Dynasties. The ruling family of the government
   1. Shang - 1500 B.C.
      a. Tradition of the Dragon Bone. Ask the bone a question and it would answer yes or no.

2. Chou 1027 B.C. TO 256 B.C.
   a. Number of small estates.
   b. Weak central government.
   c. Developed metal, irrigation & fertilization.
   d. Confucian lived.
3. Ch'in 221 B.C.
   a. United China.
   b. Development of written language.
   c. Laws applied to all.
4. Han 200 B.C. TO 200 A.D.
   a. Same time as the Roman Empire.
   b. Period of growth for the Empire.
   c. Confucianism became State Religion.
   d. Civil Service exams.
   e. Inner conflicts weaken Empire & it fell.
5. Yuan 1219 A.D. - 1368 A.D.
   a. Mongol rule follow by Ming.
6. Ch'ing 1644 to 1912 A.D.
   a. Trade with the West.
   b. War with the West.
   c. Overthrown in 1912.
   d. Behind in technology.

3. What are the two great rivers in China? In what way have they helped and also hindered China's progress? (see page 307)

4. Why is the government building dams and levees on the Yangtze? (see page 308)

5. In the 19th century how did the sea coast influence China? (see page 308)

6. China the people: (see page 308 for answer)
   a. Present population of China _________
   b. Percentage of people living in cities __________, and in rural areas ___________.

7. Why does China have more racial unity than the United States or the Soviet Union? (see page 309)

8. In what ways has language contributed to Chinese unity? (see page 310)

9. What were the major religions in China and what were the religions practices and beliefs of China's common people? (see page 311)

10. Why was the discovery of the "dragon bones" so important in understanding the ancient period in Chinese history? (see page 312)

11. Why was there much warring during the Chou dynasty? (see page 316)

12. What contributions were made during the Han Dynasty? (see page 317)

13. List four changes that have taken place since the Han Dynasty. (see page 317)

14. List the dynasties from 1279 to 1912.

15. List the three social classes? (see page 318)

16. How did the Chinese look upon merchants? (see page 319)

17. See the dictionary for the definition of Bureaucracy.

18. What knowledge was required for a person who desired a position in the government? (see page 319)

19. What was the role of the women in the Chinese family structure? (see page 320)

20. Why did the Chinese value the study of History? (see page 320)

21. When did the peasants revolt? (see page 321)

22. What was the result of the peasants' revolt? (see page 321)

23. How did the Chinese view foreigners? (see page 321)

24. What was the tribute system? (see page 322)

25. What happened to China during the 19th century? (see page 322)

Learning Activity Two.
Define the following terms:

26. ACCULTURATION:

27. EMPIRE:

28. DYNASTY:

29. BUREAUCRACY:

30. DRAGON BONES:

31. ANCESTOR WORSHIP:

Learning Activity Three:

PLEASE USE THE MAP ON PAGE 306 AND 314 AND COMPLETE THE FOLLOWING WORK:

LABEL THE COUNTRIES AND REGIONS: Mainland China, Taiwan, Japan, North Korea, South Korea, Tibet, Mongolia, U.S.S.R., India.

LABEL THE FOLLOWING BODIES OF WATER: Yellow River (Hwang Ho), Yangtze River, Si (Hsi) River, Grand Canal, Sea of Japan, East China Sea, Yellow Sea, South China Sea, Pacific Ocean.

PLEASE LOCATE THE FOLLOWING CITIES: Peking, Shanghai, Hong Kong, Canton, Chungking, Taipei.

PLEASE LOCATE THE FOLLOWING LAND MARKS: Gobi Desert, Altai Mountains, Himalaya Mountains, Pamirs Mountains.

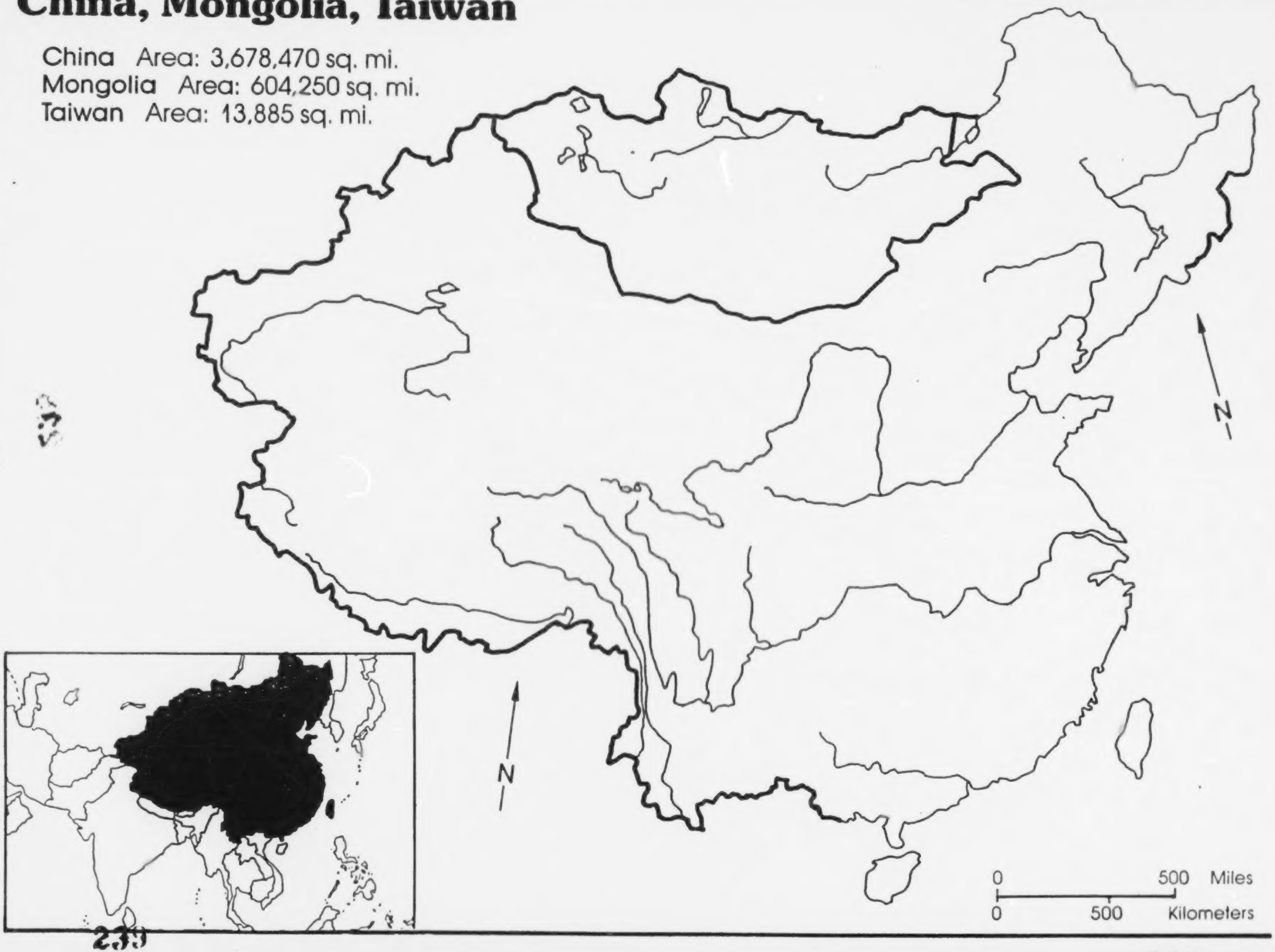
Learning Activity Four.

PLEASE COMPLETE THE FOLLOW ESSAY: Be sure and use proper essay form.

Explain why the Chinese were able to keep the same culture for so many centuries.

China, Mongolia, Taiwan

China Area: 3,678,470 sq. mi.
Mongolia Area: 604,250 sq. mi.
Taiwan Area: 13,885 sq. mi.



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Geography and Basic Facts of China Name ____________________
Chinese History
World History Date __________

I. True of false: If the statement is false write the word false in the blank provided. If the statement is true write the word true in the blank provided.

_____ 1. South China has a very dry climate which in famine.

_____ 2. North China never has floods.

_____ 3. In South China the growing season is long enough to permit two or three crops a year.

_____ 4. The Yangtze is called "China's Sorrow."

_____ 5. The Yellow River often overflows its banks because if flows so fast.

_____ 6. Most of the people in China live on farms.

_____ 7. China has been isolated from the rest of the world for her early history.

_____ 8. All Chinese have belong to the Mongoloid race.

_____ 9. The grain grown in South China is wheat.

_____ 10. All Chinese have the same written language.

_____ 11. "Dragon bones" were used during the Shang Dynasty.

_____ 12. China's first great empire took place during the Chou dynasty.

_____ 13. Confucius lived during the Chou dynasty.

_____ 14. The Chinese considered foreigners equal to themselves.

_____ 15. There are no minority groups in China.

_____ 16. All Chinese have the same spoken language and can understand each other.

_____ 17. There are several great religions in China.

_____ 18. The Civil Service examination based on Confucius' ideals began in the Shang Dynasty.

_____ 19. During the Chou dynasty a feudal system developed where land was given to a vassal who remained loyal to the lord to gave him the land.

_____ 20. During the Han Dynasty the Chinese had the largest empire.

II. **Completion:** Please write your answer in the space provided.

1. What isolated China from the rest of the world.

2. What does the word dynasty mean?

3. How were the "dragon bones" used?

4. What do the "dragon bone" tell us about Chinese culture of the time?

5. What was the tribute system?

6. What did the tribute system indicate about how the Emperor felt about foreigners?

POLITICAL HISTORY
OF
CHINA

LECTURE NOTES

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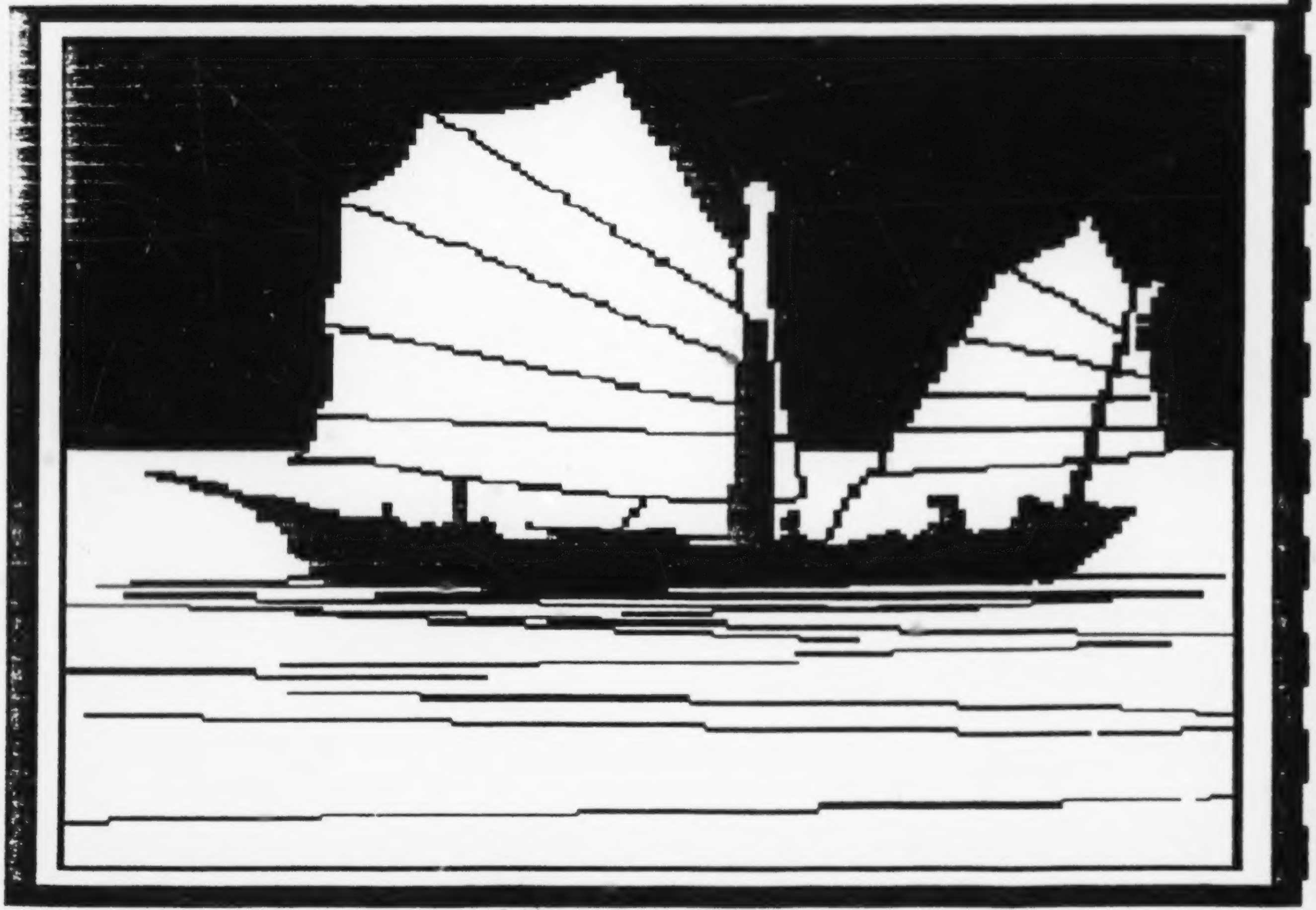
LEARNING ACTIVITY PACKET

****

EXAM



POLITICAL HISTORY OF CHINA

LECTURE NOTES

I. China and the West.
  A. Westerners came to China in 150's.
    1. Chinese called Westerners barbarians.
    2. West wanted trade with China.
  B. Trade in 17th & 18th Centuries.
    1. Only one port open. Canton.
    2. China regulate trade and charged fees.
  C. West began to dominate trade with China.
    1. British brought in Opium.
    2. China tried to stop opium trade.
      a. Led to Opium War in 1839 - China lost.
      b. China loses because it was behind in technology.
      c. Results in unequal treaties.
        1. China had to give more privileges to the West.
        2. China had to legalize opium & open more ports.
    3. "Most Favored Nation Clause"
      a. All nations claim the same privileges.
    4. Extraterritoriality - Foreigners were not under Chinese Law.
    5. "Spheres of Influence" - Countries claimed trading rights in parts of China.
      a. Britain.
      b. France.
      c. Russia.
      d. Germany.
    6. Open Door Policy - to keep China open to all countries for trade.
  D. Chinese Rebellions - 1850.
    1. Ch'ing Dynasty politically weak.
    2. Taiping Rebellion.
      a. Wanted reforms.
      b. Put down by government.
    3. Boxer Rebellion - 1900.
      a. Against foreigners.
      b. Killed Christians.
      c. Foreign armies put down the Rebellion.
    4. Republican Revolution - 1911.
      a. Leader - Sun Yat-sen.
      b. General Yuan Shih-k'ai of Ch'ing dynasty forced the Ch'ing Ruler to abdicate.
      c. Yuan first President - 1913 - Sun attacked and was defeated.
      d. Sun Yat-sun fled China.
      e. 1916 Yuan's death - Warlords - Control - Sun comes back to China.

II. Twentieth Century China.

A. Sun Yat-sen tried democracy.
   1. Three stages.
      a. Army in power.
      b. Teach people democratic government.
      c. Rule by Constitution.
   2. Sun's party is known as Nationalist.
   3. Communist Party also develops.
   4. In 1925 Sun died.
   5. Chiang Kai-shek takes over.

B. Northern Expedition in 1920 to Unite China and destroy Warlords.
   1. Communists led by Mao Tse-tung joined Nationalist.
   2. Communists then attacked by Nationalist.
      a. Many Communist killed.
      b. In 1931 Chinese attack Korea.
   3. Communist made "Long March" to Yennan.
      a. Over 6,000 miles.
   4. In 1937 Japan attached China.
      a. Mao and Chiang joined forces to fight Japan.
   5. In 1945 World War II ends.
      a. Civil War from 1945-1949.
      b. Communists take control of Mainland.
      c. Nationalist went to Taiwan.
      d. Nationalists' Weaknesses.
         1. No real change in country.
         2. Internal corruption.
         3. No land reforms.
         4. Mao had a better army.

Political History of China
Chinese History
World History

Name ______________________

Date Due __________

Learning Activity Two

BEHAVIORAL OBJECTIVES:

1. Each student will be able to compare the Moderate approach and the Maoist approach to the following: Class struggle, education of technicians, the military, and the role of the Communist Party with a Maoist approach.

2. Each student will be able to explain how the following opened China to the West: the Opium War, Most Favored Nation Clause, Extraterritorial, Open Door Policy.

3. Each student will be able to evaluate the Revolution of 1911 with the Communist Revolution of 1949.

4. Each student will be able to explain how the Communists combined the two goals of national power and social reform two goals which China has so long been struggling to meet.

5. Each student will be able to identify and explain the role of the Peoples Congress, the Communist Party, and The Cultural Revolution in the development of modern China.

6. Each student will be able to define the following Rebellions and Movements: Taiping Rebellion, Boxer Rebellion, Nationalist Revolution, Communist Revolution and the New Culture Movement.

7. Each Student will complete Learning Activity Packet Two.

8. Each Student will complete an objective test and essay test with 77% accuracy.

Learning Activity One.
Reading begins on page 325.

1. How do the moderates feels about the class struggle?

2. How do the moderates feel about the armed forces?

3. How do the Maoist feel about economic growth?

4. How do the Maoist feel about the armed forces?

5. How do the Maoist feel about work?

6. How do the Maoist feel about class struggle?

7. What are the two schools of thought regarding the survival of the country?

HISTORICAL ORIGINS

8. How did the Chinese view the Westerns?

9. In the 18th century why was all trade limited to the port of Canton? P 328

10. What caused the Opium War of 1839 and how did it end?

11. How did the "unequal treaties" hurt China?

12. What did China have to give the western nations through the "most-favored-nation" clause?

13. What privilege did westerns get through extraterritorial?

14. What were "spheres of influence"?

15. What was the "Open-Door Policy"?

16. Why was China weak? List three reasons.

17. What were some reforms the Taiping Rebels wanted to bring about?

18. What did the Boxers try to do? What happened to the "Boxer Rebellion?"

19. What happened to the Manchu Dynasty in 1911?

20. How did the 1911 Revolution affect China?

21. What did the War Lords do?

22. What did those involved in the "New cultural Movement" want?

23. With the help of the Russian Communist Party what did the Nationalists do? List three things?

24. What did Chiang Kai-shek do to the Communist Party during the Northern Expedition?

25. What were three weaknesses in the Nationalist Party?

26. What was the Long March?

27. What did the Nationalists and Communists do when Japan invaded China?

28. How did Mao Tse-tung feel about the Chinese peasants? Page 339

29. Who won the Civil War in China in 1949 and what happened to the Nationalists?

30. Why did the Communists win the Civil War?

31. What two goals did the Communists combine that helped them gain the support of the masses?

32. Why were the Nationalist able to keep control of Taiwan?

33. In the Reconstruction what basic social changes were put into effect?

GOVERNMENT:

34. What is a "Peoples Congress"?

35. What is the highest organ of the state power?

36. Who carries of the daily business of government?

37. How does the Communist party control the country?

38. Who controls the Communist Party?

39. What was the purpose of the "Great Leap Forward"? Was it successful?

40. What did Mao have in mind when he launched the "Cultural revolution"?

41. Who were the Red Guards and what did they do?

42. Who restored order in 1967?

43. Give two major consequences of the Cultural Revolution?

44. What happened to Mao Tse-tung's wife, Chiang Ch'ing after Mao's death?

45. Who succeeded Mao as Chairman of the Communist Party?

Learning Activity Two.
Define the following terms.

46. Moderates 326

47. Maoist 326

48. Opium War 328

49. Unequal Treaties 328

50. Most Favored nation clause 329

51. Extrality 329

52. Sphere of influence 330

53. Open Door Policy 330

54. Taiping Rebellion 331

55. Boxer Rebellion 332
56. Sun Yat-sen 333

57. Yuan Shih-k'ai 333

58. New Cultural Movement 335

60. Chiang Kai-shek 336

61. Mao Tse-tung 338

62. Taiwan 342

63. Democratic centralism 343

64. Great Leap Forward 346

65. Red Guard 346

66. Hua Kuo-feng

Political History of China
Chinese History
World History

Name ____________________

Date __________

I. **True or False:** Place a "T" for statements that are true in the blank provided at the left. Place a "F" for statements that are false in the blank provided at the left.

______ 1. The Chinese viewed the Western countries as superior to the Chinese.

______ 2. In the 18th century trade with China was only at the port of Shanghai.

______ 3. The Chinese limited trade to one port in order to regulate and tax all trade.

______ 4. Mao Tse-tung's communist party had many weaknesses within it.

______ 5. After the Northern Expedition Chiang turned against the Communists killing many.

______ 6. There was a Civil War in China between 1945 and 1949. The Communists won this war.

______ 7. The Manchu dynasty took over China in 1911.

______ 8. The Opium trade led to a war between England and China.

______ 9. The Unequal Treaties helped China.

______ 10. United States never had a Sphere of Influence in China.

______ 11. The Open Door Policy was to keep China open to trade with all countries.

______ 12. The Boxers had an uprising and wanted to drive all foreigners out of China.

______ 13. The Republican Revolution which overthrew the Manchu dynasty in 1911 was led by Chiang Kai-shek.

Please go to next page.

II. Matching: Place the correct answer in the blank provided at the left.

A. Red Guards
B. Extrality
C. Taiwan
D. Communist Party
E. Taiping Rebellion
F. Mao Tse-tung
G. Democratic centralism
H. National People's Congress
I. Manchu
J. Yuan Shih-kai
K. Sun Yat-sen
L. Chaing Kai-shek

______ 1. The last Chinese dynasty.

______ 2. A policy may be debated on all levels. When the matter has been decided at the top all of the lower levels must accept it and carry it out.

______ 3. A policy in which Westerners in China were not subject to Chinese law.

______ 4. Leader of the Communist party when they took over China after the Civil War.

______ 5. Commander of the Manchu army. He because the first president of the Chinese Republic.

______ 6. The highest organ of state power. It is the only real legislative power.

______ 7. Chinese youth who in 1966 revolted against those in the party who were not following the strict party line of Mao.

______ 8. Place that Chaing led the Nationalist when the Communists took over the mainland of China.

______ 9. Leader of the Nationalist party until his death in the 1920's.

III. Completion: Write the correct answer in the space provided.

1. Why were the Communists able to win the Revolution against the Nationalist in China?

2. How does the Communist Party control its large country?

3. Why was China weak during the declining years of the Ch'ing dynasty?

4. What did the warlords do?

5. What was one of the consequences of the Cultural Revolution?

6. Who succeeded Mao as Chairman of the Communist Party?

ECONOMIC HISTORY
OF
CHINA

LECTURE NOTES

****

LEARNING ACTIVITY PACKET

*****

EXAM

CHINESE ECONOMIC HISTORY

LECTURE NOTES

- I. Present: China under Communism.
  - A. Features of Economics 1949.
    - 1. Heavy industries in Manchuria.
    - 2. Cities on the coast had light industries.
    - 3. Agriculture involves 3/4 of the population.
  - B. Later developments.
    - 1. All Chinese eat better today.
    - 2. Five Plan
      - a. First emphasis on heavy industry.
      - b. Aid from the Soviet Union.
        - 1. Money in the form of Capital.
        - 2. Aid in the form of equipment.
        - 3. Aid ends in 1958.
    - 3. Agriculture.
      - a. Redistribution of Land in 1949.
      - b. Collectivization of farms in 1953.
      - c. Communes bind 4,000 families together in 1958.
    - 4. Great Leap Forward, 1958.
      - a. All out effort to increase industrialization.
      - b. Pay for industrialization by increasing agriculture.
      - c. It failed.
        - 1. Not enough technicians.
        - 2. Poor equipment.
        - 3. Poor quality in what they made.
        - 4. Peasants did not like the commune system.

- II. China's traditional Economy.
  - A. Economy made up of four parts.
    - 1. Agriculture.
    - 2. Large Population.
    - 3. Lack of machines.
    - 4. Low productivity.
  - B. Village handicraft industries.
    - 1. Peasants handiwork.
    - 2. Extra money for peasants
    - 3. Western trade entered.
      - a. Western articles cheaper.
      - b. This destroyed handicraft industry.
  - C. Beginnings of Industrialization.
    - 1. Some shipyards.
    - 2. Textile factories.
    - 3. Some mines.
    - 4. Most was located on the coast.

    5. By World War II a small amount of industries.
  D. Problems China still faces.
    1. Feed the large population.
    2. To industrialize they must produce more food and sell the extra and use that money to build the factories, dams, etc.

TERMS:

Production team - Twenty families working together. They share profits. Each family has a small plot for their personnel use.

Production Brigades - Several production teams.

Rural Industrialization - Industry or factories set up in the Countryside. They help increase agricultural production

Importance of oil to the industry - Use it for industrial purposes fuels. Sell the surplus thus increase capital for industrialization.

Future - China wants to have more influence in the world. Hope much depends on political stability.

Chinese Economic History　　Name ______________________
Chinese History
World History　　Date Due __________

Learning Activity Packet Three

BEHAVIORAL OBJECTIVES:

1. Each student will be able to explain why the Chinese want to industrialize rapidly.
2. Each student will be able to evaluate the ways that the Chinese government is working to improve the economic conditions of their country.
3. Each student will be able to discuss the ways that the Chinese are raising Capital to develop their country.
4. Each student will be able to discuss and describe the methods of the Commune system and Contract system of Chinese business and agriculture.
5. Each student will be able to compare agriculture in China with agriculture in the United States.
6. Each students will be able to give the 1978 economic goals and list the positives and negatives to achieve that goal.
7. Each Student will complete Learning Activity Packet Three.
8. Each Student will complete an objective test and essay test with 77% accuracy.

Learning Activity One.
To begin start reading on page 352.

1. Why do the Chinese eat better today?
2. What does China want by the end of the 20th Century?
3. Why do the Chinese need capital?
4. Where do the Chinese get their capital?
5. Why is there little capital to spend on industrialization?
6. What is the "Catch 22" in Chinese economy?

7. What did the peasants get in the first land reform?

8. Why did the government promote collectivization?

9. What was a full collective?

10. By 1957 what happened to agriculture?

11. What was the purpose of the first five year plan?

12. Who helped make the first five year plan successful?

13. What was the purpose of the Great Leap Forward?

14. Why did the Great Leap fail?

15. What was a commune?

16. List three reasons why the Chinese reversed their economic policies.

17. In 1970's modern agriculture was practiced. What did that mean?

18. How are the Chinese improving their livestock program?

19. What is a commune today?

20. Who runs the commune?

21. What is a production team?

22. Does a family on a commune have any land for itself?

23. What is a production brigade?

24. What is rural industrialization?

25. What is the chief purpose of rural industry?

26. What two things are the Chinese doing to become and industrial power by the end of 20th century?

27. What problems faces the Chinese in trying to become a great steel producer?

28. Where does China have great reserves of oil?

29. How will this oil help China?

30. Why do China's leaders want to shift production to other parts of China.

Learning Activity Two:
Define the following terms.

31. Great Leap Forward (355)

32. Commune (356)

33. Rural Industrialization (359)

34. Production team (359)

35. Production brigade (359)

Learning Activity Three:

Essay:

China wishes to be a great industrial power by the end of the 20th century. What developments and problems could get in the way of achieving that goal.

Write a Topic Sentence:

Supporting details:

What are the requirements for meeting the goal.

1. Modernize agriculture.
    - a. Produce more.
    - b. Surplus can be sold for capital.
2. Control population.
3. Stable government.

Developments in China that could help.

1. They have resources for great steel production.
2. Vast resources of oil.
    - a. Industrial uses?
    - b. Sell surplus abroad to increase Capital.
3. Moving industry near raw materials.

Write a concluding sentence:

Rewrite your essay and use all the above information to complete this activity.

Chinese Economic History
Chinese History
World History

Name ____________________

Date __________

I. True or False: If the statement is True place a "T" in the blank provided at the left. If the statement is False place a "F" in the blank provided at the left.

_____ 1. China's traditional economy helped China to move into the modern world.

_____ 2. West articles came into China through trade.

_____ 3. By the time World War II broke out, China had become an industrialized nation.

_____ 4. During the first ten years of communist control there were three agricultural policy changes.

_____ 5. The communists took the land from the rich landowners and gave it in small plots to the peasants who had no land.

_____ 6. Today in China all the farm lands have been divided among the peasants so that each peasant owns the land he works.

_____ 7. The government wants the peasant class to become a wealthy class.

_____ 8. During the first ten years the communists took over the Chinese were able to produce a surplus of agriculture products to pay for the industrialization of the country.

_____ 9. China made great advances toward industrialization because she had many highly trained Chinese technicians.

_____ 10. The first Five Year Plan emphasized light industry.

_____ 11. Some Chinese communes have 4,000 families in them.

_____ 12. Oil may provide China with money which will help the country to modernized.

_____ 13. The traditional Chinese economy depended on farming to provide a living for its people.

_____ 14. The traditional Chinese economy was able to take care of its large population.

_____ 15. When the Communists took over only the Coastal cities had light industry.

_____ 16. After the Communist Revolution in 1949 there was only heavy industry in Manchuria.

_____ 17. The Chinese communist government received some technical help from the United States after the Revolution.

_____ 18. The Great Leap Forward was Mao's attempt to increase industrialization in China.

_____ 19. The Great Leap forward was China's way to increase trade with the Soviet Union.

_____ 20. Mao's Great Leap Forward program failed.

II. Short Answer: Write the correct answer in the space provided.

21. What is the difference between a Commune and a collective?

22. Why do the Chinese eat better today?

23. Why do the Chinese have little capital to spend on industrialization?

24. What problems do the Chinese still face in their attempt to modernize and industrialize their country.

25. What is the chief purpose of Rural Industry?

III. Essay: Using your own paper answer the essay question in proper essay form.

China wishes to be a great industrial power by the end of the 20th Century. What developments will help it achieve its goal, and what problems could prevent it from achieving that goal.

CULTURAL HISTORY
OF
CHINA

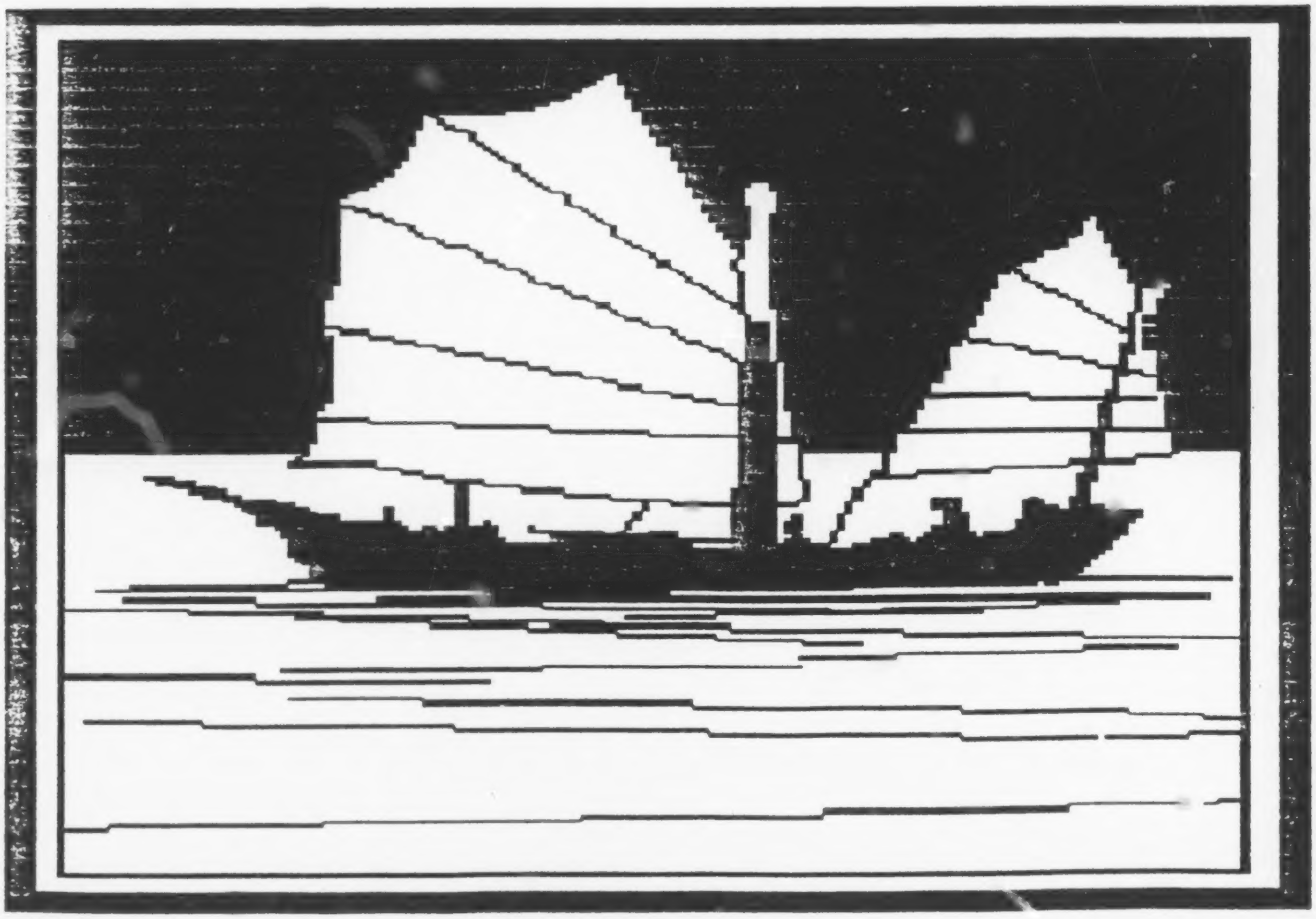
LECTURE NOTES

****

LEARNING ACTIVITY PACKET

****

EXAM



CHINESE CULTURAL HISTORY

LECTURE NOTES

- I. Past Culture - Early China.
  - A. Contributions.
    - 1. Silks, porcelain, paper, paper money, playing cards.
    - 2. Science.
      - a. record of eclipses, comets.
      - b. Clock work, negative numbers, relief maps.
  - B. Confucian Society.
    - 1. Anti-Scientific looks to the past, Did not want change.
    - 2. Family life.
      - a. Strong family ties.
      - b. Father has absolute authority over wife and children.
      - c. Female inferior to males.
      - d. Age is looked up to not youth.
      - e. Man could have more then one wife.
      - f. At marriage daughters left home.

- II. Present Culture After 1949 - Communist Society.
  - A. Family ties weaker.
    - 1. Today youth looked up to.
    - 2. Father and mother equal in the home.
    - 3. Equality of sexes and job opportunities.
    - 4. Both parties agree to marriage.
    - 5. Women can become party leaders.
  - B. Communists control.
    - 1. Social Changes.
      - a. New Social Classes.
        - 1. Elite Class - Communist
        - 2. Peasants and workers are new heros.
    - 2. Literature.
      - a. Must help built up communist party.
      - b. Communist party controls publishing houses for books.
      - c. Given them better education and more things.
      - d. Writers must work in factories or communes.
    - 3. Communism and the people.
      - a. Weakened the family.
      - b. Ended the women's inferior position.
      - c. Given them better education and more personal property.
      - d. Cut him off from his past and his rich inheritance.
      - e. Unified the people and built a powerful state.
    - 4. The Future
      - a. Uncertain what is ahead but China will have a great influence on the world.

Chinese Cultural History
Chinese History
World History

Name ______________________________

Date Due ____________

Learning Activity Packet Four

BEHAVIORAL OBJECTIVES:

1. Each student will be able to list the areas that the communists brought about changes in Chinese culture.

2. Each student will be able to compare the family structure that existed in Traditional China with the family structure that has developed in China since 1949.

3. Each student will be able to compare and describe the role of women in China before and after 1949.

4. Each student will be able discus the role of Education before and after 1949. The role of education during the Cultural revolution and it place in China today.

5. Each student explain why the Communists feel that Confucianism has held back the advancement of China.

6. Each student will be able to explain the phrase, "Confucianism is anti-scientific."

7. Each student will be able to define Taoism and its effects on China.

8. Each student will be able to interpret the role of art, music and drama on Chinese history.

9. Each Student will complete Learning Activity Packet Four.

10. Each Student will complete an objective test and essay test with 77% accuracy.

Learning Activity One.
Question began on page 363.

1. Give three areas that the Communists brought changes in culture.

2. After the Communists took over what weakened family structure?

3. What two areas did the Communists bring change in the life of women?

4. What do the Communists teach about labor and laborers?

5. What action does a PROLETARIAN HERO do to win what title.

6. What great theme came out of the Cultural Revolution of the 1960's.

7. After the Cultural revolution how could a student get to a university?

8. What changes in the educational policy have taken place since 1977?

9. Today what do communists say about the role of literature?

10. What is happening to the Chinese characters? (language)

11. List advances the Chinese have made in Science since 1949?

Historical Background

1. List some important inventions that originated in China.

2. List some of China's noteworthy scientific achievements before modern times.

3. Why didn't Confucianism help the advancement of science?

4. What Confucianism teach about the family and the authority of the emperor?

5. What did the Taoists say the people should live?

6. Why was history important to Confucianism?

7. What did the Chinese artist want to do in his paintings.

8. What are some features of Chinese family relationships.

9. Give some features of Chinese marriage.

10. What was stressed in a tightly knit family group.

11. What were the four classes in Chinese society?

12. Why do the communists emphasize the dignity of working with one's hands?

Learning Activity Two

Define the following terms.

Nepotism (D)

Acupuncture (D)

Literary Revolution (367)

Learning Activity Three

Compare the family system that existed in Traditional China with that in the People's Republic of China.

Chinese Cultural History Name ____________________
Chinese History
World History Date ________ Score __________

I. **True or False:** If the statement is true circle the "T".
If the statement is false circle the "F".

1. T F In the future of the China will have little influence on World happenings.

2. T F In modern China men can have as many wife's as they can afford.

3. T F In Chinese philosophy the modern person has little respect for the past.

4. T F The modern Chinese family is large with many children.

5. T F In traditional Chinese family old age is respected.

6. T F Traditional Chinese science was able to predict the action of the waves.

7. T F Chess was a traditional Chinese game developed in the 1st century.

8. T F Modern Chinese literature has to be approved by the government.

9. T F In traditional Chinese trade silk was traded with the Europeans.

10. T F In modern China women play no major roll in Government or in the home.

11. T F In modern China families are allowed only one child.

12. T F It is uncertain today the roll China will play in World politics.

II. **Multiple Choice:** Place the correct answer in the blank at the left.

13. ______ Which of the following statement if true about the Confucian culture?
A. It looked to the past.
B. It encouraged anti-sciencetic reasoning.
C. It rewarded scientific discoveries.
D. All the above.
E. Only A and B.

14. ______ Why does the communist party control newspaper

and book publishers?
A. They want only the Chinese party line taught.
B. They respect the attitudes of all people.
C. They publish only the truth.
D. They hope that political theory will inform the masses.

15. ______ What was the role of the Proletarian Hero?
A. Is a person that against the communist.
B. A person that is self-sacrificing devotion to the people.
C. Was a member of the Red Guard.
D. Is the persons that are allow to go to college.

16. ______ The use of acupuncture is used in what science.
A. Light industry.
B. Heavy industry.
C. Medical Science.
D. Political affairs.

17. ______ What were the goals of Confucian culture.
A. They looked to science for the answers to lifes questions.
B. The science of future studies.
C. Looked to the past for answers to lifes questions.
D. Was not a science but a religion with a god.

18. ______ What areas caused the Chinese family to weaken in modern times.
A. They value youth.
B. Women work.
C. Each family is allow only one child.
D. A and C.
E. A and B.

III. Short Answer: Answer the following questions in the space provided.

19. What action does a Proletarian Hero do to win that title.

20. What is nepotism?

21. List Traditional advance in Chinese science.

22. What does Confucianism philosophy say about science.

Fulbright China Curriculum Project

An Overview of China

Grade Level: Talented and gifted students in grades 7 and 8.

The purpose of this project is to give a better understanding of China to young people.

Because of the avenues that were open between President Nixon and the Chinese government, there have been better communications between the United States and China. There is still a feeling of curiosity and mystery on the part of Americans toward China. After this unit on China, the student will have a better historical, geographical, and humanistic understanding of China.

Section 1 Mapping

The student will be able to locate and describe the major cities of China and the following:

1. Comparison of the US in China and Population
2. China's Provinces and Autonomous Regions
3. China's Rivers
4. The location and spreading of the Shang, Chou, Ch'in and Han
5. Mongol Empire - Route of Marco Polo
6. The Spice Routes
7. Land Use in China
8. Border Disputes
9. Japan Occupies China 1930-45
10. ([illegible] Using a graph - Immigrants to the US 1976-81)

Lesson Plan 1

The Land

Discussion

1. This section points out that where people live influences how they live. List the ways this is true for your community. Then compare your list with the information about China in this section. Would it make sense to say, "Geogaphy is destiny"? Why or why not?

2. Rivers play a significamt role in the life of China. Are they more important in this respect than rivers in the US?

3. In the past, Chinese people from different provinces referred to each other as "men from other lands." Do you think such provincialism still exists in China?

Review

1. Why do the Chinese call their land the"Central Country"?
2. Which are the only two countries in the world larger in area than China?
3. Why do six out of every seven Chinese live in the eastern part of China?
4. What percentage of China's land is farmable?
5. Why is the Hwang Ho River called "China's sorrow"?

Activities

1. A committee of students might be formed to prepare a large wall map of China for use with this and the next section. Use the map in the text or other maps.

Lesson 2

Who are the Chinese?

Discussion

This section griefly describes the P'an-ku myth about the origin of China and its earliest inhabitants. Can such myths contain "truths" even if the events they describe might hat have happened?

What would you say to correct someone who said, "All Chinese look alike"? Do you think that to some Chinese all white and/or black people look alike?

Some Chinese traditions established 2,000 years ago have lasted into modern times. How could these traditions have been passed down through the years?

Review

What portion of the world's population lives in China?

What percentage of China's population is Han Chinese?

Name three minority groups living in China

What is a dynasty

Activity

Some students might illustrate the P'an-ku myth with a series of drawings for bulletin board display

Lesson 3 and 4
Religion
Review

1. List the Six Arts of Confucius
2. What are the Analects
3. What does the Chinese word Tao mean in English?
4. Which two ideals of Taoism greatly influenced Chinese artists, poets, and writers?
5. What does the word Buddha mean in English?
6. What does Nirvana mean in English?

Discussion

1. What are some of the significant similarities and differences between Confucianism, Taoism, and Buddhism?
2. Do you agree with Confucius that those in authority bear the main responsibility for setting good examples?
3. After centuries of "competition," these three schools of thought began to borrow ideas from each other, and many Chinese people practiced all three. Does such a development seem possible with Western religions? If not, why not? If so, what form might such developments take?

Activities

One student might play the role of Confucius applying for a high government position in ancient China. Three other students could play the roles of province officials questioning him about his ideas and qualifications.

Lesson 5

Language

Review

1. What has been the key unifying force throughout China's history?

2. What does written Chinese use in place of an alphabet?

3. Which Chinese dialect is most commonly used?

4. Name one way a simple picture word can be used to express a more complex idea

Discussion

1. What do you think causes the development of regional dialects?

Activities

1. The class might be divided into four or five small groups. Each group could think of a short sentence in English and then put the sentence into picture words. When each group is ready, one of its members could draw the picture-word sentence on the board, and the rest of the class could try t translate it back into English.

Lesson 6

Invented in China

Review

1. When and where was paper invented?

2. How did Europeans learn about the use of the compass for navigation purposes?

3. About how long before Gutenberg began using movable type in Europe was this printing technique used in China?

Discussion

1. Of all the Chinese inventions mentioned in this section, which one would you say has had the greatest impact on the world?

Activity

1. Using thin paper and charcoal or crayons, some students might try some "stone rubbings" of various types, using any hard surface with raised letters or designs on it - manhole covers, for example.

Lesson 7

Traditional Family

Review

1. In Chinese names, what comes first - the family name or the given name? What is the reason for the order?

2. What is the principal difference between a basic family unit and a joint family?

Discussion

1. Would charges of sexism and ageism have had any meaning in traditional China? What do you think it was like to be a young woman? An old woman?

Activity

1. Several students might role-play this scene: A modern-day Chinese young man brings home his intended bride to intorduce her to his family. His grandparents hold strongly traditional ideas; his parents are less traditional, but are surprised that he chose a bride without consulting them. The young woman is intelligent and outspoken, but polite to elders. What happens?

Lesson 8

The Celestial Empire

1. What were the two main social groups in traditional China?

2. Why did some Chinese scholars let their fingernails grow to great lengths?

2. Who was the sole ruler of the ancient Chinese world? What was he expected to do with his "Mandate of Heaven"?

Discussion

How "democratic" was ancient China's civil service system. Do you think rule by schlars is a good idea? Was it a good idea for ancient China? Why or why not? What kinds of things should rulers know?

Review

Activiities

1. One student might play the role of a US union leader transported back to ancient China. She or he could try to convince three skeptical Chinese laborers (fellow students) to organize and demand better training and higher wages

Activities for final review

Show the film the Last Emperor and discuss the importance of the film.

With the use of the Home Economics Room prepare a Chinese banquet.

During this Chinese dinner a slide presentation will follow. Each student can bring a guest.

Field trip to the Berlin Museum to see the Chinese exhibit.

Current Events articles taken from Time and Newsweek Magazines

Evaluation

All tests questions will come from the review and discussion sections of the plans.

Each student is responsible for selecting a famous Chinese government leader and do a written report on him. 5 pages long

Sources (Bibliography)

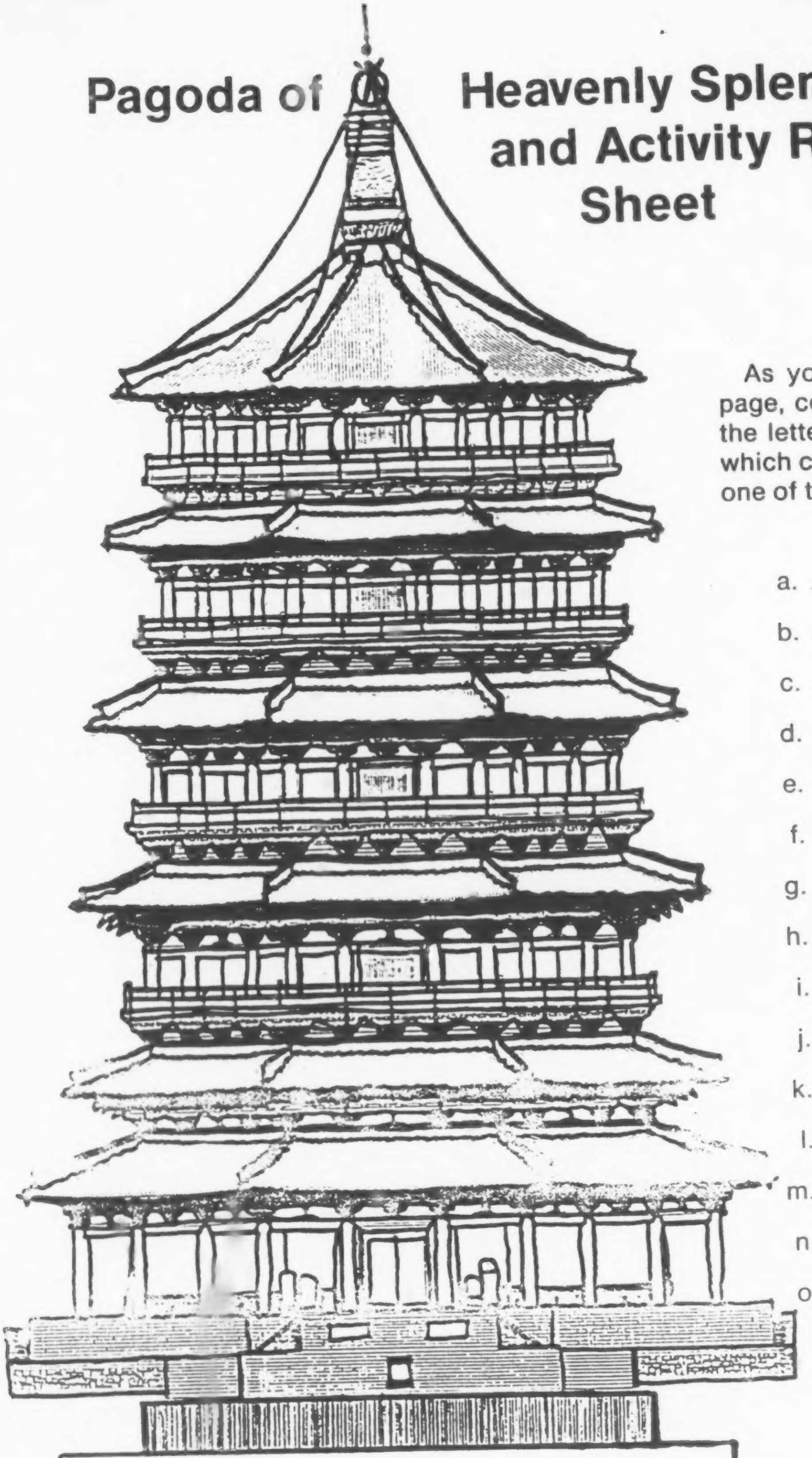
Chu, Daniel Scholastic World Cultures China
Scholastic Inc: 1986

Finney, Susan China Then and Now
Ill. Good Apple Inc 1984

Smith, Gary Images of China (Student Activities)

The Time Atlas of China New York: Time Books

Pagoda of Heavenly Splendors and Activity Recording Sheet



As you complete each activity page, copy its title next to one of the letters below. Place the letter which corresponds to the title into one of the outlined roof areas.

a.

b.

c.

d.

e.

f.

g.

h.

i.

j.

k.

l.

m.

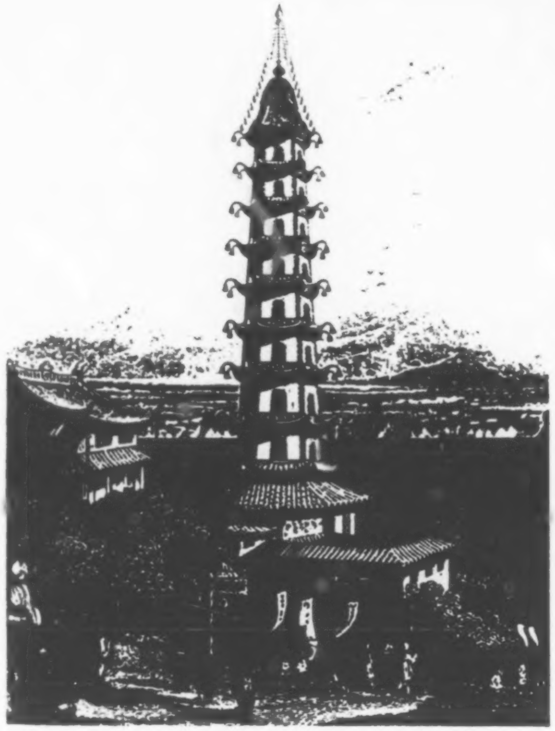
n.

o.

Name:

Dynasty

The pyramids of Egypt echo past glories. The Indus River Valley and the Tigris and Euphrates Rivers' Fertile Crescent still possess traces of ancient, mighty peoples. These areas of the world produced civilizations before any so far discovered in China. Yet, China has sustained the longest continuous culture in the history of the world. Chinese scholars maintain that China's civilization has spanned at least the last 4,200 years. Famines, wars, foreign rule, and natural disasters have not been able to halt the vital continuity of Chinese life.



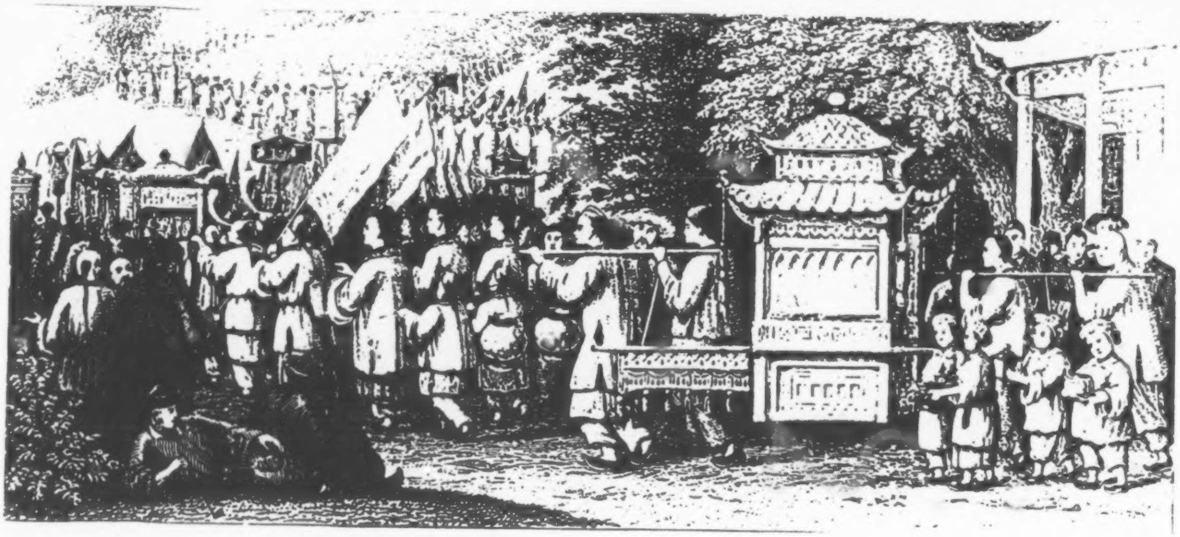
The following is a brief summary of China's past and her major dynasties.

XIA (2200-1766 B.C.)—the legendary dynasty which domesticated animals, organized agriculture, and began sericulture (raw silk production and silkworm raising).

SHANG (1766-1122 B.C.)—a Yellow River Valley society emphasizing agriculture. This was a war-oriented period which saw the perfection of bronze casting (weapons and religious vessels), horse-drawn war chariots, an advanced writing system, and the start of ancestor worship.

ZHOU (1122-221 B.C.)—a collection of rival city-states ruled by vassal lords for their kings, this period featured incursions by barbarians from the west and north. The advent of irrigation and iron casting improved farming methods. Multiplication tables, lacquerware, and Confucius all made their appearances during this war-torn time.

QIN (221-210 B.C.)—a short, but vital dynasty that brought all of eastern China under its sway. The classics were burned and some Confucian scholars were interred still living! Begun in 214 B.C., the Great Wall was reinforced and linked together; money, measures, and weights were standardized, along with cart axle length. Many roads and numerous palaces were constructed. Chopsticks came into general use and the first compass was designed.



SUNG (A.D. 960-1279)—a reunification of the Chinese empire. The Sung dynasty saw the beginnings of commercial printing, the discovery of enamel, the primary use of porcelain as an art form, and fireworks lighting the sky. Genghis Khan and his Mongols conquered northern China. In 1234, the Mongols began a march on the south.

YUAN (Mongol) (A.D. 1279-1368)—Kublai Khan and his hordes subdued all of China in 1279. Marco Polo sojourned at court and drama enjoyed tremendous growth.

MING (A.D. 1368-1644)—a relatively peaceful period with Chinese culture again thriving. Many novels were written and the glorious blue and white porcelains were exported far and wide. Naval fleets plied the high seas as far away as the east African coast. Over sixty ships and 28,000 men sailed the seas for China. Unfortunately, the military and commercial value of these ships remained unrecognized. Portuguese traders arrived in China in 1514 to open the door to world trade.

QING or MANCHU (A.D. 1644-1911)—the second foreign dynasty and the end of dynastic rule in China. The Qing came from Manchuria in 1644 and based their administration on the existing Chinese model. The infamous pigtail, or queue, was forced on the Chinese as a form of submission. Expansion and bolstering of the empire continued for the first one hundred and fifty years. Centuries of greatness past lulled the Chinese into the mistaken belief that innovation and change were unnecessary. Foreign trade, open ports, opium, weapons, and ideas could not be dealt with in the ancient ways. The Opium War (1840-1842), the Taiping Rebellion (1850), the Boxer Rebellion (1900), and the internal corruption of the Manchus finally led to the overthrow of the dynasty in 1911.

From 1912 onward, from Republic to the Chinese People's Republic based on Communism, this is another story only begun here.

Dynasty (cont'd.)

HAN (202 B.C.-A.D. 220)—four hundred years of prosperity and growth. Chinese today still call themselves "sons of Han." Territory was expanded to approximately modern-day boundaries; Han culture was the equal of the Roman Empire which also flourished at this time. Contact was established between China and the Mediterranean area. The Silk Road stretched from Xi'an in the East to Tyre and Antioch in the West. Roman glass traveled east along the Silk Road to China as precious silks made their way to Rome. Some technological strides included paper, the wheelbarrow, seismograph and sundial.

SIX DYNASTIES (A.D. 220-589)—also known as the Three Kingdoms Period and the Southern and Northern dynasties. The period was characterized by anarchy and the breakup of the empire. The first hospital was set up in A.D. 510 in Shanxi province. Buddhism had a great influence on art and literature.

SUI (A.D. 589-618)—a time for recovering lost territories. The Grand Canal was built and a system for civil service examinations was established.

T'ANG (A.D. 618-906)—truly the greatest dynasty of China's history. With its capital at Chang An, the T'ang fostered a tremendous cultural flowering of literature and the arts. The oldest book with a printed date, *The Diamond Sutra,* was written in 868. Poetry reigned supreme. The poets, Li Po (705?-762) and Tu Fu (712-770), are among the most well-known. Religious tolerance allowed for many faiths—Nestorian Christianity, Manichaeism, and Islam—to be practiced in China. Landscape and figure painting reached their zeniths. Lavishly beautiful palaces and gardens were designed and built. The bizarre practice of footbinding began at court, inspired by dancers who danced the *Golden Lily.*

FIVE DYNASTIES (A.D. 906-960)—a time of war and unrest. China was divided into ten independent kingdoms. Gunpowder was first used for military purposes.

Garden of Dynastic Delights (cont'd.)

202 B.C. - A.D. 220

A.D. 220-589

A.D. 589-618

A.D. 618-906

A.D. 906-960

A.D. 960-1279

A.D. 1279-1368

Garden of Dynastic Delights

A. Place the correct dynasty under its years of power.

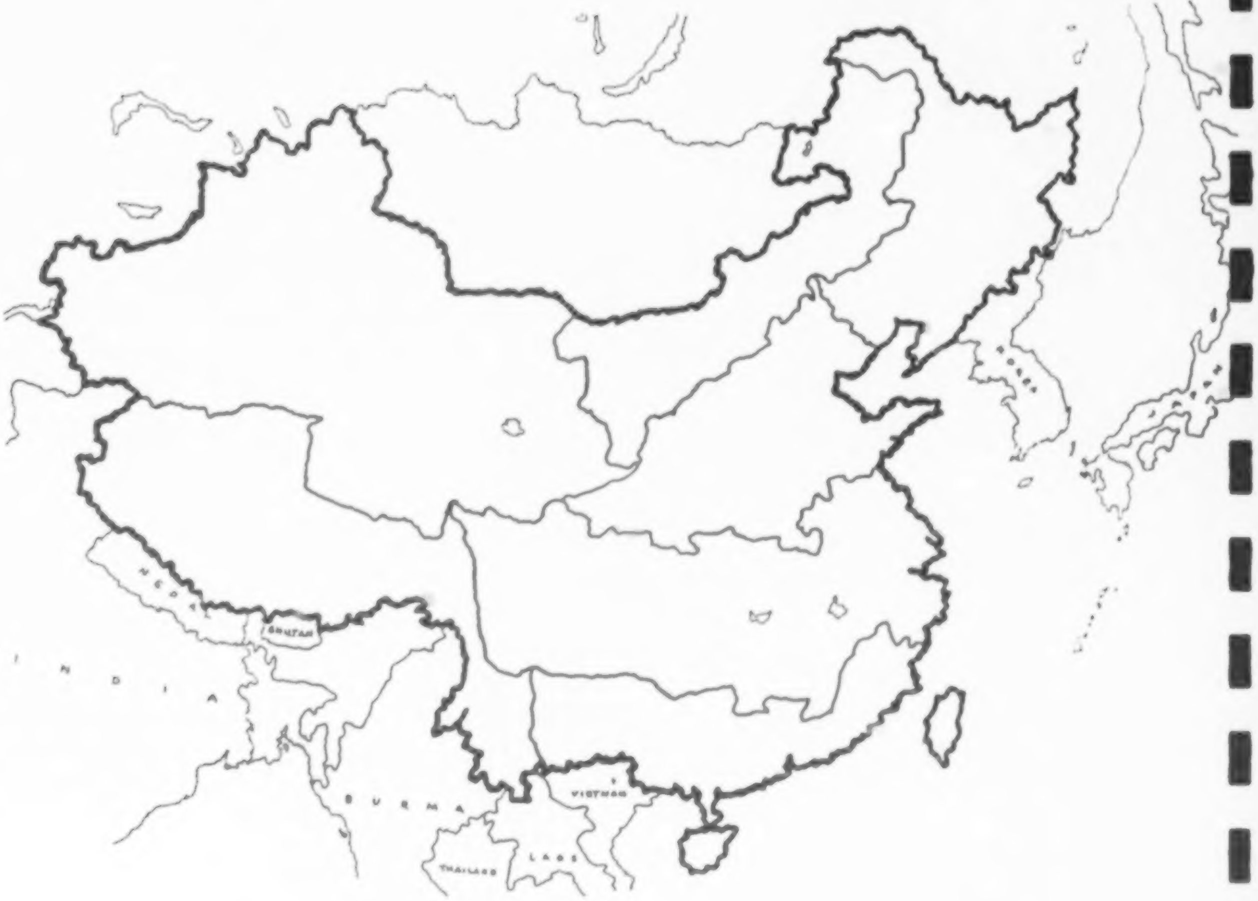
Ming, T'ang, Xia, Han, Manchu, Shang, Qing, Zhou, Sui, Six Dynasties, Yuan, Five Dynasties, Sung

2200-1766 B.C.

1766-1122 B.C.

1122-221 B.C.

221-210 B.C.



Color code each of the major geographical regions on the map and on the key below.

☐ The Northeast

☐ Lower Yellow River Region

☐ Yangtze Drainage Area

☐ Tibetan Autonomous Region

☐ South China

☐ Inner Mongolian Autonomous Region

☐ The Northwest

A.D. 1368-1644

A.D. 1644-1911

B. As China grew and developed, the rest of the world was growing apace. Place these world events next to the appropriate time and dynasty categories.

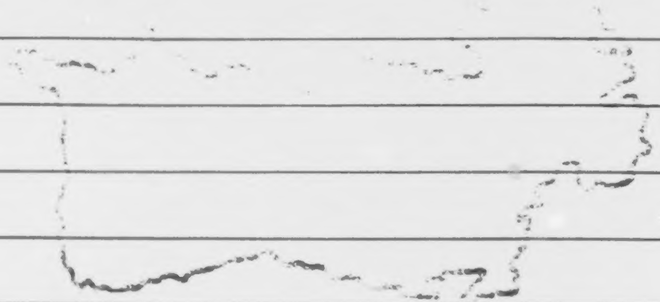
1. Queen Victoria reigns in England
2. Leif Ericson visits North America
3. Napoleon defeated at Waterloo
4. Magna Carta signed in England
5. Magellan circumnavigates the world
6. High point of Egyptian empire
7. Golden age of Greece
8. Norman Conquest of England
9. Charlemagne
10. Mohammed
11. Elizabeth I rules England
12. Columbus "discovers" America
13. Hannibal crosses Alps
14. Rome founded
15. Trojan War
16. Minoan culture on Crete
17. Cortés conquers Mexico
18. American Revolution
19. Renaissance in Europe
20. Alexander the Great conquers Asia east to India

C. For extra credit, can you find other historical happenings to add to any leftover lines?

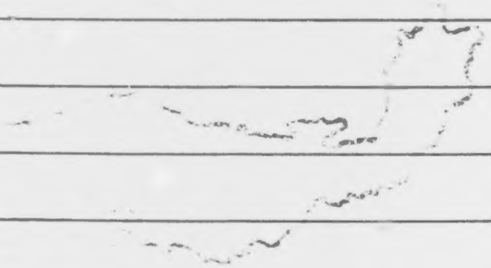
D. Use the dynasties and their dates to make a time line on your classroom wall. Use illustrations and labels to make your time line lively!

Stay Inside the Lines (cont'd.)

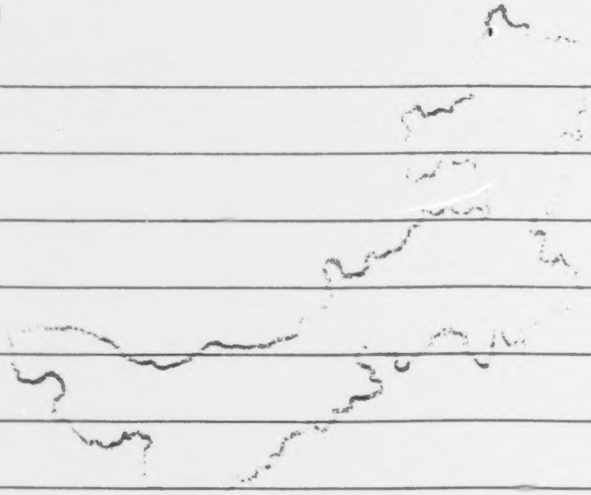
3. The Yangtze Drainage Area



4. South China



5. Inner Mongolian Autonomous Region



Stay Inside the Lines

Some reference books divide China into six major geographical regions, and others show seven divisions. With 3,650,000 square miles, it is clear that China has much diversity. With only ten to fifteen percent of the land able to support agriculture, there are obviously going to be some important differences in the way people live in the various areas. Using encyclopedias, other reference materials, and an atlas, give a brief description of each geographical division listed. Name important topographical features such as mountains, rivers, lakes, and deserts. Discuss harbors, soil, and elevation as they apply.

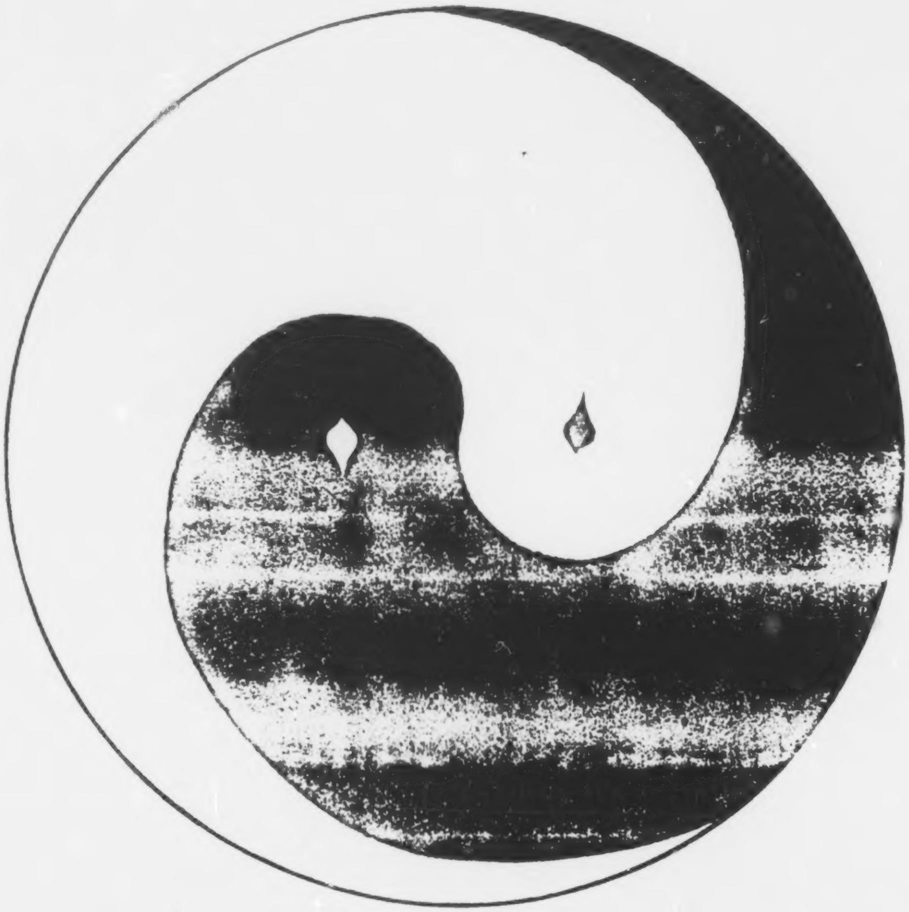
1. **The Northeast**

2. **The Lower Yellow River Region**

Yin and Yang

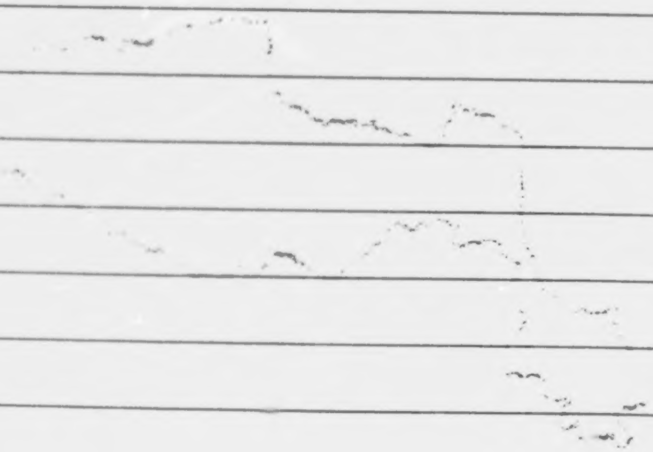
The early Chinese worshipped nature. They watched the predictable powers of nature, the changing seasons, and thanked the gods for good crops. They also watched and feared the unpredictable and violent turns nature could take.

In an effort to explain why the universe operated in such opposing ways, ancient philosophers said that everything in the universe was made up of two forces—Yin and Yang. Pictured, they are shown as a circle of two curved and equal parts. The Yang section is red and is the warm, positive, masculine, and sunny side. The Yin side is black and is described as feminine, mysterious, dark, and negative. All things contained both Yin and Yang. Within each was also the seed of the other, and when they worked in harmony all was good. When one was stronger than the other, the balance changed. In this way ancient philosophers explained the workings of the universe.



6. **The Northwest**

7. **The Tibetan Autonomous Region**



All Creatures Yin and Yang

Some animals are considered negative, dark, or Yin elements of the universe. The owl, for instance, being a nocturnal creature is considered a Yin element. List five "Yin" and five "Yang" animals and give your reasons for classifying them as you do.

YANG CREATURES

1. ______________________________

2. ______________________________

3. ______________________________

4. ______________________________

5. ______________________________

In everybody's life there is both Yin and Yang, for failure and success are both a part of growing up. Describe some events in your life which you would characterize as Yin and Yang.

The Cosmic Egg

In addition to providing an explanation for the order in the universe, it was Yin and Yang who were the parts of the egg from which P'an Ku, the creator of the universe, was born. Several variations of this third century myth are told. It was said that with the assistance of a tortoise, a dragon, a unicorn, and a phoenix and a life span of eighteen thousand years, P'an Ku became the earth. Filling the space between earth and the heavens, the clouds came from his breath, the thunder from his voice. His left eye became the sun and his right eye became the moon. Mountains formed from P'an Ku's head, rivers from his blood. The insects which swarmed over his body became the earth's human inhabitants.

This type of story is known as a Creation Myth which is common in many ancient cultures. Locate a Creation Myth from another culture and summarize it below, telling which you find most interesting.

All Creatures Yin and Yang

YIN CREATURES

1.

2.

3.

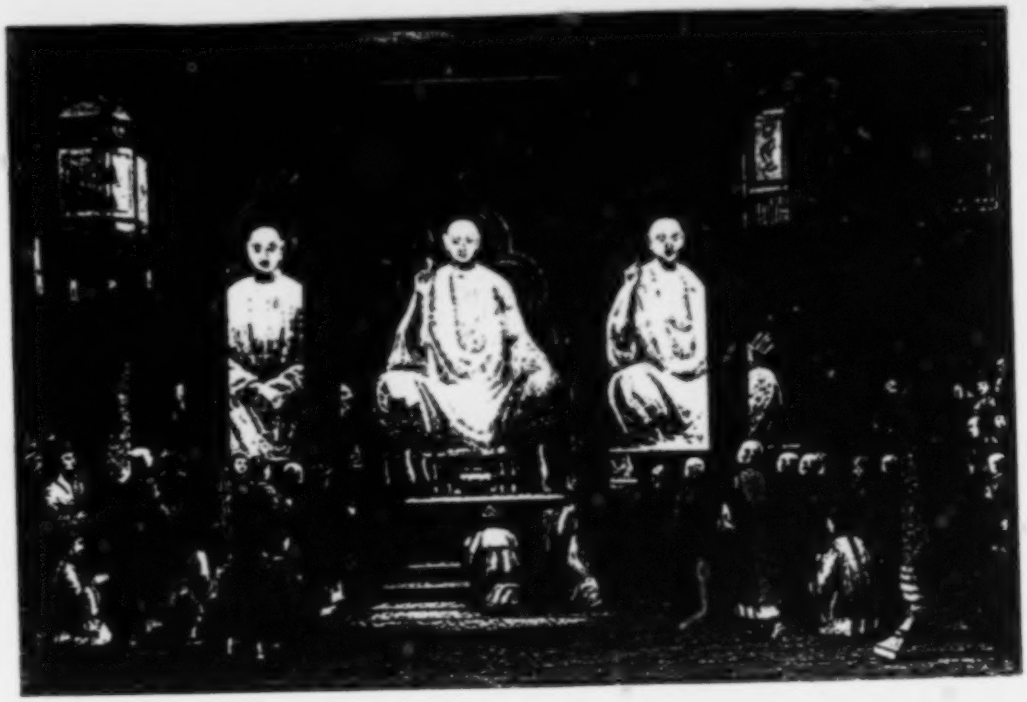
4.

5.

Taoism

Lao-tzu was born in 604 B.C. and is often seen pictured riding an ox, a Chinese symbol of spiritual strength. Taoism, which began as the teachings of Lao-tzu, was a gentle philosophy which stated that one should allow the laws of nature to carry one peacefully through life. Tao, The Way, means one has to do nothing and accepting that weakness is truly strength, that happiness depends on disaster, and that being passive is true action. Taoism's religious symbol is the bisected circle shown in the explanation of Yin and Yang. Dark thus complements light; passive complements active.

Lao-tzu would probably not recognize Taoism as it was developed by his followers. It became a magical and mystical religion with an emphasis on immortality. Breathing exercises, potions of dragon bones, moonbeams, and mother-of-pearl were all supposed to be ways to live forever. As Buddhism became more important in China, Taoists told fortunes, used charms and sorcery and made the earlier Taoist beliefs something hardly recognizable. Taoists even created eighty-one kinds of heaven to offset the thirty-three kinds which Buddhism offered.



The Three Ways

The religion of ancient China was not just a single set of beliefs, nor was it strictly religious. At the heart of Chinese faith was respect for one's ancestors. The Chinese family was composed of those living as well as their honored dead. This belief in the importance of the relationship between man and his ancestors and man and nature furthers the idea of harmony which is so important to the Chinese. The concept of everything working together is reflected in the blending of Confucianism, Buddhism, and Taoism. Most Chinese found that there were ". . . three roads to the same destination."

Confucianism

Confucius was born in 551 B.C. and died in 479 B.C. His teachings were not religious; they were practical and they centered on human affairs, not heavenly ones. The wisdom of his teachings greatly influenced the Chinese attitude toward life and provided the background for the development of Chinese political thought. The system of ethics which he created stressed a strong family life as well as a code for social behavior. It was based on kindness, uprightness, decorum, wisdom, and faithfulness. The respect of children for their parents and ancestors was very important. He also believed that if rulers were guided by strong moral principles, their states would prosper and the people would fulfill their obligations to the state.

Here are some excerpts from the teachings of Confucius. Read them carefully and choose one or two to illustrate and interpret.

Confucius Say . . .

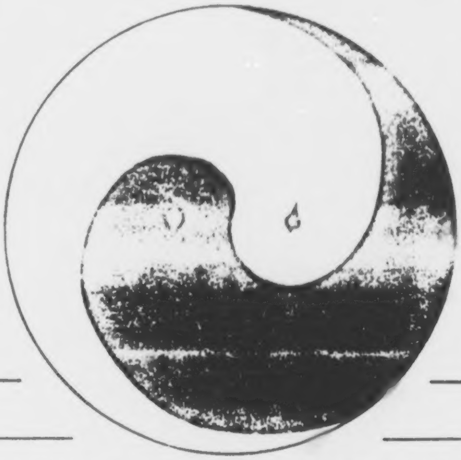
ON KNOWLEDGE

"There may well be those who can do without knowledge, but I for my part am certainly not one of them. To hear much, pick out what is good and follow it, to see much and take due note of it (as I do) is the lower of the two kinds of knowledge. I for my part am not one of those who have innate knowledge (which is the higher sort). I am simply one of those who love the past and who are diligent in investigating it. Even when walking in a party of no more than three, I can always be certain of learning from those I am with. There will be good qualities that I can select for imitation and bad ones that will teach me what requires correction in myself."

Taoism (cont'd.)

From Lao-tzu: Without going out of the door, one can know the whole world. Without peeping out of the window, one can see the Tao of heaven. The further one travels, the less one knows.

How would Lao-tzu react were he able to see the evolution of his beliefs?



Buddhism

When monks from India brought Buddhism to China in the first century A.D., it soon developed more popularity than Taoism. Buddhism was the first formal religion in China when the Chinese experienced priests and prayer and a variety of gods for the first time. Instead of just passing through life, Buddhists believed one's behavior determined the kind of next life one would have. Buddha preached that life was a cycle of death and rebirth. To a Buddhist, peace and happiness could be achieved only by eliminating one's attachment to one's possessions.

Although many practicing Buddhists became monks and lived in monasteries in order to live this simple life, most Chinese saw Buddha as a merciful god to whom they could pray for salvation and combined their belief in Buddhism with the teachings of Taoism and Confucianism. Above all, the Chinese wished to live harmoniously with the world around them and did indeed find that there were ". . . three roads to the same destination."

Research the life of Gautama Buddha, born about 563 B.C., and discuss the impact of Buddhism on China. (Include art, architecture, and the development of printing.)

Confucius Say . . . (cont'd.)

TRUE WORTH

"The gentleman can influence those who are above him; the small man can only influence those who are below him."

"A gentleman in his dealings with the world has neither enmities nor affections, but wherever he sees Right, he ranges himself beside it. He does not mind not being in office; all he minds about is whether he has qualities that entitle him to office. He does not mind failing to get recognition; he is too busy doing the things that entitle him to recognition."

GOODNESS

"The good man does not grieve that other people do not recognize his merits. His only anxiety is lest he should fail to recognize theirs . . . ."

"Behave when away from home as though you were in the presence of an important guest. Deal with the common people as if you were officiating an important sacrifice. Never do to others what you would not like them to do to you. Then there will be no feelings of opposition to you, whether it is the affairs of a State you are handling or the affairs of a family."

FILIAL PIETY

"The duty of children to their parents is the fountain whence all other virtues spring."

Extra Credit: Locate recent newspaper or magazine articles which support, explain, or interpret in modern-day format some of these ancient teachings.

Something in Common

Each of the listed groups below has something in common. Determine what that "something" is and describe the category in the space provided below. (Atlas listings may help.)

1. Tian Shan, Kongur Shan, Muztagata, Gongga Shan
2. larch, ginkgo, azalea, linden
3. civet, chamois, gibbon, yak
4. Yangtze, Huang He, Xi, Xun Jiang
5. Confucianism, Buddhism, Taoism, Islam
6. Yi, Miao, Kazakh, Tibetan
7. Beijing, Chengchow, Lhasa, Kwangchow
8. Khanka Hu, Hulun Nur, Poyang Hu, Lop Nur
9. Taiwan, Sichuan, Hunan, Gansu
10. Alxa Shamo, Taklimakan Shamo, Mu Us Shamo, Junggar Pendi

1. ____

2. ____

3. ____

4. ____

5. ____

6. ____

7. ____

8. ____

9. ____

10. ____

Clues to the Great Confounding Logogriph

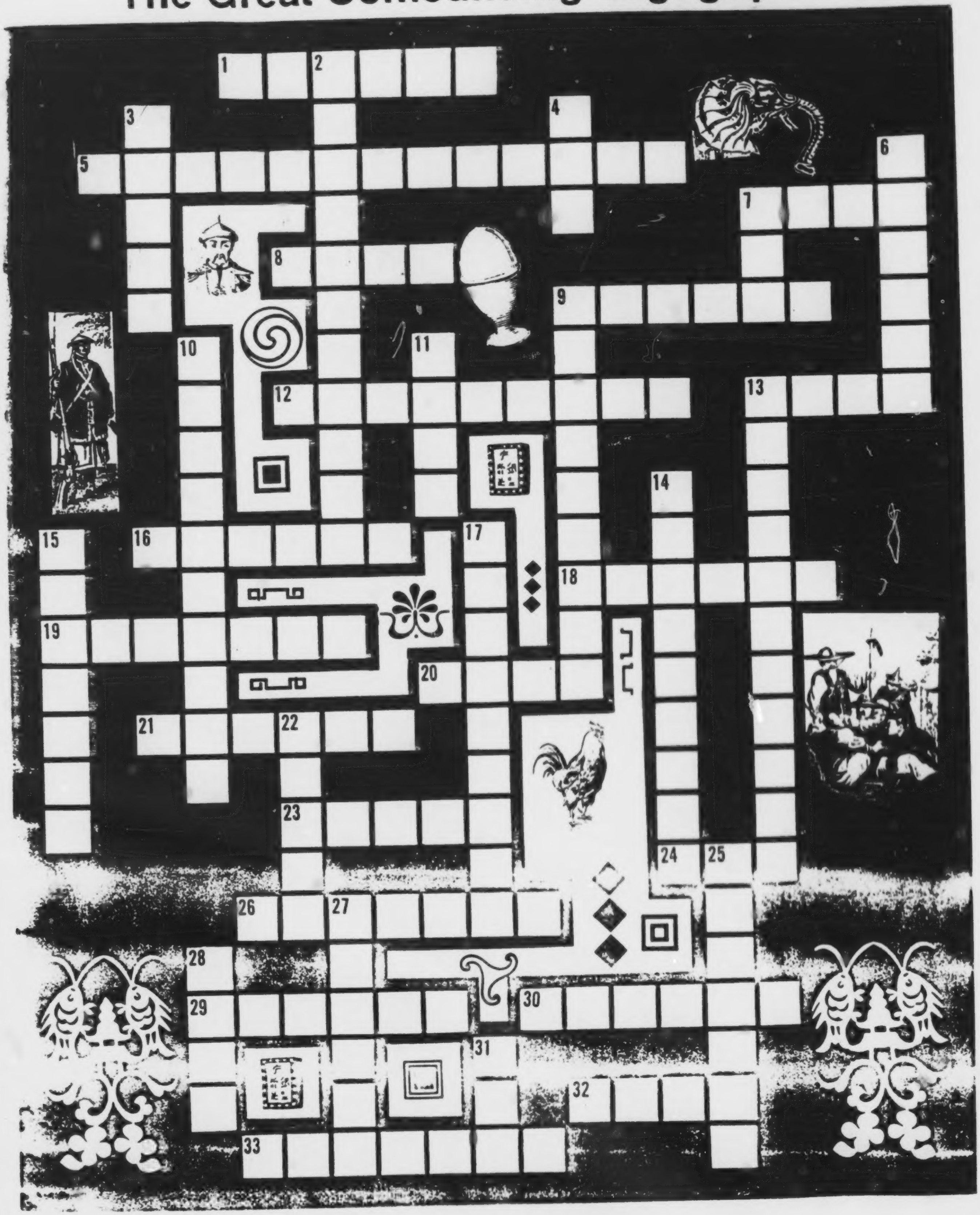
ACROSS

1. Demon guardian of boundaries
5. Home of the Imperial Palace
7. One of China's great eighth century poets
8. A relatively peaceful period when Chinese culture flourished
9. ________ Depression, largest area in China with below sea level elevation
12. Man-made edifice visible from the moon
13. Slope-sided cooking utensils
16. Chinese architectural form
18. ________ Boat, unseaworthy craft built by Dowager Empress
19. City by the Yangtze River
20. Chinese word for heaven or sky
21. One who follows the teachings of Lao-tzu
23. Taotie
24. Not old
26. Pure sap from the lac tree painted onto wooden objects
29. Earliest hand calculator
30. Multiplication ________, invented by the Chinese
32. Marco ________, Venetian merchant who worked for Yuan emperor
33. Wind which controls China's climate

DOWN

2. Trade route from Xi'an to the Mediterranean
3. Fine, windblown silt of North China
4. ________ dynasties, also known as Three Kingdoms Period, A.D. 220-589
6. Manchu pigtails worn as token of loyalty
7. Beverage
9. Largest public square in the world
10. Most famous of the Yuan emperors
11. Gemstone symbolizing eternal life
13. Helpful implement invented during the Han dynasty
14. Ceramic fired at high temperature
15. Solar clock of the Han dynasty
17. Colorful enamelwork on copper
22. Buddhism came from here to China
25. Ruling figure
27. Necessary for silk
28. Raised platform for sleeping
31. Religious mound of piled-up stones

The Great Confounding Logogriph



Chinese Puzzle

Fill in the grid with words that begin with the letters on the left. These words must fit into the categories listed above the grid. Score two points for words that only one person has and one point if more than one person thought of the same word. (All words must relate to China.)

Score: ________

	FOODS	CITIES	FAMOUS PEOPLE
C			
H			
I			
N			
A			

Chopsticks #1

Match the word(s) to its definition by writing the appropriate letter on the line.

1. MARBLE BOAT __________
2. ACUPUNCTURE __________
3. LOESS __________
4. WOK __________
5. PAGODA __________
6. CHINA'S SORROW __________
7. SHANGHAI __________
8. SAMPAN __________
9. DYNASTY __________
10. CLOISONNÉ __________

a. a series of rulers in one family line

b. built by the Dowager Empress, it was not what the naval contractors had requested

c. multi-storied sacred tower or temple, usually pyramidal in shape

d. to kidnap and to force into labor on a ship

e. fine yellow soil carried by the wind

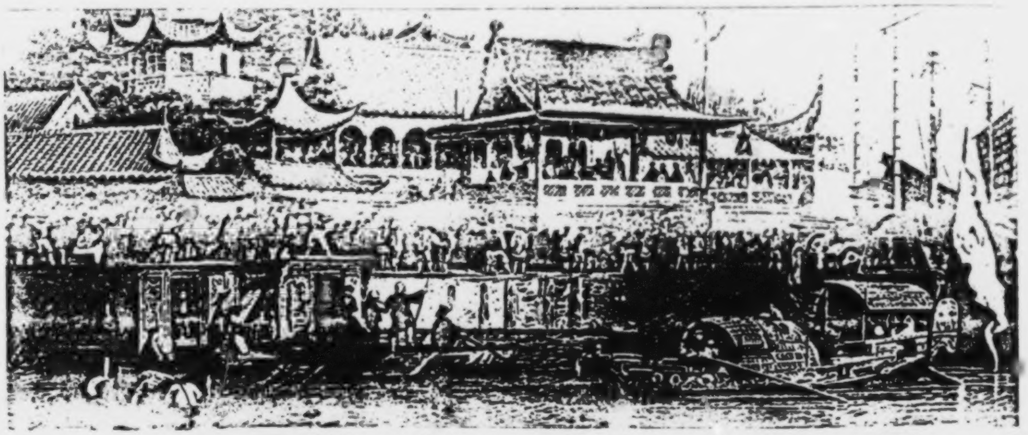
f. Chinese medical technique using needles to balance yin and yang in the body

g. enamel colors separated by metal threads on a metal base

h. the Yellow River which regularly floods its banks submerging thousands of miles of cropland

i. shallow metal cooking pan used for stir-fry preparation

j. small, flat-bottomed boat



JAN 31 1989

Barbara Sable

Fulbright China Curriculum Project

What follows is a broad based course outline for a seminar in Chinese literature. It was originally structured as a 2 semester, 1/2 credit course for High School Juniors and Seniors. The variety of books and activities is such, however, that sections could be compressed into a 3 week mini-course, or particular segments could be emphasized, such as Chinese women, or the geography of China through literature. I have included sample lesson plans to illustrate broad uses for some of these ideas outside of the Senior High literature curriculum.

Novels' Seminar: Chinese Literature 1988-1989

General Objectives

1. To provide an opportunity to read works by Chinese authors, or about Chinese topics.

2. To encourage reading intensively.

3. To broaden students' reading experience to include Asian topics.

4. To help students appreciate literature from a non-Western culture.

5. To increase the number of Eastern works read by the students.

Specific Objectives

1. To read 4 or 5 books per quarter, selected from the suggested book list.

2. To read 100 minutes per week in class, and 30-45 minutes per day outside of class.

3. To complete activities and writings based on novels read.

1. To participate in discussions based on novels read.

Course Description

The Novel Seminar course on Chinese Literature requires the reading of novels by Chinese authors, or about Chinese topics. A few short-story collections and works of nonfiction are also read, but poetry and drama are excluded. Post-Liberation literature (1945-present) is used primarily but not exclusively. The course is open to seniors and mature juniors who are open to growth and willing to take on a challenge.

Course Procedure

Teacher: Moderates discussions based on readings

Answers questions and discusses problems

Guides students in selecting and planning reading

Keeps records of requirements met

Students: Select novels for reading

Plan their own reading schedule

Read faithfully to maintain progress

Look for central themes

Complete writing assignments or other activities

Activities - Writing Assignments

1. Describe the books' treatment of customs and cultural practices for events such as weddings, birth, death, planting, harvest, religious holidays.

2. Draw the ceremony for an event mentioned in #1.

3. Consider the clothing mentioned in the book. Explain what might be worn by men and women for different occasions. If different classes of people are mentoined, include this in your description.

4. Draw some of the clothing mentioned in #3.

5. Draw a time line for the period covered in the book, including all important events.

6. Using the basic map of China provided, indicate where the story takes place.

7. Write diary entries such as a main character might have kept during some important part of the book.

8. Outline a sequel to this book which you might write.

9. Write a newspaper article dealing with some major event in the novel.

10. Consider what this book says about women in the home. Describe the home life of the main female character.

11. Consider what this book says about women in society. Describe the time which the main female character spends away from family.

12. Point out how the book presents the concept of revolution.

13. Summarize the book in several sentences. Write seven or eight study questions which would help another reader understand the book.

Reading List

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Zhang Xianliang. *Mimosa*. Beijing: Panda Books, 1985.

Barbara Sable

Fulbright Curriculum Project

Title: The Geography of China

Target Audience: Grades 9 - 12

Focus: While China is still mysterious to many Americans, much of its geography is similar to that in the United States. This lesson will seek to familiarize students with the map of China and consider the various geographic regions of the country.

Scope/Sequence: Geography / World History / Comparative Cultures / Asian Studies

Objectives: Following this unit students will be able to:

1) Describe climate and geographical land areas in China.
2) Locate specific cities, rivers and mountain ranges.
3) Chart journeys of specific travelers in China.
4) Propose alternate travel routes for specific travelers.

Activities:
1) On a large wall map of China, point out major cities such as Beijing, Xian, Shanghai. Discuss the different names of the same city (Peking, Beijing)

2) Have students locate the same cities, first on the large map, then on the smaller map provided.

3) Point out the provincial divisions.

4) Have students name the provinces of the previously named cities.

5) Point out several of the major river systems in China.

6) Distribute brochures from travel agencies on touring in China. Have students examine brochures, then point out on a large map one of the suggested tours.

7) Have students read a National Geographic article and present a summary to the class. This may be done individually or in a small group. Reports may include role-playing, interviewing techniques, and use of maps.

This unit may be used in connection with books such as Across China by Peter Jenkins, or The Long March by Don Lawson.

The following National Geographic issues contain articles which would lend themselves to this lesson on the geography of China.

March, 1988 V.173, #3, "China Passage by Rail"
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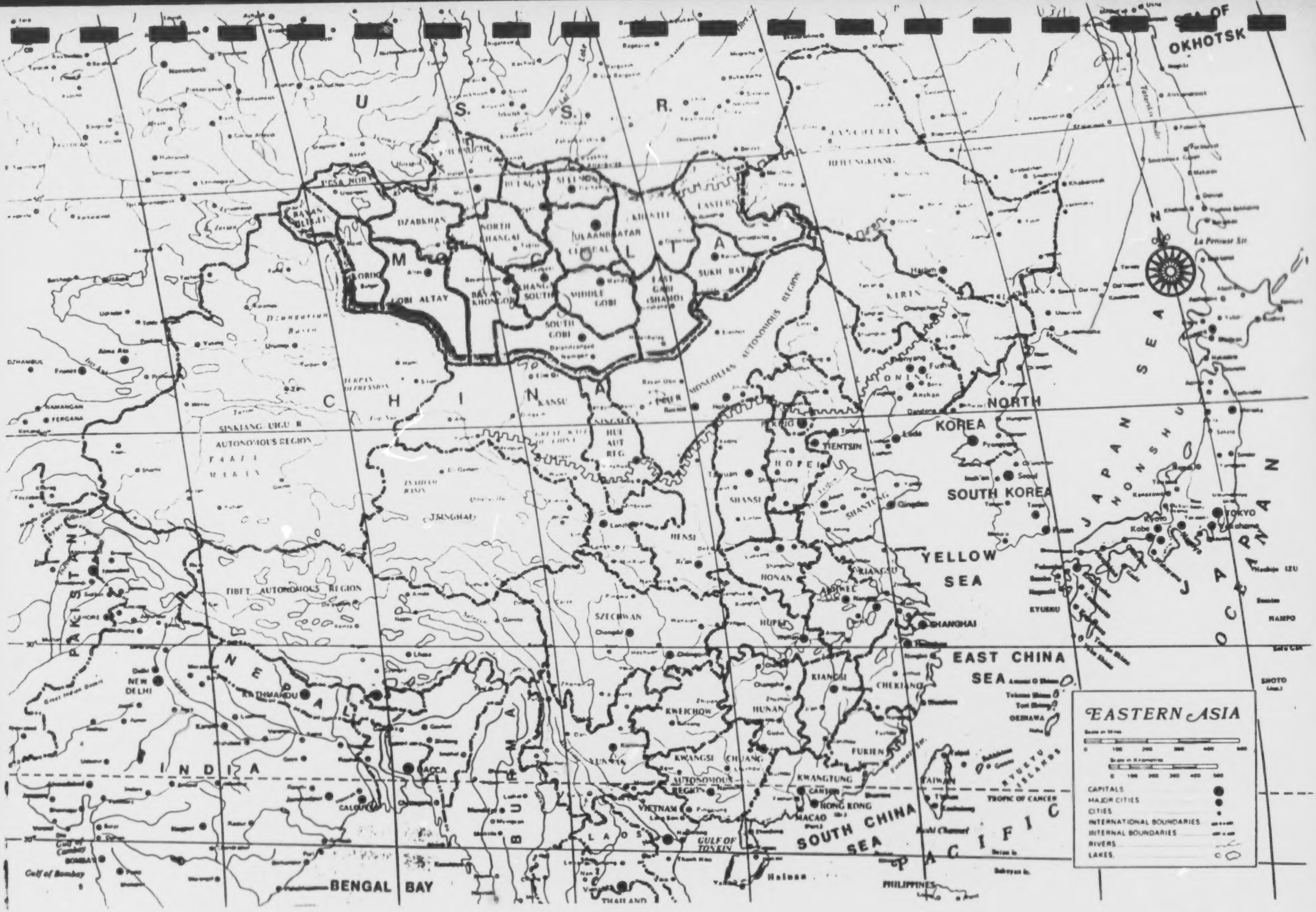
September, 1985 V.168, #9, "Sichuan, China Changes Course"
March, 1984 V.165, #3, "Peoples of China's Far Provinces"
March, 1980 V.157, #3, "Journeys to China's Far West"


EASTERN ASIA
CAPITALS
MAJOR CITIES
CITIES
INTERNATIONAL BOUNDARIES
INTERNAL BOUNDARIES
RIVERS
LAKES
SEA OF OKHOTSK
U. S. S. R.
M O N G O L I A
ULAANBAATAR
C H I N A
SINKIANG UIGUR AUTONOMOUS REGION
TIBET AUTONOMOUS REGION
INNER MONGOLIAN AUTONOMOUS REGION
TSINGHAI
KANSU
SZECHWAN
YUNNAN
KWEICHOW
HUNAN
HUPEI
HONAN
SHANSI
HOPEI
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KWANGSI CHUANG AUTONOMOUS REGION
PEKING
TIENTSIN
SHANGHAI
CANTON
HONG KONG
MACAO
TAIWAN
NORTH KOREA
SOUTH KOREA
Seoul
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA
GULF OF TONKIN
JAPAN SEA
HONSHU
KYUSHU
TOKYO
Kobe
Kyoto
J A P A N
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PHILIPPINES
VIETNAM
LAOS
THAILAND
B U R M A
N E P A L
KATHMANDU
INDIA
NEW DELHI
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NAMANGAN
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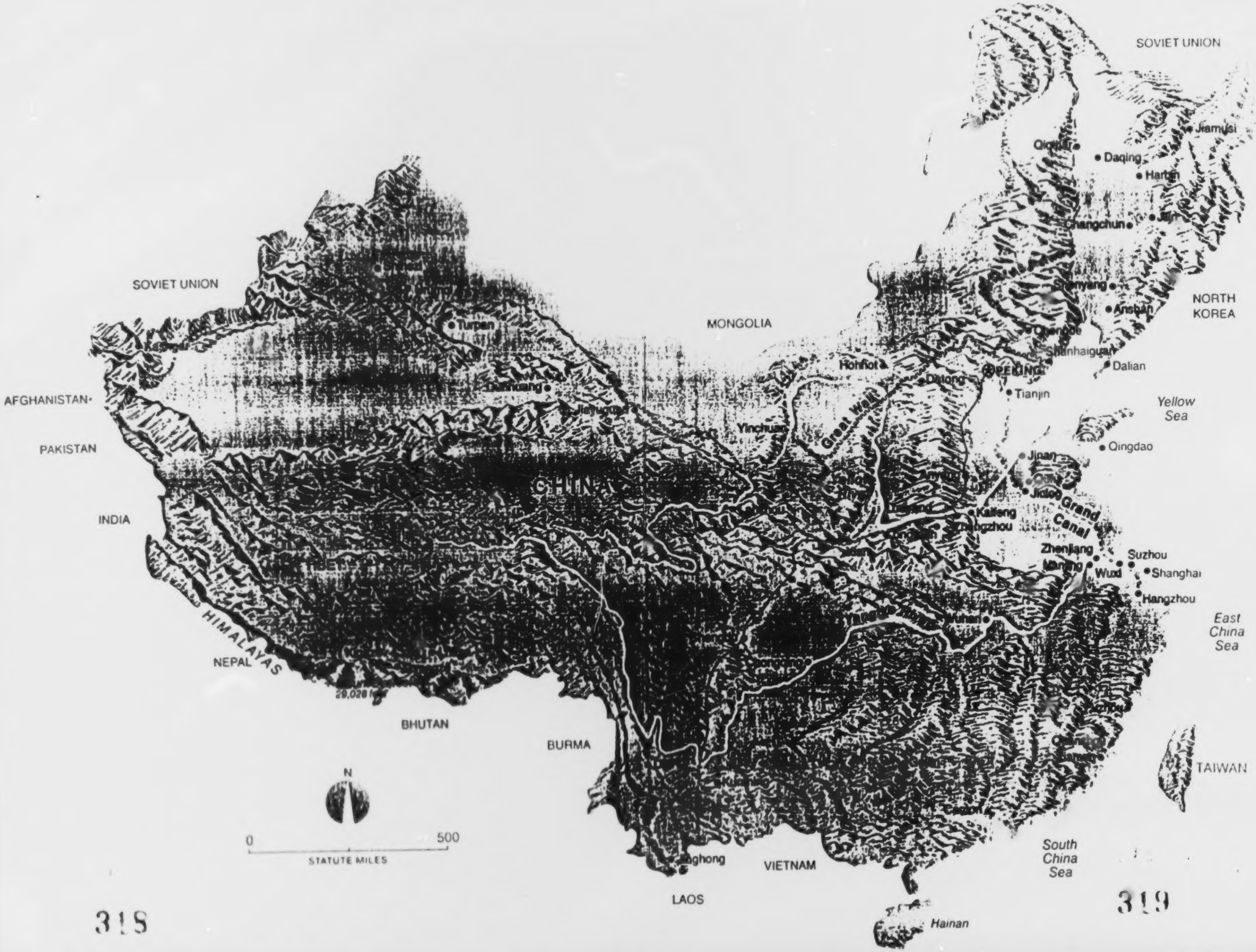
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Jilin
Shenyang
Anshan
NORTH KOREA
Chengde
Shanhaiguan
Dalian
PEKING
Tianjin
Yellow Sea
Qingdao
Jinan
Jiaxing
Grand Canal
Kaifeng
Zhengzhou
Zhenjiang
Nanjing
Suzhou
Wuxi
Shanghai
Hangzhou
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Wuhan
TAIWAN
Canton
South China Sea
Hainan
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LAOS
Jinghong
BURMA
BHUTAN
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AFGHANISTAN
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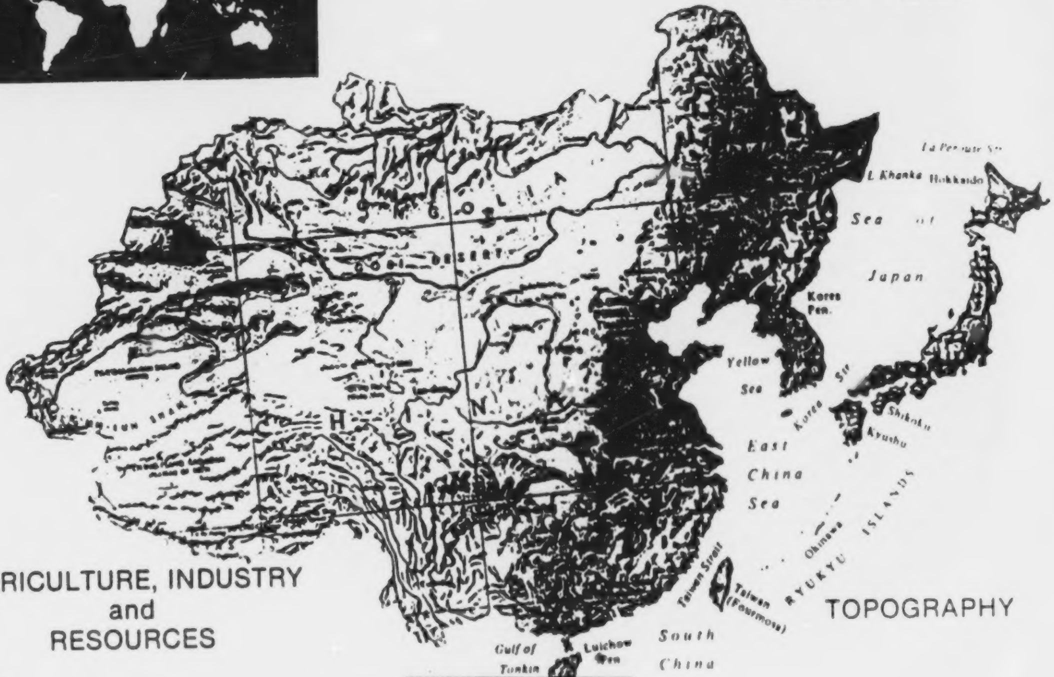
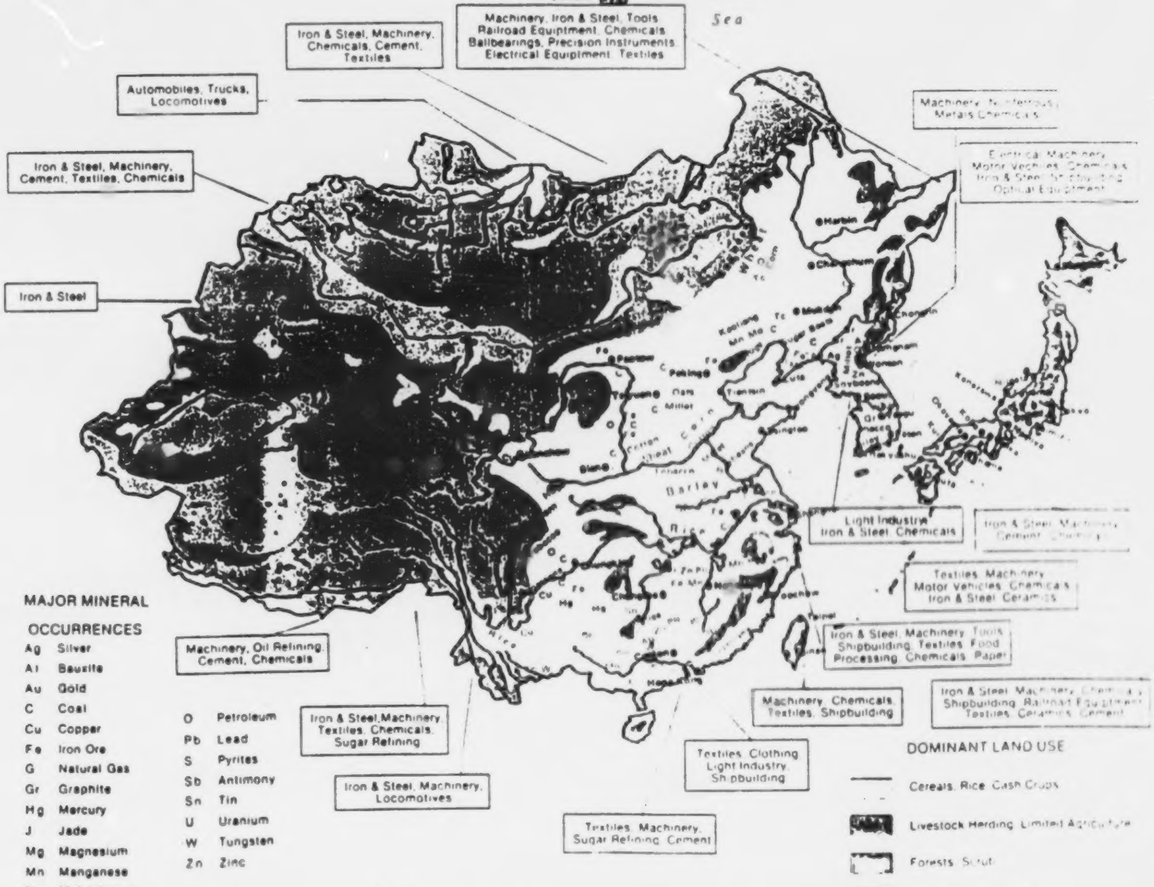
STATUTE MILES

EAST ASIA



TOPOGRAPHY

AGRICULTURE, INDUSTRY and RESOURCES


Machinery, Iron & Steel, Tools, Railroad Equipment, Chemicals, Ballbearings, Precision Instruments, Electrical Equipment, Textiles
Iron & Steel, Machinery, Chemicals, Cement, Textiles
Automobiles, Trucks, Locomotives
Machinery, Nonferrous Metals, Chemicals
Electrical Machinery, Motor Vehicles, Chemicals, Iron & Steel, Shipbuilding, Optical Equipment
Iron & Steel, Machinery, Cement, Textiles, Chemicals
Iron & Steel
Harbin
Wheat
Corn
Peking
Tientsin
Barley
Rice
Light Industry, Iron & Steel, Chemicals
Iron & Steel, Machinery, Cement, Chemicals
Textiles, Machinery, Motor Vehicles, Chemicals, Iron & Steel, Ceramics
Iron & Steel, Machinery, Tools, Shipbuilding, Textiles, Food Processing, Chemicals, Paper
Machinery, Oil Refining, Cement, Chemicals
Iron & Steel, Machinery, Textiles, Chemicals, Sugar Refining
Machinery, Chemicals, Textiles, Shipbuilding
Iron & Steel, Machinery, Chemicals, Shipbuilding, Railroad Equipment, Textiles, Ceramics, Cement
Iron & Steel, Machinery, Locomotives
Textiles, Clothing, Light Industry, Shipbuilding
Textiles, Machinery, Sugar Refining, Cement
DOMINANT LAND USE
Cereals, Rice, Cash Crops
Livestock Herding, Limited Agriculture
Forests, Scrub
Non-agricultural Land

MAJOR MINERAL OCCURRENCES

Ag	Silver
Al	Bauxite
Au	Gold
C	Coal
Cu	Copper
Fe	Iron Ore
G	Natural Gas
Gr	Graphite
Hg	Mercury
J	Jade
Mg	Magnesium
Mn	Manganese
Mo	Molybdenum
Na	Salt
O	Petroleum
Pb	Lead
S	Pyrites
Sb	Antimony
Sn	Tin
U	Uranium
W	Tungsten
Zn	Zinc

320

BEST COPY AVAILABLE

Barbara Sable

Fulbright China Curriculum Project

Title: Ancient Chinese Weddings and Funerals

Target Audience: Grades 9 - 12

Focus: Ceremonies reveal a great deal about cultures. They suggest what a people considers important, valuable and worth remembering. Funeral and wedding ceremonies are chosen for consideration here, because of some obvious differences and some inherent similarities to contemporary customs in the United States.

Scope/Sequence: World History / Comparative Cultures / Asian Studies ; World Literature

Objectives: Following this unit students will be able to:

1) List objects used as part of marriage and funeral rituals.
2) Compare and contrast the ceremonies of different class groups.
3) Compare and contrast ancient rites to modern ceremonies.
4) Determine what such ceremonies say about a culture.
5) Point out differences between Chinese wedding and funeral ceremonies, and those of other ancient cultures.

Activities:

1) Have students read excerpts on ancient ceremonies.
2) Draw from students the terms in the articles with which they are not familiar. List these, then define them.
3) In small discussion groups, students should determine similarities and differences between ancient Chinese and modern American rites; consider elements such as colors used, gifts given and customary acts.

WEDDING CEREMMONY

Qin Guan was seventeen when the mourning period ended. The next year his grandfather, as was customary, arranged for him to take a wife.

Because he was descended from a family of scholars and officials, Qin Guan was considered most eligible, and his grandfather succeeded in matching him with the eldest daughter of Xu Chengfu, head of the richest family in Gaoyou.[12] Mr. Xu was a man who valued education and whose youthful ambition had been to become a scholar. His father had refused to let him take the examinations, insisting that he oversee the family properties. Xu Chengfu vowed that, if he had sons, they would become scholars and, if he had daughters, they would marry scholars.

Following the customs of the Song dynasty,[13] a matchmaker was engaged to act as go-between and pay a series of visits to the future bride's family. The matchmaker carried a card to the girl's family, bearing all the relevant data about the prospective bridegroom, including his name and the date and precise hour of his birth. This was compared with the young woman's date and hour of birth, to see if the two people were compatible. Astrologers were consulted. If the two families decided that the young couple were suited, another set of ornate red cards was exchanged. Each card provided information on the family going back three generations, including the ranks of any family members who were officials and the amount of property owned. If this was satisfactory to both sides, the bridegroom's family delivered two big urns of prized wine, decorated with eight red flowers to symbolize prosperity, to the bride's family. These urns were returned filled with water containing several live fish, plus a pair of chopsticks, the fish signifying prosperity and the chopsticks the early arrival of sons.[14]

The day before the wedding, the bride's family sent maids to the bridegroom's house to decorate the bridal chamber. These servants were tipped with money in red packets, called "lucky money."

On the wedding day, the bridegroom's family dispatched a red palanquin, curtained and decorated with red flowers, to the bride's household, together with a band of musicians. The bride, dressed in red, the color of joy, wore a red veil over her head which completely covered her face. She was helped into the palanquin and, to the accompaniment of music, was carried off to her new home. Before she stepped out of the palanquin, a carpet was unrolled so that she would not touch the ground, since it was believed that a bride who set foot on the ground on the way to her husband's home would bring bad luck. Once she had stepped onto the carpet, a man held a mirror in front of her to ward off evil spirits and led her to the bedroom, where she was seated on the bed. The bridegroom, after making obeisances to the family elders, withdrew into the bedroom, emerging shortly with his bride. The couple each received a piece of silk shaped like a heart. Then they went to pay respects to the family ancestors, whose spirit tablets were kept on an altar in the back of the house. After the young couple, accompanied by family and friends, returned to the bridal chamber, they knelt down and bowed to each other, signifying the honor and respect that they would accord each other in life. Guests threw fruit and money on the bed, wishing the couple a fertile and prosperous union.

P. 38. Ancestors: 900 Years in the Life of a Chinese Family. Frank Ching. New York: William Morrow and Company, 1988.

FUNERAL RITES

The death of Qin Guan's father in 1063, the same year Emperor Renzong died, was a severe blow to the family. He had appeared destined for a successful career in the government. Now, only in his thirties, he was dead, and had left behind a widow, three sons and his aging parents. Qin Guan, fourteen, and his two younger brothers had to observe a nominal three years of mourning, as prescribed since the Zhou dynasty (1122–256 B.C.). For the first two days, they fasted, after which they were allowed to eat a watery rice gruel. For three months, the sons refrained from washing their hair as a sign of grief. They wore white, the color of mourning. Their coarse unhemmed garments, if torn, were not mended. The rituals decreed that a son should weep continuously for three days after a parent's death. In the following three months, he should cry frequently and pay respects to the dead; after the first year, he should sob whenever he attended a mourning service. Special music was played to mark the end of the mourning period.[11]

Filial piety demanded that an official, regardless of rank, had to resign his post and go into mourning. Failure to mourn was a punishable offense.

P. 37, Ancestors: 900 Years in the Life of a Chinese Family. Frank Ching.
New York: Willaim Morrow and Company, 1988.

BURIAL CEREMONY

Chien Lung and Tzu Hsi were the most extravagant Emperor and Empress of the Ch'ing Dynasty. In cultural and historical source materials I have read the following description of their mausoleums:

> The tunnel to the tomb was lined with white marble and led through four beautifully carved marble gates. The "sleeping palace" or vaults in which the bodies rested were octagonal with domed ceilings on which were carved nine gleaming golden dragons. The area of the vaults themselves were about the same size as the Palace of Central Harmony in the Forbidden City. Chien Lung's inner and outer coffins were made of a special valuable hardwood. The burial pieces in these two tombs, besides the gold and silver ingots and funerary vessels, consisted of rare jewels and treasures. The funerary objects of Tzu Hsi consisted for the most part of pearls, emeralds, diamonds and other gems, and her phoenix crown was made of big pearls strung on gold wire. On her coverlet was a great peony studded with large pearls and on her arm was a bracelet in the form of a large chrysanthemum fashioned of diamonds of all sizes and six small plum blossoms paved with diamonds. This bracelet shone with a dazzling brilliance and glittering light.
>
> In her hand was a demon-quelling wand about 3 inches long carved of emerald jade and on her feet were shoes embroidered with pearls. Besides this, there were 17 strings of pearl prayer beads in the coffin as well as several pairs of emerald jade bracelets.
>
> Chien Lung's burial objects consisted of calligraphy, paintings, books, swords, jade pieces and also jade, coral and ivory carvings, plus gold statutes of Buddha, etc. The objects made of silk had already disintegrated beyond recognition.

P. 127, The Last Manchu. Henry Pu Yi. New York: Pocket Books, 1987

TABLE

This worksheet proved helpful to students in selecting and narrowing down topics for composition or discussion.

Name ________________________________

Novelists' Seminar - Asian Topics

From the book or magazine you are currently reading, list 5 references to any of the following concerns. For each, give the title of the book, the author, the page and paragraph where the reference may be found, and a brief description of the item.

1. Geographic references

2. Humor

3. Ceremonies

4. Home Life

5. Clothing

6. Farming practices

7. Women working outside the home

8. Travel

9. Festivals/Holidays

10. Treatment of women (compared to West)

TABLE

Students' readings enabled them to enter contests such as this.

Mid-Atlantic Region Association for Asian Studies
MARIE G. WANEK
ASIAN ESSAY CONTEST

A prize of **$250** for first place and **$125** for second place will be awarded to two secondary school students in the Mid-Atlantic region of the the United States for a research paper on Asia. Papers may be from any discipline, but must deal with Asia including: the **Indian Sub-continent, China, Korea, Japan,** and **Southeast Asia.**

Participants in the contest must be secondary school students living and attending school in the Mid-Atlantic region. The Mid-Atlantic region encompasses: New York City and its suburbs, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia, Northern Virginia, and Washington, DC.

Papers may be from any discipline: political science, history, literature, anthropology, economics, etc., but must deal with Asia. Research papers which utilize a variety of sources are expected; book reviews are excluded. Papers should not exceed ten double-spaced pages, exclusive of footnotes and bibliography. All papers must be typed and two copies must accompany the original.

A panel of Asian scholars from MAR AAS will evaluate and select the best essays for the awards. Papers will be judged according the following criteria:

1. Scholarly merit of the paper
2. The potential contribution of the paper to the understanding of Asia
3. Written expression

The winner submitting the best paper will receive an award of $250 and will be guest of the MAR AAS at its next meeting at Georgetown University. The winner's instructor will be given one-year's membership in the MAR AAS along with complimentary registration at the next regional meeting. The second place winner will be awarded a prize of $125.

The deadline for entries is June 15, 1989. Send three copies of the entry with a cover letter giving both the student's and instructor's address and phone number to:

Jack Miller, Chairperson
MAR/AAS Committee on Teaching About Asia
430 Belmont Ave.
Doylestown, PA 18901.

PLEASE POST

PLEASE POST

China

中国

PATRICIA ANN SORAGHAN
714 ELM TREE LANE
KIRKWOOD, MISSOURI
63122
(314) 821-4011

KIRKWOOD HIGH SCHOOL
801 WEST ESSEX
KIRKWOOD, MISSOURI
63122

CHINA LESSONS

1. Maps of China (2)
2. MY PERCEPTIONS OF CHINA
3. Planning a Trip to China
4. PEOPLE OF CHINA

    Instructions
    Seven Laminated pages of pictures of people
    Answer sheet
    Description Sheet

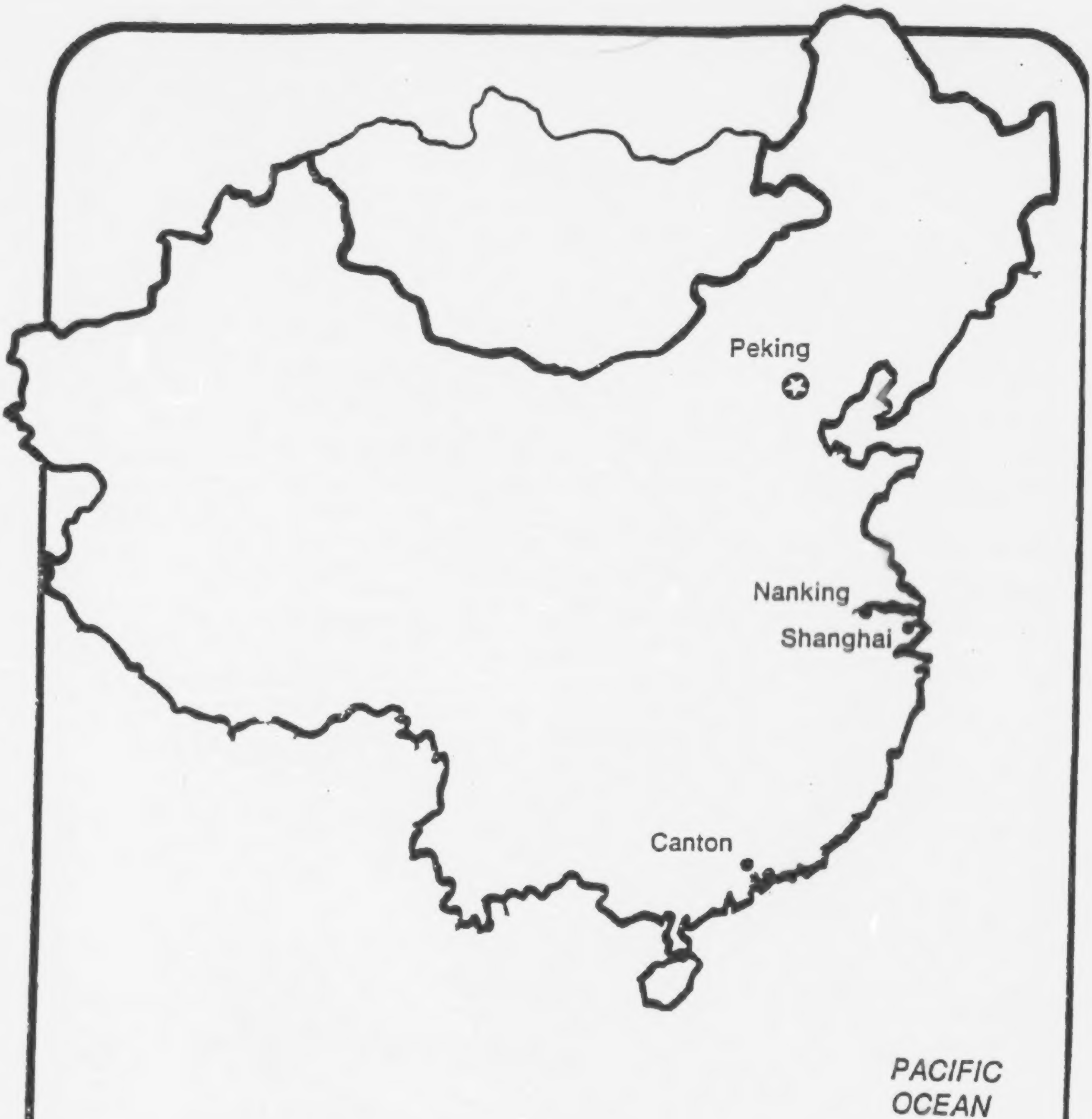
5. Where in the World?
6. China Day
7. Chinese Cooking
8. China Seek and Find I & II
9. China Seek and Find Answer Sheets
10. Chinese Bingo: A Review Game
11. Drugs in China/Ann Landers

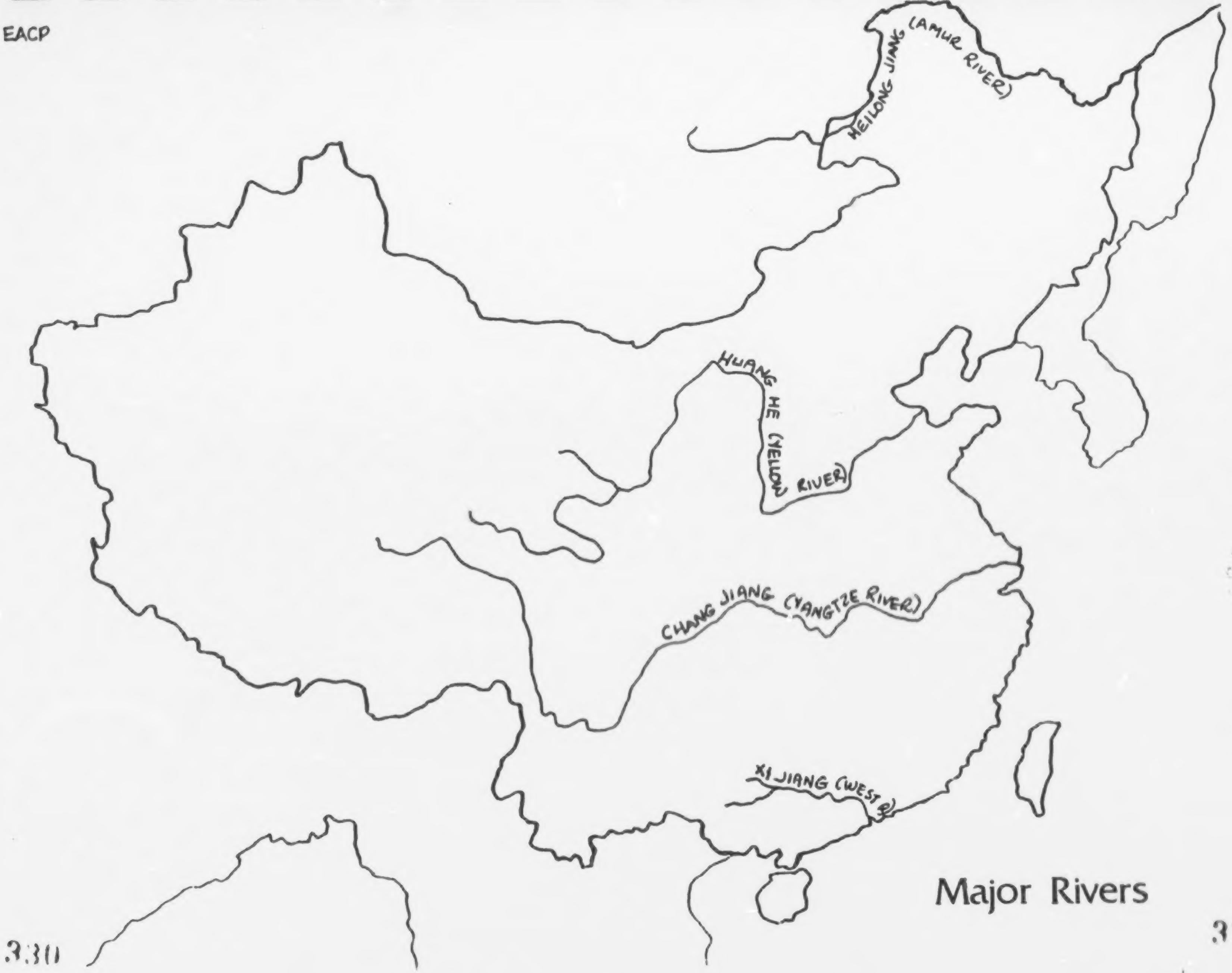
    Student assignment
    Ann's answer

12. New China: An Economic Backlash

    Student Questions

13. Concept of Yin/Yang
14. Slide list
15. Articles and student questions (seven articles and questions--list given prior to articles)
16. Extra articles (list given prior to articles)


Peking
Nanking
Shanghai
Canton
PACIFIC OCEAN



Major Rivers

My Perceptions of China

1. When I think of Chinese people, I think of ____________________

____

2. If I went to China I would expect to see ____________________

____

3. Three adjectives to describe China are: a)____________________

b)____________________ c)____________________

4. China and the U.S. are similar in ____________________

____

5. The population of China is ____________________

6. China is geographically (a) bigger than the U.S.
(b) the same size as the U.S.
(c) smaller than the U.S.

7. To be a communist nation means ____________________

____

8. A major city in China is ____________________

9. A major product from China is ____________________

10. As a student visiting China on a summer exchange program my greatest concerns would be:

a)____________________

b)____________________

c)____________________

SS26/43

PLANNING A TRIP TO CHINA

Your task is to plan a 2½-3 week trip to the Peoples Republic of China (PRC). You are a group of:

1. educators
2. doctors
3. high school students
4. archeologists
5. historians
6. lawyers
7. Catholic priests and ministers
8. mayors of major cities
9. nurses
10. scientists
11. athletes
12. farmers
13. musicians

For your planning and research for your trip use maps of China, atlases, textbooks, travel books, almanacs and any other resources that may be available. The bugeted amount for your trip is ____________ from San Francisco. You are to visit from 4-6 cities. Allow a day for travel between cities. Consideration should be given to visiting historical sites, places renown for their natural beauty, shopping, special festivals, regional characteristics, accomodations, climate, geography, etc. Try to schedule some events that would be of particular interest to your group.

Your trip begins in San Francisco on Saturday, July 1, 1989. Report to the class your daily itinerary, what the climate will be like, the distances between cities (yes, you must show your trip on a transparency), tell us how you are getting from city to city and tell us approximately how much money* you expect to spend in this city.

*Money is to be converted to FEC --$1.00 = Y3.7

WHERE IN THE WORLD?

(PEOPLE OF CHINA)

INSTRUCTIONS:

DIVIDE THE CLASS INTO SMALL GROUPS OF 3 or 4 STUDENTS. GIVE EACH GROUP OF STUDENTS A COPY OF THE SEVEN PAGES OF PICTURES OF PEOPLE. HAVE STUDENTS DISCUSS WHERE THEY THINK THE PEOPLE LIVE AND HOW THEY REACHED THEIR CONCLUSION. PUT ANSWERS (GUESSES) ON THE ANSWER SHEET PROVIDED. HAVE STUDENTS THEN READ THE DESCRIPTION SHEET PROVIDED. USE A MAP TO LOCATE THE PLACES WHERE THESE CHINESE MINORITIES LIVE.

THE PURPOSE OF THE EXERCISE IS TO ILLUSTRATE THE DIVERSITY OF THE CHINESE PEOPLE.

INFORMATION FOR THIS EXERCISE IS BASED ON THE PEOPLES OF CHINA MAP AVAILABLE FROM THE NATIONAL GEOGRAPHIC SOCIETY, WASHINGTON, D.C. 20036

Name______________________________ P. C. Soraghan

1.

2.

3.

4.

5.

6.

7.

TIBETAN HIGHLANDS 1

Herders of yaks, sheep, and goats and farmers of barley, peas, and tubers, the Tibetans sparsely inhabit a high, desolate region surrounded by mountains and barricaded on the east by the canyons of the Yangtze, Mekong, and Salween Rivers. The advent of Buddhism in the seventh century led to a theocratic state intermittently controlled from China from the 13th century until 1959, when it took full power in the aftermath of a rebellion. Serfdom was abolished, government secularized, communes established, and mechanized agriculture and other modernizations begun. Surface transportation is as yet rudimentary; the first railroad may reach Lhasa in five to ten years.

SOUTHWEST 3

Largest of the minorities, the Zhuang share with the Dai (ethnic kin to the people of Thailand) common linguistic roots and a love of festival singing and dancing. But unlike the more remote Dai, the Zhuang have had a close affiliation with the Han for centuries. So, too, have the Bai, rice farmers from villages in the high plains of Yunnan, whose ancestors were among the original inhabitants of the region.

Scattered in small stockaded villages in rugged mountains, the Yao raised rice, maize, and sweet potatoes by slash-and-burn farming. With the advent of better communications and transportation, they have a developing economy based on some hydroelectric power and increased irrigation. Fierce warriors, the Yi evolved an aristocratic society (even their slaves had slaves) and a religion based on the reading of sacred writings.

NORTHEAST 5

The Manchu, once herders and hunters, conquered China in the 17th century. They were gradually assimilated and are now found in all trades across the northeast, with little remaining of their ancient customs or language. Only in the past 25 years, however, have the Oroqen and Ewenki begun giving up the birch-bark and hide tents of migrant hunters for a more settled life. They still hunt, but also breed deer, tend flocks, and farm. Many now live in communes with warehouses, barns, and pens. The Daur have a tradition of grain and vegetable farming and animal husbandry, as well as logging, hunting, and fishing. Korean immigrants have been filtering into China for centuries. Once rice growers, they have lately joined in the industrialization of Manchuria.

XINJIANG 7

The Silk Road threading through Xinjiang's deserts and mountains carried China's trade westward and eventually opened the way for Islam's expansion eastward. Seven of the 12 minorities here are Muslim, most of whom speak Turkic languages and for centuries used Arabic script. The Uygur, once called "high carts," raise fruit, wheat, cotton, and rice by extensive irrigation. Their faces combine Indo-Iranian and Mongoloid features. *

SOUTH 2

Dispersed from southern China across northern Vietnam, Laos, and into Thailand, the Miao (Hmong) vary in dialect, styles of farming, and designation: Black, White, Red, Blue, Flowery, and Cowrie Shell Miao among others. Forced southward by the Han, often despised and exploited, many settled in distant mountains, raising millet and buckwheat by slash-and-burn farming, their diet supplemented by domestic animals and hunting. Modernization—improved farming methods, organization of communes, road building—has been made difficult by the ragged terrain in which the Miao are scattered.

Native to the mountains of Hainan Island, the Li long had a history of rebellion against Chinese authority. In 1943 they rose against the Nationalist occupiers and were joined by local

SOUTHEAST 4

Some minorities had been so absorbed that their status as separate peoples was nearly lost. Despite their numbers, the Tujia were not recognized until the 1950s. (The Jino of Yunnan in the southwest were only designated a minority in 1979.) The Tujia farm rice and corn, gather fruit and fell trees for lumber, produce an oil made from tea, and are adept at handicrafts. The She, who now speak mainly Chinese, may be descended from the Yao who retreated to the west 500 years ago under pressure of Han expansion.

Kaoshan is a general term applied to the aboriginal mountain peoples of Taiwan: millet farmers, hunters of game, and, until the early 20th century, hunters of heads. Their languages seem to stem from the Malayo-Polynesian group and may be the result of several migrations, perhaps from the mainland 4,500 years ago or from the Malay Archipelago.

NORTH CENTRAL 6

The Mongol hordes of Genghis Khan and his successors swept as far as Vienna in the 13th century. Probably less than 10 percent of Inner Mongolia's people are Mongol today, but their population is increasing. Livestock, coal, iron, salt, steel, and grain are economically important, yet many Mongols remain seminomadic. They follow their flocks in summer, covering great distances and living in felt tents called yurts. Their yearly Nadam Fair features stock sales and contests of horsemanship, wrestling, shooting, and archery.

The Hui are essentially the same as the Han, except that they are Muslim, the Islamic religion having been introduced by Arab soldiers and merchants 1,200 years ago. The Hui are widely dispersed in many occupations, notably as butchers and restaurateurs. The Tu (Monguor) clans once served as frontier defenders for imperial China, which earned them limited local autonomy.

*The Kazak, renowned for their horsemanship, and the Kirgiz, who keep Bactrian camels, have reduced their pastoral wanderings as herders of sheep and goats and live in communes during winter. The Xibe, transplanted from the northeast as part of a border guard 300 years ago, are the largest single group of Manchu speakers in the country.

Where in the World????

Try to identify the country described by each of the following groupings of information. Write your guess on the line below the cultural characteristics:

Where in the world would you find

... black coal dust being made into bricks?
... books being printed for Ghana schools?
... people who don't care much for drinking alcohol?
... trees planted for lumber along road shoulders?
... the final tile on the end of each row on a roof imprinted with a comical grinning face?
... two-hour siestas (rests) at noon?
... children who don't need diapers because they wear clothes with slits from front to back that part when the child squats?
... a meal that might consist of tortilla-like cakes made from cornmeal, an omelette of green shallots, soup with noodles and bean curd and apples?

You would find all these in ________________________________.

Where in the world would you find

... women showing their feelings for friends by putting their hands on their friends' knees or putting their arms around their friends' shoulders?
... a river that was diverted (changed) to an underground channel?
... brick floors in rural areas that are considered part of the ground, and therefore, are not swept?
... Peony-brand toilet paper?
... green vegetables that are kept from spoiling in the winter by putting them in a crock with a large stone?
... girls playing jacks with pieces of bone painted red and by tossing a bean bag into the air and trying to make moves before the bean bag is caught?
... men who feel no shame at knitting in public?

You would find all these in ________________________________.

Where in the world would you find

... people who have a passion for long underwear?
... White Cloud cigarettes?
... 11 new Boeing 707's?
... these languages spoken by people who come to the country to trade: African dialects of every kind, Portuguese, Finnish, Japanese, English?
... English as the second most important language and being taught in all the schools?
... bricks fired at construction sites?
... students who volunteer to plant trees on their days off?

You would find all these in ________________________________.

SS29/10/1

Where in the world would you find

... a breakfast of yogurt, fried eggs, plum jam, and coffee served from a thermos bottle?

... food, clothing, housing, medicine, and a burial provided?

... products which cost: cigarettes, 6-17 cents per pack; sunglasses, $1.80; detergent, 24 cents; alarm clocks, $5.40; soccerballs, $8.00; wool blankets, $21.00; flashlights, 67 cents; popguns, 45 cents; toothpaste, 22 cents; canned pineapple, 90 cents; jam, $1.35; long playing records, $1.10, with "Chasing the Truck" a popular song?

... little processed or junk food; no canned foods with sugar? People have few cavities. A snack would be a plate of corn kernels roasted in sugar. They have not been popped like popcorn, but have a nutty, burnt flavor.

... people who rarely laugh derisively when someone else is awkward, hurt, or foolish?

... people who don't have severe body odor problems even though deodorant is not sold in this country?

... 15% of the people living in urban areas (cities)?

You would find all of these in ____.

Where in the world would you find

... rules that say if you can't repair your car or truck then you can't get a driver's license?

... barefoot doctors?

... that a shave includes your forehead, nose, ears, cheeks, and chin?

... a hard worker who is selfless (doesn't think about himself) and belongs to a political party; is considered more desirable as a mate than a person that we could call pretty or handsome?

... work is the most important part of life?

... hard hats are made of rattan?

... pollution in the form of poisonous gases that is captured and made into nylon?

You would find all of these in ____.

SS29/10/2

CHINA DAY

Up to 15 extra credit points can be earned for doing any of the following during our study of China.

1. Prepare Chinese food to be eaten in class. (Be sure to bring any necessary paper items such as plates or napkins or eating utensils.)
2. Make a poster about China or a map illustrating tourist highlights.
3. Explain the use of the abacus to the class.
4. Do a class presentation on the uniqueness of Chinese art or music.
5. Give a demonstration of tai chi.
6. Give a brief demonstration of Chinese calligraphy or writing.
7. Give a background report on the Cultural Revolution, acupuncture, the Great Leap Forward, Gang of Four.
8. Develop a crossword puzzle based on contemporary China and/or Chinese history.
9. Do a 5-10 minute presentation to the class on the Boxer Rebellion or the Opium War.
10. Create an interview with another student of a Chinese leader--i.e. Mao, The Last Emperor, a worker who helped build the Great Wall or a founder of the Xian warriors.
11. Give a brief explantation of PINYIN.
12. Give a summary of THE LAST EMPEROR after viewing the film.
13. OTHER???? Pandas--an endangered species? Indigenous animals, musical instruments?

L. Soraghan

Chinese Cooking

Dried Chicken with Cashew Nuts

Ingredients: 2/3 cup cashew nuts
1 lb. bonelsess chicken breasts
1 green onion
1 green pepper and 1 hot pepper
3 slices of ginger root
1/2 cup sliced carrots

To marinate: 1 egg white
1 Tbsp cornstarch
1 Tbsp soy sauce

Seasoning sauce: 2 Tbsp soy sauce
1 Tbsp wine
1/2 Tbsp vinegar
1/2 Tbsp cornstarch
1/2 tsp salt
1/2 tsp sugar
1/2 cup water
1/2 cup oil

Procedure:

1. Cut the chicken into the size of walnuts and marinate; let stand for 20 minutes.
2. Cut green pepper and hot pepper the same size as chicken; cut green onion into 1/2-inch portions.
3. Deep fry chicken in oil (the wok should not be too hot). Fry for one minute. Remove chicken.
4. Heat oil and stir fry ginger root. Add onion, stir quickly, frying for a few seconds. Then add the green pepper, red pepper. Finally, add the chicken and seasoning sauce. Stir until thickened; turn off heat. Add the nuts and mix well.

Sinchuan Mixed Vegetable Salad

3 carrots, shredded into
1 1/2-inch lengths
2 cucumbers, seeds removed, shreded into 1 1/2-inch lengths, drained
2 scallions, shredded into
1 1/2-inch lengths
2 cloves garlic, finely minced
2 oz. cellophane noodles, soaked in hot water for 15 min. or until soft, drained, cut into 1 1/2-inch pieces.

Sauce Mixture
3 Tbsp light soy sauce
1 Tbsp chinese sesame oil
1 1 Tbsp rice vinegar
1-2 tsp hot chilli oil
1 tsp salt
1/2 tsp peppercorn powder

Add cellophane noodles.
2. Combine sauce ingredients. Add to vegetable-noodle mixture; mix well. Chill, serve.

Yield: 4 dinner servings

Marco Polo Lo Mein

4 chicken cutlets(about 3/4 lb.)
1 medium red or green pepper
1 1/2 ribs celery
1 clove garlic, minced
2 Tbsp vegetable oil
1 bunch scallions, coarsely chopped
1 cup sliced mushrooms
1 Tbsp cornstarch
2 Tbsp soy sauce
2 Tbsp water or sherry
1/4 lb thin spaghetti, cooked and drained
1/2 cup homestyle spaghetti sauce, any flavor
1/2 tsp sesame oil (optional)

Slice chicken and pepper into 1/4-inch strips; cut celery into 1/4-inch clices. In large skillet or wok, stir-fry chicken and garlic in oil 5-7 minutes or until chicken is done. Remove chicken and set aside. Add scallions and mushrooms to wok and stir-fry about 5 minutes or until almost tender. In small bowl dissolve cornstarch in soy sauce and water. Combine chicken and soy sauce mixture with vegetables in wok. Add spaghetti and spaghetti sauce; heat through, about 5 minutes. Sprinle with sesame oil, if desired, and serve immediatly. Makes 4 servings.

Cheese Wontons with Hot Sauce

3/4 cup shredded Cheddar cheese
2 Tbsp drained, chopped green chiles
2 dozen frozen wonton skins, thawed
Peanut or vegetable oil
Hot sauce (recipe follows)

Mound 1 1/2 tsp cheese and 1/4 tsp green chiles in center of each wonton skin; brush edges of wonton lightly with water. Fold in half diagonally, and press edges together to seal.
Heat 1 1/2 inches oil to 375* in wok or large skillet. Place 6 wontons and fry 30 seconds on each side or until golden brown; drain on paper towels. Repeat with remaining wontons. Serve with hot sauce as a dip.

Yield: 2 dozen

Hot Sauce:
1/3 cup chopped onion
1 small clove garlic, minced
1 Tbsp vegetable oil
[illegible]

1 Tbsp chopped canned jalapeno pepper
1/4 teaspoon dried whole oregano
1/4 tsp ground cumin
1/4 tsp salt
1 (8-ounce) can tomato sauce
1 1/2 Tbsp vinegar

Saute onion and garlic in hot oil until tender. Add remaining ingredients, and cook until thoroughly heated.
Yield: 1 1/3 cups

Fried Rice with Ham

1 Tbsp butter or margarine
1/2 cup sliced fresh mushrooms
2 Tbsp vegetable oil
1 1/2 cups cooked long grain rice, chilled
2 green onions, sliced into long thin shreds
1/2 cup diced fully cooked ham
1/2 cup fresh bean sprouts
1/4 cup finely chopped onion
2 Tbsp finely chopped green pepper
1/2 tsp grated ginger root
1 Tbsp soy sauce
1/4 tsp salt
Dash of pepper
2 eggs, beaten
Soy sauce (optional)

1. Preheat wok over low heat; add butter. Cook mushrooms in hot butter until tender; remove.
2. Heat wok over high heat; add the oil. Add the rice and stir-fry for 2 minutes. Add the green onion; stir-fry with rice 1 minute. Add the mushrooms, ham, bean sprouts, onion, green pepper and ginger root. Stir-fry for 2 minutes. Stir in the soy sauce, salt and pepper. Reduce heat to medium.
3. Push the rice mixture into a ring around side of wok, leaving a well in center. Pour in the beaten egg. Cook without stirring, for 1 minute, or until eggs begin to set on bottom and around edges. With a spatula, lift and fold eggs so the uncooked portion flows underneath. Continue cooking over medium heat until eggs are cooked through. Toss the rice mixture with the eggs for 1 minute. Serve immediately. Pass additional soy sauce, if desired.

Yield: 2 servings

Peppery Fried Rice with Pork

1 lb boneless pork
1 1/2 cups quick-cooking rice
2 eggs, beaten
2-3 Tbsp vegetable oil, divided
1 (6-ounce) package frozen pea pods
1 small sweet red or green pepper, cut into bite-size pieces
1 clove garlic, minced
1/3 cup sliced water chestnuts
3 Tbsp soy sauce
1/4 tsp ground ginger
1/4 tsp crushed red pepper

Thinly slice the pork into bite-size strips. Prepare rice according to package directions but omit the salt. Meanwhile, in a wok, cook the eggs in 1 Tbsp oil, without stirring, until set. Remove cooked eggs from wok cut into short narrow strips and set aside.

2. In a wok, cook frozen pea pods, red or green pepoer strips and minced garlice in 1 Tbsp oil about 1 minute, or until the pea pods are thawed. Remove from wok.
3. Add an additional 1 Tbsp of oil, if necessary. Add half of the pork to the wok. Stir-fry pork 2-3 minutes, or until done. Removue from the wok. Stir-fry remaining pork 2-3 minutes, or until done. Return all of the pork to the wok.
4. Stir in the cooked rice, egg strips, cooked vegetable mixture, water chestnuts, soy sauce, ginger and crushed red pepper. Heat through. Pass additional soy sauce, if desired.

Yield: 6 servings

CHINA SEEK AND FIND I

D	O	F	Q	L	I	U	P	A	N	G	F	U	F	U	T
W	U	T	I	R	A	G	D	O	L	C	H	I	N	G	I
L	E	Y	O	R	X	G	N	A	H	S	G	Q	Z	R	B
X	T	I	R	E	A	S	Y	O	S	V	R	Y	M	E	E
R	P	P	R	V	R	O	U	X	S	M	E	A	Y	A	T
C	A	L	L	I	G	R	A	P	H	Y	A	N	D	T	X
B	X	T	E	R	V	T	X	A	A	C	T	G	N	W	I
C	S	E	A	W	S	E	N	D	N	B	W	T	U	A	T
A	I	C	U	O	S	A	R	T	G	E	A	Z	T	L	G
L	N	C	E	L	I	F	N	V	H	Z	L	E	S	L	N
W	I	H	H	L	Q	S	D	W	A	T	K	R	I	S	A
O	C	P	Y	E	R	S	M	I	I	L	I	I	L	I	U
U	A	R	O	Y	N	P	R	C	N	O	L	V	S	M	H
M	B	O	M	G	M	G	E	H	L	B	U	E	B	U	H
I	T	C	H	F	A	N	I	H	C	V	G	R	Y	F	I
D	H	O	N	G	K	O	N	G	O	D	P	Q	F	E	H
O	D	O	H	A	M	M	S	I	H	D	D	U	B	D	S

Chou
Han
China
Wei River Valley
Shang
Cheng
Shih Huang Ti
Great Wall
Liu Pang
Wu Ti
Pax Sinica
Li Po
Tu Fu
Taoism
Buddhism
Yellow River
Yangtze River
Calligraphy
Hong Kong
Tibet
Shang Hai

SS30/17

CHINA SEEK AND FIND II

B	U	T	V	I	C	N	I	I	E	U	E	L	O	D
G	O	O	T	P	O	B	E	C	A	T	P	L	R	Q
U	A	G	S	E	N	I	F	E	E	A	E	A	S	S
L	L	N	I	K	F	X	E	S	K	B	K	W	T	K
E	L	I	G	I	U	I	C	O	K	I	I	T	Y	C
C	E	K	O	H	C	A	N	N	G	S	G	A	X	I
I	V	E	L	O	I	N	M	S	E	B	N	E	B	T
V	E	P	D	I	U	S	O	O	D	G	I	R	U	S
R	L	Y	E	S	S	A	K	F	C	S	M	G	O	P
E	I	S	N	X	Y	O	M	H	O	D	M	N	T	O
S	N	A	H	N	I	Y	I	A	A	Y	S	U	H	H
L	G	I	O	S	A	E	Y	N	B	N	U	S	E	C
I	I	T	R	X	N	C	M	H	X	A	D	W	A	A
V	N	D	D	X	G	N	A	Y	S	S	I	Q	D	H
I	E	S	E	T	U	B	I	R	T	T	C	K	U	C
C	L	E	G	A	L	I	S	M	K	Y	K	S	E	D
I	I	A	H	G	N	A	H	S	S	N	O	S	K	P

Civil Service
Leveling
Xian
Sons of Han
Yin
Yang
Confucius

Legalism
Great Wall
Yang Chien
Dynasty
Peking
Shang Hai
Tribute

Sung
Chop Sticks
Ming
Sui
Ganghis Khan
Batu
Golden Horde

SS30/20

CHINA SEEK AND FIND I

D	O	F	Q	L	I	U	P	A	N	G	F	U	F	U	T
W	U	T	I	R	A	G	D	O	L	C	H	I	N	G	I
L	E	Y	O	R	X	G	N	A	H	S	G	Q	Z	R	B
X	T	I	R	E	A	S	Y	O	S	V	R	Y	M	E	E
R	P	P	R	V	R	O	U	X	S	M	E	A	Y	A	T
C	A	L	L	I	G	R	A	P	H	Y	A	N	D	T	X
B	X	T	E	R	V	T	X	A	A	C	T	G	N	W	I
C	S	E	A	W	S	E	N	D	N	B	W	T	U	A	T
A	I	C	U	O	S	A	R	T	G	E	A	Z	T	L	G
L	N	C	E	L	I	F	N	V	H	Z	L	E	S	L	N
W	I	H	H	L	Q	S	D	W	A	T	K	R	I	S	A
O	C	P	Y	E	R	S	M	I	I	L	I	I	L	I	U
U	A	R	O	Y	N	P	R	C	N	O	L	V	S	M	H
M	B	O	M	G	M	G	E	H	L	B	U	E	B	U	H
I	T	C	H	F	A	N	I	H	C	V	G	R	Y	F	I
D	H	O	N	G	K	O	N	G	O	D	P	Q	F	E	H
O	D	O	H	A	M	M	S	I	H	D	D	U	B	D	S

Chou
Han
China
Wei River Valley
Shang
Cheng
Shih Huang Ti

Great Wall
Liu Pang
Wu Ti
Pax Sinica
Li Po
Tu Fu
Taoism

Buddhism
Yellow River
Yangtze River
Calligraphy
Hong Kong
Tibet
Shang Hai

SS30/17

CHINA SEEK AND FIND II

B	U	T	V	I	C	N	I	I	E	U	E	L	O	D
G	O	O	T	P	O	B	E	C	A	T	P	L	R	Q
U	A	G	S	E	N	I	F	E	E	A	E	A	S	S
L	L	N	I	K	F	X	E	S	K	B	K	W	T	K
E	L	I	G	I	U	I	C	O	K	I	I	T	Y	C
C	E	K	O	H	C	A	N	N	G	S	G	A	X	I
I	V	E	L	O	I	N	M	S	E	B	N	E	B	T
V	E	P	D	I	U	S	O	O	D	G	I	R	U	S
R	L	Y	E	S	S	A	K	F	C	S	M	G	O	P
E	I	S	N	X	Y	O	M	H	O	D	M	N	T	O
S	N	A	H	N	I	Y	I	A	A	Y	S	U	H	H
L	G	I	O	S	A	E	Y	N	B	N	U	S	E	C
I	I	T	R	X	N	C	M	H	X	A	D	W	A	A
V	N	D	D	X	G	N	A	Y	S	S	I	Q	D	H
I	E	S	E	T	U	B	I	R	T	T	C	K	U	C
C	L	E	G	A	L	I	S	M	K	Y	K	S	E	D
I	I	A	H	G	N	A	H	S	S	N	O	S	K	P

Civil Service
Leveling
Xian
Sons of Han
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Confucius

Legalism
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Tribute

Sung
Chop Sticks
Ming
Sui
Ganghis Khan
Batu
Golden Horde

SS30/20

CHINESE BINGO

A REVIEW GAME

P.C.SORAGHAN

INSTRUCTIONS: LOCATE PARTICIPANTS WHO CAN ANSWER ANY ONE OF THE FOLLOWING QUESTIONS. WRITE THEIR NAMES IN THE APPROPRIATE BOXES. THE SHEET WITH THE MOST BOXES FILLED IN WINS. YOU MAY USE A NAME ONE TIME ONLY.

WHO CAN IDENTIFY MAO?	WHO CAN NAME THREE RELIGIONS IN CHINA	WHO KNOWS WHAT PRC STANDS FOR?	WHO CAN NAME THE CAPITAL OF CHINA?	WHO KNOWS HOW MANY PROVINCES THERE ARE IN CHINA?
WHO KNOWS THE POPULATION OF CHINA?	WHO CAN NAME 3 OF THE 5 AUTONOMOUS REGIONS?	WHO KNOWS ANOTHER NAME FOR TAIWAN?	WHO CAN IDENTIFY THE "LAST EMPEROR" OF CHINA?	WHO CAN NAME 3 MAJOR RIVERS IN CHINA?
WHO CAN NAME 2 ANIMALS INDIGENEOUS TO CHINA?	WHO CAN NAME SIX COUNTRIES THAT BORDER CHINA?	**YOUR NAME**	WHO KNOWS THE NAMES OF THE TWO CURRENCIES USED IN CHINA?	WHO KNOWS WHAT THE BOXER REBELLION WAS ABOUT?
WHO CAN NAME 5 CITIES IN CHINA?	WHO CAN NAME A CHINESE FOOD?	WHO CAN NAME THREE CHINESE DYNASTIES?	WHO CAN NAME THE EMPEROR CREDITED WITH BUILDING THE GREAT WALL?	WHO HAS MET SOMEONE FROM CHINA?
WHO KNOWS HOW TO SAY SOMETHING IN CHINESE?	WHO KNOWS WHAT CCP STANDS FOR?	WHO CAN COOK A CHINESE MEAL?	WHO KNOWS WHAT PINYIN IS?	WHO KNOWS WHAT THE XIAN WARRIORS ARE?

ANN LANDERS

Reader Urges Death For Drug Suspects

Dear Ann Landers: I believe that the proliferation of drugs in our country is the major health problem in the United States today. It will claim more lives than any war we have ever fought.

There is an immediate, 24-hour cure, if the president, the Congress and every governor of every state has the guts to do it. I refer to what happened in China in 1949. I am enclosing a letter to the editor that appeared in the Press-Enterprise in Riverside, Calif.

A Radical Solution

"Perhaps we could learn a lesson from the Chinese. They solved their drug problem overnight.

"Once the most drug-ridden country on earth, China in '49 rounded up all her drug dealers and shot them. Then she rounded up all the addicts, tossed them into hospitals, army barracks, prisons, etc., and they had to go through withdrawal as best they could. They were given one chance to learn a trade, stay off drugs and go to work. If they failed, they were shot.

"Before you say this is too barbaric for America, ask yourself, is what we have on our streets better?"

It is my firm belief that the drug addicts in the United States should be dealt with the same way they were dealt with in China. Your column has a very large readership, Ann. Maybe, just maybe, the president or some other highly placed government official will read this and say, "Why not? We've tried everything else." It could save millions of lives, billions of dollars and everyone would be a lot happier. Let's give it a chance.

CALIFORNIA READER

STUDENT ASSIGNMENT: Answer this letter to Ann Landers. Include comparative comments about the legal and governmental systems of China and the United States.

ANN LANDERS

Reader Urges Death For Drug Suspects

Ann's answer - in case you are interested,

I am well aware that drug abuse is a major threat to our way of life, but I would hate to live in a country where people were put to death on the basis of accusations.

America is a proud and respected nation because it is a democracy where every person is assumed innocent until proven guilty. Our entire judicial system is built on this concept. Shooting suspects, no matter how horrible the crime, would be unthinkable.

When I was in the People's Republic of China in 1974, we left our hotel doors unlocked and our wallets and jewelry on the dresser. Nothing was ever touched. We were mightily impressed by the honesty of the Chinese people. Later we learned that for many years the punishment for stealing in China was to chop off a hand. Such punishment would surely be a strong deterrent in any country, but would you like to see it done in America?

Granted, the drug problem is horrendous, but shooting suspected drug dealers is not the answer. We must do a far better job of educating our children (high school is much too late) about the way drugs trash lives. Moreover, our government must accelerate the setting up and staffing of treatment centers where addicts who want to get clean can go and receive the help they need.

Our country's most valuable natural resource is its young people. We are losing thousands every day to street drugs. The toll is heavy and the hour is late. I hope "somebody high up" in Washington reads this. To urge young people to just say no is a good idea, but it is not enough.

ST. LOUIS POST-DISPATCH

NEWS ANALYSIS

SUNDAY, NOVEMBER 27, 19

New China: An Economic Backlash

By Jim Abrams
Of The Associated Press

BEIJING

CHINA'S COMMUNIST PARTY elite gathered in Beijing 10 years ago to cast off Mao Tse-tung's ideological yoke and set the nation on an uncharted path of capitalist-style economic reform.

That December 1978 meeting, the Third Plenum of the 11th Communist Party Central Committee, set China on a course that saw a surge of prosperity and political stability rarely enjoyed in the long-suffering nation. It is today regarded with near-reverence by the Chinese people.

But the surge forward has had its backlashes.

Inflation has reached a record high for the postwar years and economic growth threatens to lurch out of control. With the new affluence has come corruption, black marketeering, a sharp rise in crime and a broadening gap between rich and poor.

While China's economy has taken on a capitalistic bent, the Communist Party remains the dominant political force in the nation.

The 1978 plenum saw Deng Xiaoping consolidate his power as the overall leader. He declared that modernization, not Chairman Mao's class struggle, must be China's main goal. He also announced the return of family farming, called for introducing Western science and technology and rehabilitated thousands purged in the leftist 1966-76 Cultural Revolution.

Deng's actions galvanized a people who for more than a decade could not grow tomatoes outside their homes for fear of being branded a "capitalist roader."

The demise of the commune and the return of the family farmer, and the shift from central planning to market-determined pro-

AP

A Chinese businessman, Xu Kaya, and his family, with their family automobile, a rare and valuable possession. Xu, a former peasant, owns a television parts factory that turns out goods worth about $804,000 a year.

Rural incomes, bolstered by thriving free markets, tripled in the past decade to 463 yuan ($125) annually per person. Annual per capita urban incomes doubled to 916 yuan ($247) last year.

Forty percent of industrial output, which has tripled since 1978, is produced by collective and private enterprises. Stores not owned by the state now account for almost two-thirds of retail sales.

Foreign trade last year reached $80 billion, double the 1980 period, and foreign businessmen have invested nearly $10 billion in joint ventures and wholly owned factories in China.

Beijing, once open only to like-minded foreigners from the East bloc or the Third World, has become a diplomatic crossroads. In the first 11 months of 1988, 24 foreign presidents and premiers were welcomed at the Great Hall of the People.

Rajiv Gandhi in December will be the first prime minister from India to visit China in 34 years. Next spring President Mikhail S. Gorbachev of the Soviet Union is expected to visit, ending a 30-year rupture in Chinese-Soviet relations.

Following the new creed of "to get rich is glorious," Chinese are obsessed with consumerism. In 1981 less than one out of 100 urban families had color television. Now one-third do. Washing machine ownership has gone from 6 to 66 percent in that period.

The 10th anniversary of the reforms, however, has been a troubling one for China. Inflation, fueled by excessive demand and low productivity, is running, by official account, at 19 percent, but is believed to be closer to 40 percent. The government acknowledges the rate is 31 percent in large cities.

New building projects, backed by reckless bank lending, have pushed industrial growth to unsustainable levels. The nation has had four straight disappointing grain harvests, partly the result of farmers' reluctance to grow grain at low state-set prices.

Deng Xiaoping
Directed China's modernization

Corruption and black marketeering, the result of shortages of raw materials and some consumer goods, is endemic.

Serious crime, a by-product of China's more open society, was up 34.8 percent in the first six months of 1988.

"Major crimes are increasing," said Public Security Minister Wang Fang in August. "Gambling, prostitution, publication of obscene articles and other ugly social phenomena are difficult to stop."

In September the Communist Party, shocked by bank runs and panic buying, reimposed controls on the prices of some items and said the next two years will be devoted to restoring economic order.

"The country is facing more difficulties than at any time during the past decade," economist Ma Hong told a recent seminar on China's 10 years of reforms.

The first five years of reform recorded heady successes, as the rehabilitated family farmer, released from communal shackles, grew more and enjoyed unprecedented prosperity.

Thousands of small rural factories, now employing 88 million people, were set up, helping relieve the surplus farm labor problem and providing a new source of vibrancy for the economy.

"Before the 1980s life was closed" for people who live in rural areas, who now make up 76 percent of the population, according to Fei Xiaotong, China's leading anthropologist.

"Men seldom moved between towns and women spent their whole lives in the same place," he said in an interview. "Now they've left the land to create a whole new social milieu."

China's population today has reached 1.08 billion, the world's highest.

The nation's reformers found the road far rougher when they turned to urban and industrial reforms in 1984.

Their intentions have been to reduce the role of central planning, free factory managers from bureaucratic interference, tie wages and bonuses to performance, allow prices to be determined by market forces and introduce such capitalist concepts as bankruptcy, private housing, stock markets and shareholding.

Progress, however, has been erratic.

Told they must make profits, factory managers pay premium prices for scarce raw materials but sell at artificially low state-fixed prices. Nearly 20 percent of state-run factories are losing money, and the government will spend 40 billion yuan ($10.8 billion) this year to keep them going.

Few employers have dared use their supposed new rights to fire inefficient workers or lay off excess workers because the government will not tolerate a high level of unemployment, now put at 2 percent.

Price reform, regarded as a key to bringing production more in line with demand, has been put on hold because of inflation. Competition for scarce raw materials has given rise to a brand of economic warlordism in which some provinces have set up armed guards on provincial borders to prevent coveted goods from being taken out.

CHINA'S ECONOMY

Here are some figures on China's economy 10 years after the start of its drive for economic reform (dollars converted from yuan):

Gross national product: $270 billion.

Annual per capita income: Urban: doubled to $247; rural: tripled to $125.

Foreign trade: $80 billion, double 1980.

Foreign investment: $10 billion (joint ventures and wholly owned factories).

Inflation: Officially 19 percent but believed to be 40 percent.

Chief industries: Textiles, cement, pig iron, steel.

Chief imports: Grain, iron and steel, motor vehicles and parts, chemical fertilizers.

Chief crops: Rice, wheat, soybeans, cotton.

Population: 1.08 billion (76 percent rural).

While private entrepreneurs have been enriched by the reforms, many on fixed salaries, such as government and hospital workers and educators, have suffered.

"Teachers earn less than peddlers," said anthropologist Fei. "Ignorance and illiteracy are increasing because people see they can become rich without an education."

Fei estimated that 100 million Chinese are having difficulty coping with economic changes.

"People are giving the government a chance and there has been no disorder," he said. "But there are limits."

Deng, now 84, has retired from most of his official posts after skillfully maneuvering hardline conservatives out of party and government positions. But the post-Deng era could see a power struggle between Communist Party General Secretary Zhao Ziyang, an advocate of rapid reform, and the more cautious Premier Li Peng.

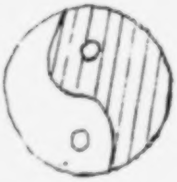
China's commitment to reform, however, seems solid.

"Without reform," Zhao said recently, "there will be no way out for China. If reform is not carried out today, it will have to be carried out in the future, but that will only prolong China's backwardness."

QUESTIONS

1. WHAT ARE THE "NEW ECONOMIC REFORMS" IN CHINA?
2. WHAT DOES THE NEW SLOGAN "TO GET RICH IS GLORIOUS" MEAN TO THE CHINESE PEOPLE?
3. WHAT ARE SOME OF THE PROBLEMS THE NEW ECONOMIC REFORMS HAVE CAUSED?
4. FROM THE INFORMATION GIVEN, HOW DO YOU THINK EDUCATION IS REGARDED?

THE CONCEPT OF YIN AND YANG



The yin-yang figure is Chinese but has affected Japan as well. Yin is the feminine principle, associated with darkness, cold, moisture; yang is the masculine, associated with light, dryness and heat. Note that each segment contains a seed of the other.

Try to bisect the circle. What happens?

Based on this symbol of the Chinese world view, check the statement that seems most correct:

1.______ On the one hand there is good; on the other hand there is evil and there is nothing in between.

______ It is not a question of good and evil but a question of balance and harmony; the only evil is to have an excess or a deficiency.

2.______ Man was created above all other animals and above nature that he might rule over them.

______ Man is meant to live in harmony with nature and with all other creatures; he is part of the natural order.

3.______ Male and female are complementary; one is not complete without the other.

______ Male and female are opposites.

4.______ In the beginning the Creator created the universe and, at the end, He shall destroy it.

______ Their universe is in process; there is no beginning and no end.

5.______ Life slips easily into death and death back into life; as the seasons change so does human life; life and death are merely two forms of existence.

______ Death is the absolute end of life.

SS29/42

WRITING EXERCISE - IMPRESSIONS OF CHINA

THIS SLIDE LIST IS OFFERED AS A SUGGESTION OF A WRITING ACTIVITY USING SLIDES, MUSIC AND OBSERVATION. I SYNCHRONIZED THE SLIDES TO A TANG DYNASTY MUSIC TAPE AND INSTRUCTED THE STUDENTS TO OBSERVE THE SLIDES. THE MUSIC ASSISTED IN SETTING THE ATMOSPHERE. AFTER VIEWING THE SLIDES, THE STUDENTS WERE INSTRUCTED TO WRITE THEIR **IMPRESSIONS OF CHINA.**

CHINA - SLIDE LIST #2

#1. Great Wall
2. Great Wall
3. Great Wall
4. Great Wall
5. Mao
6. Street scene
7. Street scene
8. Pedi-bike and Rider
9. Woman carrying goods to Market - Kumming
10. Store clerk - totaling purchases on abacus
11. Chinese typewriter
12. Chinese computer
13. Street entrepreneur - sewing
14. Street entrepreneur - selling vegetables
15. Street vender
16. "Cabs"
17. Street workers
18. Street vendor
19. Street scene
20. Flower vender - Dali
21. Street vendor - cooking - Beijing
22. Bike Cart
23. Load transported on bike
24. Textile worker
25. Reform school
26. Woman lecturer

CHILDREN

27. Children in Day Care
28. Little girl washing

29. Girl on tricycle

30. Girl playing electronic keyboard

31. Girls playing accordians

32. Infants in bamboo carriage

33. Baby and portable bed

34. Children eating watermelon

35. "Little Princesses" at Imperial Palace

36. Children blowing up balloons

37. Student guide at school in Beijing

RECREATION

38. Pingpong

39. Boat ride

40. Music

41. Basketball

42. Fu Dog (Dog/Lion)

43. Panda

44. Carp

45. Juggler on board boat in Shanghai harbor

46. Stone camel - Ming Tomb

47. Wall of Xian

48. Xian Warriors - Qin warrior - kneeling

49. Xian warriors - horses

50. Xian warriors - horses

51. Xian warriors - charioteer

52. Xian warriors - horses

53. Xian warriors - horse

54. Xian warriors - horss & chariot

55. Xian warriors - overview of dig

56. Xian warriors - overview of dig

57. Stone carving explanation - Imperial Palace

58. Carved stone walkway

59. Carved stone walkway

60. Marble boat

61. Summer palace

RELIGION

62. Catholic Church - Beijing

63. Pagoda - Xian

64. Lama Temple - Hall of Prayer for Good Harvests

65. Lama Temple - Emperor carried up ramps to intercede with heaven

66. Lama Temple

67. Buddha carving in Rocks - Hangchou

68. Tie Chi - or Taijiquan - slow, ballet-like gymnastics - centuries-old ritual to stay in shape

69. Dragon Wall - Imperial Palace

70. Shopping

71. Street scene

72. Bus

73. Shanghai harbor

74. Shanghai harbor

75. Construction

76. House

77. Apartment

78. Bedroom

79. Kitchen

80. Entrance

SS29/44/3

CHINA SLIDE LIST #3
THE GREAT WALL & XIAN WARRIORS

#1 Overview of Wall

2. Mountains

3. Great Wall - Restored

4. Guard station

5. Guard station

6. Non-restored segment of Wall

7. Non-restored segment of Wall

8. Non-restored segment of Wall

9. Non-restored segment of Wall

10. Wall in desert

11. Great Wall segment

12. Great Wall segment

13. Great Wall segment

14. Great Wall segment

15. Great Wall segment

16. Carving

17. Moslem influence

18. Great Wall

19. Guard stalion

20. "Dog" tag

XIAN WARRIORS

21. Covered dig

22. Inside dig

23. Overview of warriors

24. Overview of warriors

25. Close up - warriors & horses

26. Close up - warriors

SS29/44/4

27. Restoration process

28. Restoration process

29. Standing warrior

30. Close up of head of warrior

31. Close up of head of warrior

32. Hairstyle

33. Charioteer

34. Tools found

35. Designs in a chariot

DALI

36. Entrance to city

37. Young women of Dali

38. Young women of Dali

39. Young women of Dali

40. Grandfather with child

41. Rice fields

42. Me giving out Missouri souvenirs

43. Water buffalo

44. Water buffalo

45. Rice field

46. Road to/from Dali

47. Road to/from Dali

48. Road to/from fields

49. Fields

50. Stone Forest

51. Stone Forest

FAVORITE PEOPLE SHOTS

52. Old man smoking

53. Young boy eating

SS29/44/5

54. Grandfather and grandson
55. Old woman with bound feet
56. Old man

FAVORITE BIKE LOAD SHOTS

57. Bike with slop bucket
58. Loaded bike
59. Loaded bike
60. Loaded bike
61. Refrigerator on bike
62. Furniture on bike
63. Couch on wheels
64. Man carrying ladder while riding bike
65. Handicapped biker
66. Handicapped biker
67. Man with child on bike
68. Child's seat on bike
69. Thermos bottles being delivered on bike

70. Street sweepers
71. Carrying heavy load
72. Carrying heavy load
73. Street scene from above
74. Washing machine on street
75. Mercedes
76. Imperial Palace
77. Fisherman
78. Sunset - Hangchou
79. Sunset - Hangchou
80. Kitten

CHINA ARTICLES FOR STUDENT READING AND COMPREHENSION

ARTICLES AND QUESTIONS

CHANGE IN CHINA

THE CHRISTIAN SCIENCE MONITOR

#1 MAO'S 'IRON GIRLS' BACK AT HOME

#2 IN CHINA, EXPLORING THE COSMOS AND THE RIGHTS OF MAN

#3 DOCILE STUDENTS, QUIET CAMPUSES

#4 EMPOWERING THE LITTLE GUY, NURTURING DEMOCRACY

#5 GLITTERING NIGHTSPOTS, FREEWHEELING LIFE

#6 CHINA'S 'LOST GENERATION' SEARCHES FOR A NICHE

#7 A SLOW GOODBYE TO ANCIENT WAYS

WORLD MONITOR ARTICLE

SOCIALISM IN CRISIS: CHINA'S ANSWER

January 1989

Allan Sparks
Maui Community College

FULBRIGHT CURRICULUM PROJECT

TITLE: ECONOMIC DEVELOPMENT OF CHINA

TARGET AUDIENCE: College Freshman and Sophomores

MAJOR GOALS:

1. To gain a general understanding of the modern history of China's economic development efforts.
2. To gain a general understanding of Third World development problems, and the competing theories used to explain the relationships between the developed and developing countries.
3. To learn how China's unique historic, geographic, demographic and cultural characteristics set her apart from other developing countries, and perhaps provide her with an opportunity to develop without the degree of dependency and exploitation that usually accompanies development.
4. To learn how China's leaders are attempting to shape their economic development policies to promote rapid development without allowing any significant degree of foreign dependency or exploitation.
5. To be able to make an informed analysis of the chances of China successfully becoming an economically developed society without losing control over its own destiny.

READING ASSIGNMENTS:

1. THE LOGIC OF INTERNATIONAL RELATIONS, 6th ed., Jones. 1988. Pages 189-235, ("The Conventional Theory of Development" & "The Radical Theory of Development")

2. CHINA'S ECONOMY AND THE MAOIST STRATEGY, Gurley. 1976. Pages 284-298, ("Economists, Prices, and Profits: Some Maoist Views")

3. "China's New Materialism", Gelb, THE NEW LEADER, April 8, 1985
"China Hits Its Stride", Silk, THE NEW YORK TIMES, Nov. 19, 1985.
"1987: Basic Balance in Foreign Trade", Wang Pinqing, BEIJING REVIEW, Feb. 1-7, 1988.
"The Coast to Intensify Its Export Orientation", Geng Yuxin, BEIJING REVIEW, Feb. 15-28, 1988.

STUDY QUESTIONS:
(Used to focus lecture/discussions, individual study and for test at end of unit.)

THE LOGIC OF INTERNATIONAL RELATIONS, Pages 189-235

1. Briefly summarize and explain the conventional and radical theories of development. Include explanations of how the two theories differ in their views of: (1) the causes of underdevelopment, (2) foreign aid, (3) foreign trade, (4) foreign direct investment, and (5) technical assistance. Which theory seems the most accurate to you? Why?

2. What is the "Chinese Model"? Why is it not considered a useful model for most other Third World countries?

CHINA'S ECONOMY AND THE MAOIST STRATEGY, Pages 284-298

3. Explain why the Maoists rejected profit incentives, free competition and flexible prices as ways to help achieve the development of China. Do the Maoist arguments convince you that their approach could produce a more peaceful and productive society? Why or why not?

Articles from THE NEW LEADER, THE NEW YORK TIMES, & BEIJING REVIEW

4. Summarize the economic reforms being implemented during the 1980's by Chinese leaders in their attempt "to create a new model for Socialist development --a modern mixed economy where Socialism is coupled with a heavy reliance on market forces." Why, in your opinion, has the "Maoist Strategy" been so substantially rejected by China's current leaders?

5. What evidence can you find in the articles by Gelb and Silk and the BEIJING REVIEW articles that the Chinese leaders are trying to utilize foreign trade and investment in their development effort in ways that will avoid the dependency and exploitation "traps" described by the radical theory of development?

6. How good do you think China's chances are of becoming a modern, independent economic power? Support your view with an analysis of all the factors you can think of that appear to have a bearing on China's chances. What does China have going for it in pursuing this goal that other Third World countries don't? What are the major obstacles China must overcome?

CLASS ACTIVITIES:

- -Lecture/discussions focussed on study questions
- -Slide illustrated lecture with slides from July 1988 trip
- -Appropriate commercial video program (if available)
- -Essay test using at least two of the "Study Questions"

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Spero, Joan Edelman. THE POLITICS OF INTERNATIONAL ECONOMIC RELATIONS, 3rd Edition. New York, N.Y.: St. Martin's Press, 1985.

Wang Guichen, et. al. SMASHING THE COMMUNAL POT --Formulation & Development of China's Rural Responsibility System. Beijing, China: New World Press, 1985.

Xu Dixin, et. al. CHINA'S SEARCH FOR ECONOMIC GROWTH --The Chinese Economy Since 1949. Beijing, China: New World Press, 1982.

Gurley, John G. CHINA'S ECONOMY AND THE MAOIST STRATEGY. New York, N.Y.: Monthly Review Press, 1976.

The Logic of International Relations

Sixth Edition

Walter S. Jones

Professor of Political Science, Vice President for Academic Affairs
Long Island University

SCOTT, FORESMAN/LITTLE, BROWN COLLEGE DIVISION
SCOTT, FORESMAN AND COMPANY
Glenview, Illinois   Boston   London

The Conventional Theory of Development

According to the conventional theory, the process of economic growth and development in the LDCs has been arrested because of low rates of productivity combined with high levels of social waste and inefficiency. The Western standard of living is high because modern high-technology workers produce a great deal in eight hours. Conversely, LDC workers produce less, though they labor longer hours because they work inefficiently with primitive tools and methods. For example, the American farm laborer works, on the average, more than one hundred acres, while the LDC farmer averages less than three acres. Furthermore, the American squeezes two or three times as much annual yield out of each acre by using advanced methods of fertilization, irrigation, and scientific farming. The result is that the American farmer is able to feed about fifty people, while the LDC farm worker feeds fewer than two. The higher rate of agricultural productivity in the Western countries allows a surplus to be invested in industrial development, while retarded agricultural production in less developed countries slows economic growth and drains the labor force.

Western workers are more productive, not because of image or superior genes, but simply because they have machinery and automation to multiply the results of their labor. US production consumes about 22,000 pounds of coal equivalent energy annually per capita, while in India the comparable figure is 380 pounds per capita. Western productivity is based on using artificial means to multiply the efficiency of human workers.

The LDCs cannot match the mechanization of the West because of a shortage of capital. It is estimated that the average American worker is supported by $30,000 worth of capital equipment in addition to a substantial investment in education ("human capital") and economic infrastructure (roads, railroads, telephones, harbors, and so on). The most basic question for the conventional theorists, then, is how and where the LDCs can raise the capital necessary to increase productivity so as to lift themselves from the cycle of poverty.

The basic source of capital for all economies is production itself. Capital is a surplus of production, a portion that is not exhausted by personal consumption but rather is saved and invested. If 200 bushels of wheat are produced by a peasant family and only 100 are immediately needed to sustain the lives of the producers, the other 100 can be sold or traded for tools and tractors (capital goods) that would enable the family to increase its production, say to 300 bushels, the next year. The second year, perhaps 150 of the 300 bushels could be converted into "producer's goods"—that is, invested—to raise production still higher in the third year. Thus, the theory of self-sustaining growth holds that eventually a point is reached when productivity gains become normal as a result of constantly increasing investment. Under these circumstances, it becomes possible to achieve permanently expanding capitalization and also rising personal consumption.

The problem, according to the conventional theorist, is that economies reach this point of "takeoff" to self-sustaining growth only under conditions of rapid capital accumulation. But most of the LDCs have been able to achieve only modest rates of saving and investment because of poverty itself and various forms of waste and inefficiency. Even when surpluses might be generated, they tend to be squandered on unnecessary forms of consumption rather than on growth-oriented investment. Five kinds of waste significantly retard development: (1) runaway population growth, (2) excessive urbanization, (3) excessive military expenditures, (4) needless luxury consumption, (5) official corruption, and (6) management inefficiency.

1. Population Growth

Populations are growing much faster in the less developed countries than in the developed countries (see Table 5–1). Developed countries grow by about 1 percent per year. In contrast, Africa grows almost three times as fast—2.7 percent annually—and some populations are expanding even faster. Latin America will increase its population by 75 percent between 1970 and 2000, while Europe will grow by only 18 percent during these years.

The LDCs have twice as much of their population under ten years of age as do the developed countries. Because infants and young children consume but do not produce, they act as a drain on economic growth. It is estimated that a country with a 3 percent population growth rate must invest 6 percent of its production each year just to keep up with the increase, without achieving any expansion of per capita income.

There is a tragic irony in the growth performance of the Third World.

TABLE 5–1
Where population is growing the fastest.

	Population (millions)			*Projected Increase*	*Projected Population*
	1950	*1970*	*1977*	*1970–2000*	*(millions)*
Latin America	162	283	342	75%	652
Africa	217	344	424	59%	818
Asia	1,355	2,056	3,355	52%	3,778
Oceania	13	19	22	46%	35
North America	166	228	242	37%	333
Soviet Union	180	243	260	35%	330
Europe	392	462	478	18%	568

Source: United Nations Statistical Yearbook, 1972, 1977, and 1979.

From 1960 through 1983, the total economies of the LDCs grew faster than did those of the industrialized countries. (Between 1960 and 1973, for example, the combined rate of growth in the LDCs was 6.0 percent, while in the industrialized countries it was 5.1 percent. From 1973 to 1980, the comparison was 4.7 percent and 2.5 percent. During the recession years, 1980 to 1983, the growth rate of the developing world was 1.9 percent, as against 0.4 percent. And in the recovery years, 1982 to 1985, the figures leveled off at 4.4 percent and 3.0 percent, respectively.) The wealthy countries of North America and Europe had population increases of only 30 percent during this time period, compared with a growth of over 85 percent for the combined populations of Africa, Latin America, and Asia. As a result, the industrialized countries gained more in terms of per capita economic growth. In the developing world, then, population growth continues to outrun the benefits of economic expansion, with the result that the economic capability of the individual continues to slide even as the national productivity improves. Thus excessive population growth among the LDCs retards their development and widens the gap between the rich nations and the poor.

Why is the population explosion occurring in the Third World? The cause is not, as many people believe, an increase in the birthrate; this has remained relatively stable. Rather, a decline in the death rate has been achieved by improved public health, medicine, and nutrition. Historically, the richer countries have compensated for the longer life expectancy by cutting the birthrate more or less correspondingly, and their average family size tends to be considerably smaller than that of the developing world's. The LDCs are caught in a difficult transition point: Life expectancy is rising rapidly, and birthrates are dropping very slowly. As a result, their population growth is much more rapid than it once was, far exceeding the population growth of the industrialized countries. Pertinent comparisons are shown in Table 5–2.

Efforts by some LDCs to solve this problem through birth control and family planning have not, on the whole, made a great impact. Many peoples consider large families a blessing, have religious objections to birth control, or are culturally ill suited to the regular use of birth control methods. Some

TABLE 5–2
Comparative population trends between industrialized and developing countries, 1965–2000.

	Average Size of Household			*Birth Rate (per 1000 population)*		
	1965	*1980*	*2000*	*1965*	*1980*	*2000*
Industrialized	3.5	3.1	2.6	17.9	15.6	14.9
Developing	5.2	5.0	4.1	38.4	29.4	24.3

Source: *UN Chronicle*, November 1982, p. 36.

novel approaches have had a limited success. In India, the payment of a small reward (less than $5) has induced men who already have several children to undergo voluntary sterilization. In China, the government has long urged young people to postpone marriage and childbearing until they reach twenty-five or thirty years of age. More recently, however, the population control program in China has been combined with the ideology of heroic work effort and has produced a national system in which cohabitation and personal sexual practices are matters of public interest.

Various medical innovations may achieve real breakthroughs in controlling the population growth of the Third World. Among these are oral contraception for men and chemical agents that prevent conception even if taken several hours after insemination. Meanwhile, in many countries the population growth is not being arrested, and one result is continued economic stagnation and declining per capita GNP.

2. Excessive Urbanization

A generation ago, all of the world's principal population centers were in the industrialized countries. New York, Tokyo, London, Paris, Rome, and Moscow led the list. Gradually, however, through both disparate birthrates in the developed and less developed worlds and migration phenomena, other names began to appear on the list: Cairo, Mexico City, Rio de Janeiro, and Buenos Aires are examples. Today the United Nations estimates that by the turn of the century, all but three of the world's largest cities will be in the underindustrialized world. Mexico City, already in 1986 the most populous city with 18.1 million inhabitants, will have grown to 26.3 million.

This marked urbanization of Third World populations is a major obstacle to economic and social development. As urban populations grow, they require a variety of public services, including health care, education, water, waste removal, and economic security. These can be provided only through economic growth followed by either central planning (socialism) or capital accumulation and taxation (economic liberalism). If the population outpaces economic growth, neither route will be available. The alternatives are reduced, therefore, to inadequate development and progress at the cost of external debt.

Urbanization in the Third World runs afoul of these alternatives. International debt is accumulating in Third World countries not only for agricultural and industrial development but also for development of the basic economic infrastructure, water and waste facilities, technical training, health care, and population control. And while most cities in the developed world contain a combination of extreme wealth and hopeless poverty and squalor, those of the Third World are among the products of our greatest inhumanity. Self-sufficiency of the urban poor is a more distant goal even than for the rural poor who, in presence of fertile soil and seasonal rains, are able at least to survive. Furthermore, the urban impoverished are much more exposed to environment-related disease, crimes of violence, inequities of justice, and social predators. The risks are greater for women and children than for healthy men.

Thus the burdens of urbanization compound the phenomenon of economic development, by which economic growth rates in absolute terms are rendered fruitless. If the benefits of growth must be squandered on public assistance, an overburdened criminal justice system, indigent medical care, and the like, they cannot be used either for centrally planned economic advancement or for capital accumulation, investment, and taxation. They find their way into neither the public nor the private economy, and apparent economic gains are lost in a self-fulfilling system of declining economic capabilities.

3. Excessive Military Expenditure

A third form of waste that erodes the small increases in production that the developing countries are able to achieve is military expenditure. Many developing countries spend large portions of their scarce resources on the maintenance of armed forces. From 1973 through 1982, for example, the oil-producing developing countries spent approximately $360 billion on military policy, while the nonoil group spent an additional $374 billion. Together, their total military bill for the decade was $734 billion. In subsequent years, the total commitment to military spending diminished somewhat. The reduced power of OPEC, the reduction in the worldwide demand for oil, and the general disruption in world prices resulting from the recession forced down oil prices. Among the results were reduced income among the oil exporters and, in fact, a shift from enormous balance-of-trade surpluses to significant deficits. For the nonoil producers, high fuel prices together with lower prices for their exports forced similar reductions in public budgets. In each case, arms imports were in the affected sectors, and spending went down in both current and constant dollars.

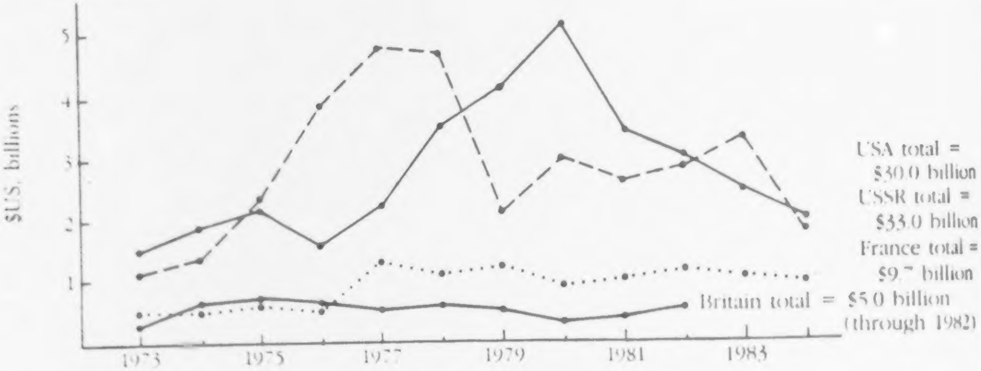
The years between 1973 and 1982 represents OPEC's ascendency, a period in which Western industrialized nations eagerly provided arms to the Third World, particularly to the oil-producing members, in return for steady supplies of petroleum. The major shift in the arms supply occurred after the oil crisis in the West during the winter of 1973–1974. While during the nine years between 1965 and 1973 the Third World purchased a total of $25 billion in arms from abroad, in the succeeding nine years (1974 to 1982) this figure jumped to $76.2 billion, a threefold increase. Similarly, in the earlier period the greatest annual amount of arms purchased was $3.7

billion (in 1971 and again in 1973); in the latter period the highest was $11.2 billion (1978). Figure 5–2 reveals the principal suppliers of arms to the Third World. The figure demonstrates that from 1973 to 1984, four countries—the United States, the Soviet Union, France, and Britain—provided about 85 percent of the total arms export to the Third World. Most of the remainder was provided by such Western countries as West Germany, Australia, Canada, and Sweden or by China and North Korea. Note also, however, that by 1982, Third World countries were also making significant arms sales to other Third World countries.

The reasons for this huge increase in military expenditure in the Third World are many, and they go considerably beyond reasons of national grandeur. Perhaps most important is the degree to which the developing nations remain of interest to the superpowers. As Soviet advances and Cuban troop deployments in Africa have revealed, military opportunism in the Third World continues to be a foreign policy option of those major powers interested in expansion. A second reason is that despite the apparent cohesion of the Third World on economic issues, it is in disarray politically, perhaps more now than at any other time. Important examples include

1. War between China and Vietnam, causing the dislocation of a delicate balance in Asia.
2. The Arab isolation of Egypt after the Egyptian-Israeli peace, an indication of Third World discontinuity.
3. The withdrawal of Iran from familiar inter-Arab politics and the development of solidarity following the right-wing revolution of the Ayatollah Khomeini.
4. War between Iran and Iraq.

FIGURE 5–2
Principal arms suppliers to the Third World, 1973 to 1984, expressed in billions of US dollars at 1975 constant values and prices.



Source: SIPRI Yearbook, 1983, pp. 292–293; SIPRI Yearbook, 1985, p. 349.

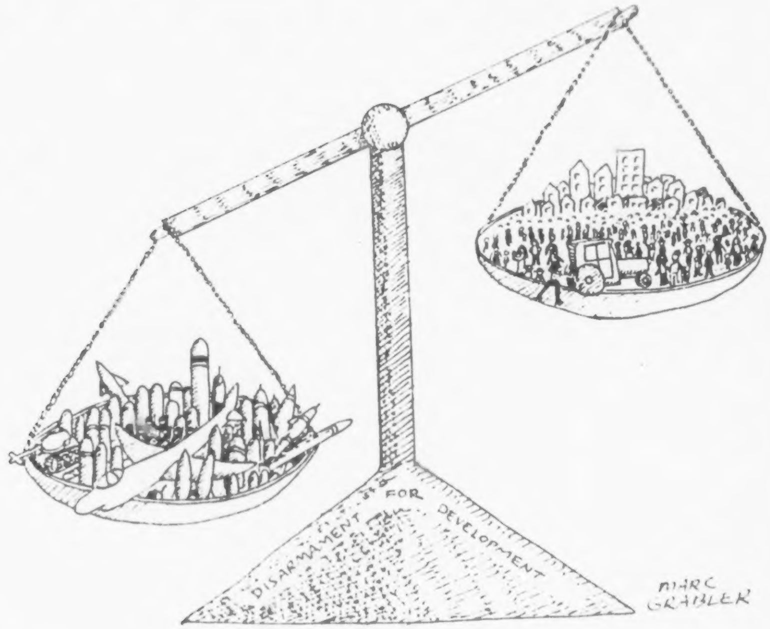
5. Threat of Soviet expansion beyond Afghanistan.
6. Left-wing revolution in Central America.
7. War in Lebanon involving civil factions and both Israel and Syria.
8. Threat of war in southern Africa in face of South African commando raids on Lesotho, Somalia, the Seychelles, and Angola to wipe out sanctuaries of guerrillas taking part in the fight for Namibian independence.

Regional conflict, then, is at the base of the huge military bill of the Third World, together with ideological competition and sometimes revolution between Western-oriented governments and socialist movements. The largest single problem is the Middle East, where persistent Arab-Israeli difficulties threaten to erupt into major war; where Iran and Iraq are at war with great assistance from extraregional countries including the United States, the Soviet Union, and France; and where the military threat to maintain a free flow of oil to the West results in substantial expenditure. Between 1973 through 1982, the Middle East accounted for $380 billion of the Third World's entire military bill, representing 52 percent of the whole.

Military expenditures in the Third World have been increasing since 1974 more rapidly than has its general economic growth. The consequence is that an expanding share of national income is lavished on armaments, so that military costs are a severe drain on its economic growth potential. In addition, the Third World countries together expend two to three times as much for modern arms annually as they receive in foreign nonmilitary assistance. Although many have attempted to recover some of the losses incurred by military expenditure by assigning troops to economic development projects, it is generally acknowledged that the excessive and costly arms buildup among the developing countries is a luxurious indulgence undertaken at an immense loss for their social and economic development.

The cost of maintaining the Soviet-American strategic arms race so dominates the thinking about world military expenditures that the cost of arming the Third World is often overlooked. But for advocates of the conventional theory of development, the military costs of the Third World are every bit as wasteful as is the balance of terror. Critics of American arms expenditure are fond of reciting the number of hospitals, schools, modern farms, medical discoveries, and social programs that could be supported by the money spent on a new generation of missiles. Those who subscribe to the conventional theory of development are equally quick to point out that were it not for the military investment in the Third World over the last decade—$730 billion—social and economic development could have been accelerated immeasurably. It seems ironic to these commentators that so much should be wasted on arms, only to have the same governments coming back to the Western capitals and to the United Nations and its aid agencies requesting still more funds for development.

Arms and economy in the balance.



Source: Copyright Marc Grabler, *UN Chronicle*

But those who associate the cost of armaments with forgone development opportunities look beyond the military expenditures of the Third World and concentrate on the world's total commitment to arms. Willy Brandt, for example, former West German chancellor and now advocate for international reform, equates idle arms stockpiles with nuclear war itself, with respect to development. ". . . [T]he ever increasing accumulation of destructive machinery would come to be seen as even more perverse [than war itself]—an arsenal which kills people even without being used because it eats up the money without which people are condemned to death through starvation."[8] While not a new rallying call, the Brandt declaration has formed the basis of a number of studies on the reallocation of national and international resources from arms to development. One such study, conducted under the auspices of the United Nations, projects the availability of additional funds for international economic development from 1980 to 2000 using two major indices: per year baseline contributions to develop-

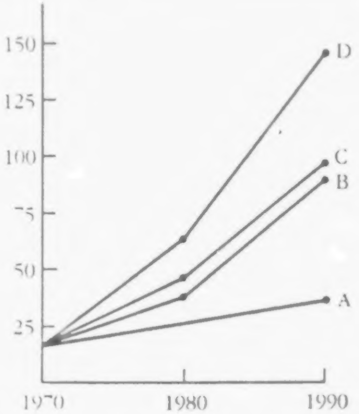
[8] Willy Brandt, *Peace and Development* (London: The Third World Foundation, 1985).

ment by industrialized countries and additional contributions resulting from the reduction in military expense commitments. In Figure 5–3, line A results from a linear projection from 1980 to 2000, with the industrialized countries making a standard contribution of 0.35 percent of their annual GNP to Third World development. Line B makes a similar projection, this time factoring in an additional 15 percent contribution throughout the 1980s and an additional 25 percent contribution throughout the 1990s resulting from the reduction in arms spending. Line C deals only with baseline (pre-arms-reduction) contributions, but using a figure of 0.7 percent of annual GNP throughout the 1980s and 1.0 percent throughout the 1990s. Finally, line D uses the baseline assumptions of line C but then adds contributions resulting from 15 percent arms reductions in the 1980s and 25 percent in the 1990s. Since the values are based on 1970 (not adjusted for inflation or changes in currency values), the magnitude of the differences is difficult to appreciate. Nonetheless, the essence of the argument is that as one moves from the minimal assumption of line A to the maximal assumption of line D, the value of investment in Third World development multiplies by a factor of approximately twelve.[9]

4. Luxury Consumption

In many poor countries, the abysmal poverty of the masses contrasts sharply with the astronomical wealth of a handful of landlords, maharajas, princes, or industrial barons. The stratification (unequal distribution) of wealth is

FIGURE 5–3
Potential added investment in Third World development through reduction in worldwide arms expenditures, 1970–2000.



Source: United Nations Centre for Disarmament, *The Relationship Between Disarmament and Development*, 1983, p. 94.

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[9] For a careful econometric analysis of the impact of the Third World's own expenditures on armaments on its development, see Saadet Deger, *Military Expenditure in Third World Countries: The Economic Effects* (London: Routledge and Kegan Paul, 1986).

much sharper in the LDCs than in the wealthy nations. For example, in Colombia the top 5 percent of the population gets 42 percent of the income. (In the United States, the top 5 percent of the population gets 16 percent of the income.) In more than half of developing countries, less than 10 percent of farms have over half the cultivable acreage. In general, the percentage distribution of income is less equitable in the LDCs.

It might be thought that concentrations of wealth could be invested in economic development. But the rich throw away much of this potential through luxury spending on automobiles and baronial estates instead of putting it to developmental purposes. The wealthy classes in the Third World tend to emulate privileged Americans and Europeans. In addition some send sizable amounts abroad to avoid taxes and possible confiscation. The "Swiss-banks" factor is said to have drained more than $3 billion out of Latin America alone in unauthorized outflows during the 1960s. Keeping this money at home for useful investment could have replaced about one-third of foreign aid.

But not all luxury expenditures are by individuals. Often in the past, poor nations used their precious funds to create false impressions of their economic condition. Sometimes in the name of religion—as in massive temples and shrines—and sometimes in more secular forms—such as massive public works projects that were of secondary value to society—these choices severely strained public budgets. More recently, international aid projects, both intergovernmental and through international organizations, have sought to prevent this sort of waste by monitoring the uses of domestic public revenues as a condition of providing external assistance. The recipients often regard this as an unwarranted interference in domestic affairs, but to the conventional theory of development, this is neither more nor less than a prudent control on the distribution of scarce resources.

5. Official Corruption

Luxury spending by individuals often crosses over into corruption and abuse of public authority. While this is by no means a creature of the Third World (for example, the repeated revelations of corporate theft against the US government by way of fraudulent charges in defense contracts, or the frequency of federal indictments for violations of the securities and exchange laws of the United States), the scarcity of wealth means that corruption will have a much deeper consequence for a developing economy. In the United States more than 90 percent of the taxes that are due (after loopholes) are successfully collected, but some LDCs have an actual collection rate below 50 percent. The state treasury—one of the main instruments of development—is thus depleted by tax evasion. In addition, allotments from the treasury are eroded by the corruption of project administrators at every level. A flood of resources put into the pipeline at one end can come out the other end reduced to a trickle. Sometimes corruption takes the form of "legitimate" expenditures such as luxury cars for officials and inflated expense accounts.

Another form of waste that we may list under corruption is lavish expenditure on prestige projects whose only function is to satisfy the needs of the ruling elites. Examples include opulent presidential palaces and ostentatious airports used only by the rich and other relatively private luxuries. Taken together, these various forms of corruption are a significant drain on the process of capital accumulation.

The two most exceptional instances of public corruption and its consequences for developing economies have occurred in lands greatly favored by American foreign military and economic aid. They involve the shah of Iran and President Ferdinand Marcos of the Philippines. Each was a close ally of American diplomatic and military policy, and each received billions of dollars from the United States in military and economic development aid. Each eventually fell ignominiously at the hand of revolutionary public opinion, the shah to a fundamentalist revolution and Marcos to exile after having attempted to rig a presidential election that he had lost to the wife of his assassinated political rival. After the shah's fall, Iranian officials claimed that fully $24 billion of public funds, most of it US aid, had been exported by the shah, most of it to the United States, for his own wealth. And upon the fall of Marcos, revelation followed revelation regarding Marcos's property holdings in the United States and elsewhere, Swiss bank accounts, lavish shopping sprees, political favortism in the use of aid funds, and so on, all totaling many billions of dollars. One can but wonder how different might be both the politics and the economies of these two countries had corruption not so dramatically intervened in investment capital.

6. Management Inefficiency

The management of a thriving economy is an enormously complex affair both economically and politically. In addition to tax revenue, economic managers must arrange for finance, negotiate loans at tolerable interest rates, marshal human resources, establish priorities, create infrastructures, train personnel for industrial functions, make judgments about risks and probable profits, induce investments from internal and external sources, ensure economic efficiency and productivity, and perform thousands of other integrated functions. Modern economies are far too complicated to be guided by an "invisible hand" or other self-regulator. Instead, countless well-trained specialists are needed both for creation and coordination. Just as a musician must know the scale before sight-reading Beethoven, so must a growing economy develop around trained and dedicated specialists. In realizing this, the developing countries have for the past three decades sent their most promising young scientists and managers to the industrialized world for education and training. Many of these have gone either to the United States or Western Europe for training in capitalist economics or to the Soviet Union for training in socialist economics. The objective is to improve the speed and efficiency of economic development without incurring additional dependence on or interference by foreign interests.

The long-range costs of inefficient planning and economic implementation are illustrated dramatically in the spending binge carried on by the OPEC countries from 1974 through 1978. During that time they spent more than $400 billion on development projects, and Western observers estimate that more than half of it may have been wasted.

> Immediate social and political consequences of rapid development were already evident: inflation, unsound organization, an excessive building boom, a large influx of foreigners, an adverse impact on agriculture and traditional industries and often a lopsided distribution of wealth. These problems, in turn, led to a weakening of established social and political values, accompanied by disappointment and resentment.[10]

Foreign Economic Assistance

As we have seen, the less developed countries are typically low-income agrarian societies that devote the greater portion of their economic activity to subsistence production. Industrial development and agricultural mechanization are the keys to economic expansion, but these are inhibited by a shortage of capital rooted in low productivity. The small capital surpluses that do accumulate are depleted by population growth, excessive urbanization, military expenditures, luxury consumption, corruption, and inefficient management. This basic solution, in the conventional view, is to find new sources of capital and to use more effectively the capital that is available.

While LDCs are suffering from a scarcity of capital and technology, these assets exist in surplus in the developed countries. Can the rich states, at reasonable cost to themselves, stimulate the systems of the poor states by injecting economic nutrients at critical points? Can we devise an effective means of capital transfer to prime the pump of development, without making unreasonable demands on the benevolence of the prosperous peoples? Four forms of assistance from the developed nations to the LDCs have dominated the theory and practice of the conventional view: (1) foreign aid, (2) foreign trade, (3) foreign direct investment, and (4) technical assistance.

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[10] Quoted from Robert Stobaugh and Daniel Yergin, "Energy: An Emergency Telescoped," *Foreign Affairs*, America and the World 1979 issue, pp. 562–595, at pp. 564–565.

1. Foreign Aid

Foreign aid is a transfer of publicly held or publicly guaranteed resources to one or more developing countries, either in the form of direct funding or in commodities and goods subsidized by the donor country. It can take the form of outright grants or of long-term, low-interest loans. It may come directly from a single country (called bilateral aid) or from an international organization or other funding consortium that has use of the funds of several donor states (called multilateral aid). When loans are involved, they may be made on a short-term basis (usually for not more than one year), on an intermediate basis (usually for one to ten years), or for the long term (ten or more years, usually twenty-five but sometimes as long as forty years). Because of the length of time for repayment and the favorable interest rates, developing countries usually prefer long-term loans to the others.

Hunger and despair in Kampuchean refugee camp in Thailand.

Source: UNICEF Photo 8426 1979 Jacques Danois

As evidence of the growth of long-term capital for use by the Third World, studies show that in 1970 the total amount of public and publicly guaranteed external capital that flowed to the Third World was $10.3 billion. By 1981, that amount had risen to $78.6 billion. And after some decline during the recession of the early 1980s, it again rose to above $70 billion in 1984. (Note that this is additional annual debt, not cumulative debt.) This huge annual increase is attributed to a number of causes. One is that while the industrialized nations are not giving a larger share of their wealth to the Third World, their total wealth as measured in gross national product is increasing, so that even a fixed percentage results in a larger total amount. More important, however, is the determination by the Western world not to permit certain economies to collapse. This is particularly true of such nations as South Korea, Thailand, Egypt, Israel, Indonesia, and the larger economies of Latin America.

Of the total amount of new public and publicly guaranteed capital that flowed to the Third World in 1981, $55.3 billion, or 70 percent, went to just fifteen countries. The amounts ranged from $1.6 billion to $13.4 billion (Mexico). In 1984, when the total flow was just over $70 billion, $55.7 billion (80 percent) went to twenty countries in amounts ranging from $1.0 billion to $9.6 billion (Brazil). But as Table 5–3 indicates, 46 percent of the new funds were used to make annual payments on outstanding obligations,

TABLE 5–3
Twenty principal Third World recipients of public and publicly guaranteed external capital, 1986, together with annual repayment debt and net value of new capital, expressed in billions of US dollars.

Recipient	*New Capital Flow*	*Payments Due*	*Net Value of New Capital*
Brazil	9.6	1.60	8.0
S. Korea	5.5	2.49	3.0
Mexico	4.8	3.66	1.14
Indonesia	3.8	1.63	2.17
Algeria	3.0	3.27	(0.27)
India	2.9	0.83	1.07
Egypt	2.7	1.71	0.99
Portugal	2.5	1.53	0.97
Turkey	2.4	1.18	1.22
Greece	2.3	0.60	1.70
Chile	2.1	0.32	1.78
Nigeria	2.1	2.00	0.10
Malaysia	2.0	0.51	1.49
Israel	1.9	0.89	1.01
Colombia	1.8	0.55	1.25
Thailand	1.5	0.69	0.81
Morocco	1.3	0.64	0.66
Philippines	1.3	0.35	0.95
Pakistan	1.2	0.62	0.58
Peru	1.0	0.32	0.68

Source: Adapted from World Bank, *World Development Report 1986*, Table 16, pp. 210–211.

leaving only $30.3 billion out of $55.7 billion in new funds for investment in development. In the case of Algeria, the cost of annual obligations actually exceeded the amount of the newly inflowing capital, and for several other countries the debt due reached between one-third and one-half of the new capital.

When the United Nations initiated the first Development Decade (1960–1970), it was hoped that the developed countries might eventually raise their international assistance to a level of 1 percent of gross national product per year. Later, when the United Nations Conference on Trade and Development (UNCTAD) became the major economic voice of the Third World, the goal was scaled down to a more modest 0.7 percent. Among the principal Western lenders, however, only the Netherlands and Sweden had ever exceeded a full percentage of GNP through 1981, and only the Netherlands, Sweden, and Norway had crossed the 0.7 percent mark in the ten-year average. Table 5–4 shows the performances of several principal industrialized nations with respect to the internationally established goals.

By 1970, after having given more than $125 billion in bilateral economic and military assistance since the Second World War, plus substantial amounts of Food for Peace and multilateral aid, the American willingness to contribute had declined. An increased awareness of unanswered social needs within the United States has led to demands by Congress and the public that US resources be used to solve domestic problems first. Aid

TABLE 5–4
International aid by principal suppliers with respect to the original UNDP goal and the revised UNCTAD goal, expressed in percentage of GNP for maximum annual contribution and average annual contribution, 1971–1981.

	Maximum Annual		*Ten-Year Average*	
United Arab Emirates	11.9			
Saudi Arabia	8.2			
Kuwait	8.2		6.8	United Arab Emirates
Netherlands	1.0		6.6	Saudi Arabia
Sweden	1.0	UNDP Goal (1%)	5.0	Kuwait
Norway	0.9		0.9	Netherlands
France	0.7		0.9	Sweden
		UNCTAD Goal	0.8	Norway
West Germany	0.5	(0.7%)	0.6	France
United Kingdom	0.5		0.5	Canada
Canada	0.5		0.5	Australia
Australia	0.5		0.4	West Germany
United States	0.3		0.4	United Kingdom
Japan	0.3		0.2	United States
Italy	0.2		0.2	Japan
			0.1	Italy

Source: World Bank, *World Development Report*, 1981 appropriations are a favorite target of the taxpayer revolt. In addition, some liberals have begun to oppose foreign assistance as a potential foot in the door for American interventionism, while conservatives are offended by hostility toward the United States among the more than seventy-five developing countries that have shared this largesse. Some US economists have come to see aid as a worn-out formula that doesn't work. Billions of dollars were poured into the Alliance for Progress in Latin America, for example, without achieving the decisive development breakthrough that had been promised by President Kennedy. In general, the American disillusionment with aid makes unlikely the expansion of giving by the United States.

As the figures demonstrate, however, other industrialized countries and the oil-exporting countries of the Third World have entered where the United States has tended to retreat. Some experts have argued that the OPEC countries have become lenders principally as a means of offsetting Western charges that OPEC's price increases between 1973 and 1983 had a more devastating impact on Third World development than did any Western policy, since the nonoil-producing Third World countries were faced with the same increases as were the industrial giants. Moreover, while the industrial trading partners had industrial produce with which to balance (or at least partially balance) their international trade and capital accounts, the nonoil-developing countries were driven further into debt by OPEC policies. Much of OPEC's lending policy was designed to ease this burden and was in the form of petroleum subsidies.

Worldwide economic recession and OPEC's loss of grip on the international petroleum market, each of which occurred in the early 1980s, resulted in rather sharp declines in foreign assistance by both the Western industrialized countries and the Middle East oil producers. This is evident in that in 1984, the flow of new public and publicly guaranteed capital to the Third World was almost 10 percent below what it had been in 1979, and moreover, 1984 was a recovery year.

Unfortunately, increases by all donors will not be sufficient to meet the capital needs of the less developed countries during the rest of this century. Some economists believe that the LDCs could usefully absorb five or ten times as much outside capital as will be available. But the present prospect is a general decline in the significance of foreign aid, despite population and growth needs.

2. Foreign Trade

It is for more than poetic reasons that foreign aid and foreign trade are considered by the conventional view of development to be the principal ingredients of modernization. Since self-sufficiency is impossible in most economies, the acquisition of foreign sources of goods (imports) and foreign markets for the export of products are essential elements in economic expansion.

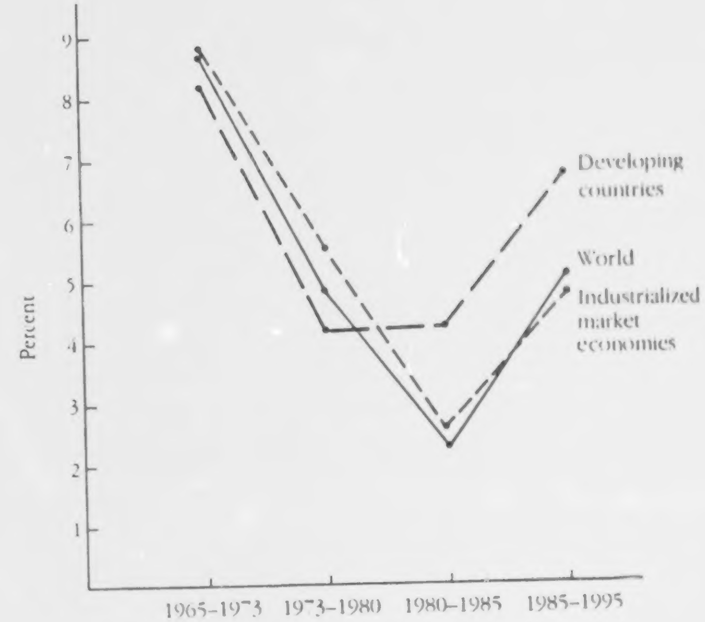
More specifically, foreign trade plays several important roles in a developing economy, one of which relates directly to foreign aid. Aid, which in effect is the temporary importation of money, brings new debt, both in the form of principal that must be repaid either gradually or at some distant point and in the form of interest. Hence, every dollar borrowed represents a dollar plus in the debt column. Since domestic sources of public revenue are scarce in the developing economies, profit from the export of products is the safest route to repayment of debt (debt service). Export trade, then, is an important source of new capital. The certainty of export markets is also important in determining the volume of a product that will be produced, a factor that, in turn, determines the selling price of the item in both domestic and foreign markets. The price, for its part, helps determine the ability of the product to compete in world markets. Finally, export trade is essential in maintaining the developing economy's trade balance. While accumulating a capital debt by borrowing foreign money, a developing economy cannot afford also to amass a trade deficit, a situation in which the value of its imports exceeds the value of its exports. Part of a development strategy, therefore, must be the manufacture of products for export in sufficient quantities and at competitive prices so that the sale of goods in world markets will at least equal in value the goods that are imported.

Export performance, then, is a critical indicator of development progress in the conventional theory of development. Evidence shows that between 1965 and 1973, the Third World's export performance paralleled that of the industrialized market economies at only a fraction of a percent lower. From 1973 to 1985, however, as the export volume of the developed world continued to decline, the Third World's leveled off and exceeded both the industrialized market economies and the world. And after 1985, it is projected that while Third World exports will once again parallel those of the developed world, they will exceed the latter in volume. Figure 5–4 demonstrates these trends.

Apart from the aggregate figures, however, it is apparent that different sectors of the Third World have different rates of growth in both their gross domestic product and their exports. Between 1973 and 1980, for example, the oil-producing states led in the Third World in both categories; but as OPEC began to lose its hold on world petroleum markets in the 1980s, the Third World exporters of manufactured goods became the pacesetters in the expansion of both gross domestic product and exports. In the first of these periods the Third World producers of primary goods other than oil lagged behind all others, but in the 1980s they have exceeded the oil producers in annual growth in GDP.

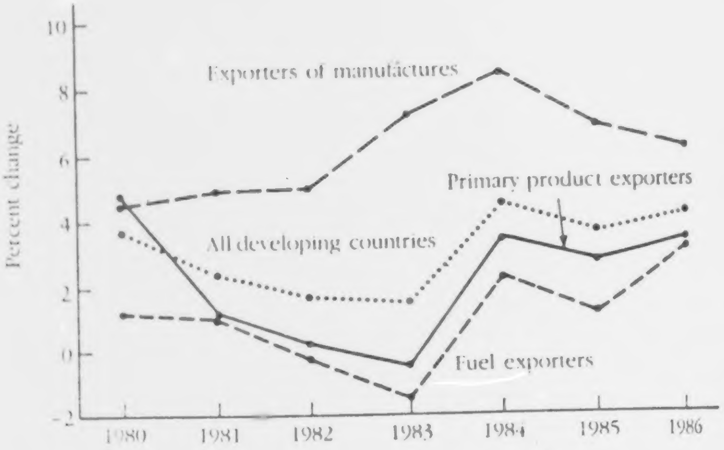
Figure 5–5 demonstrates these trends with respect to gross domestic

FIGURE 5–4
Comparative changes in export rates past and projected, 1965 to 1995, for the world, the industrial market economies, and the developing countries.



Source: World Bank, *World Development Report 1983*, adapted from Table 3.3, p. 31.

FIGURE 5–5
Developing Countries: Real GDP, 1980–1986.

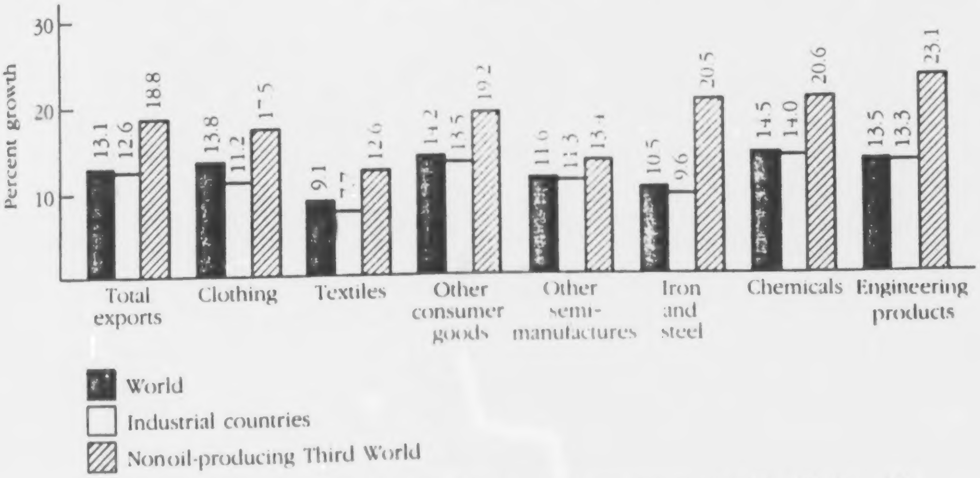


Source: International Monetary Fund, *World Economic Outlook*, October 1985, p. 4.

product by sector of the Third World for the current decade. Figure 5–6 compares export growth rates in manufactured goods of the industrialized countries and the nonoil-producing members of the Third World between 1973 and 1982. Note that in every category, Third World exports are growing at a significantly faster rate than are those of the industrialized countries. And contrary to the common viewpoint that Third World manufactured exports are mainly clothing and other textiles, note the comparative growth rates in iron and steel, chemicals, and engineering products.

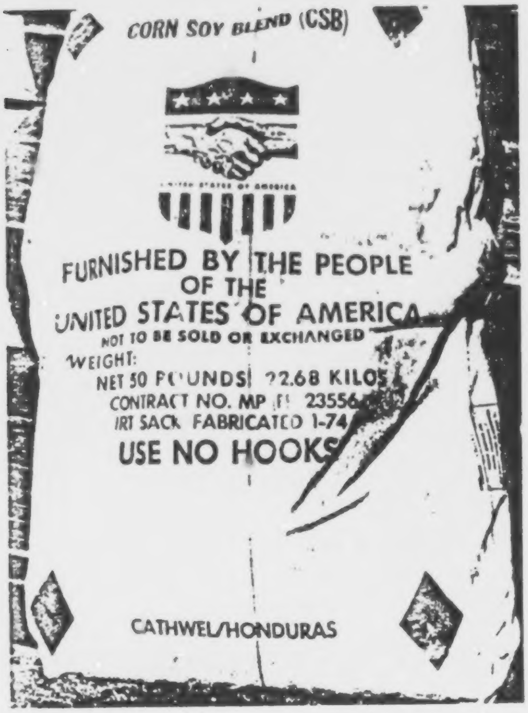
But what of import trade? Needless to say, one way to reduce the need to export (if one were not looking for profit) would be to reduce imports. But in a developing economy, this luxury is unavailable. Every development strategy attempts to convert reliance on exhaustible raw materials into manufactured or semimanufactured commodities. This conversion requires industrialization, thus introducing needs that are not common to the young economy: building materials (processed metals, cement), infrastructure (electricity generating plants, heavy transportation, importing and exporting facilities), machinery for production and the like. These are available only abroad, and although prices may be restrained by competition, they are very costly indeed. Thus, in order to prepare to manufacture goods for export, the economy must first import the wherewithal to produce. Import and export trade, accordingly, present from the start a precarious problem of balance, as do commodities with capital.

FIGURE 5–6
Comparative growth in export rates by category of export and commodity, 1973–1982.



Source: Adapted from International Monetary Fund, *Trade Policy Issues and Developments*, July 1985, Table 59, p. 146.

Western aid—simple humanitarianism, or a worn-out formula that doesn't work?



Source: Agency for International Development

3. Foreign Direct Investment

Because the flow of governmental foreign aid is not on the recommended scale, conventional theorists look for other forms of capital transfers from the developed to the less developed states. Long-term private investment by profit-seeking firms offers the greatest possibility of expanded resource flow. Billions of dollars move every day through the money markets of the United States, Western Europe, and Japan, and if even a fraction were directed to the Third World the effect would be substantial. But the share of global foreign investment going to developing countries has in fact been declining as the wealthy nations focus their trade and investment increasingly on one another. The problem for the conventional approach is to attract new interest from global business to invest in the developing countries.

This positive attitude toward foreign capital, advocated by Western-oriented governments such as Indonesia, Brazil, and Taiwan, is directly opposed to the radical ideology of states like Libya and Cuba, which depict foreign investment as a form of neocolonialism (see below). Even the Western-oriented states share some fear of the multinational giants like General Motors, whose annual global sales dwarf the GNPs of more than 110 countries. But conventional theorists argue that controlled foreign investment is a proven stimulus to rapid growth, as demonstrated in South Korea, Brazil, Nigeria, and other countries. To attract more foreign investment, many countries maintain public relations offices and consulates in the major capital centers (New York, London, Paris, and Tokyo, for instance) and publish advertisements and lavish inserts in the world financial press (such as *The Wall Street Journal, Fortune*) singing the praises of investment in their economies.

Advocates of increased foreign investment enumerate the following advantages of foreign capital:[11]

1. *Jobs* Most positions created by foreign firms go to indigenous workers. For example, US multinational enterprises operating in the developing countries employ more than 3 million locals, as against only 25,000 American nationals located abroad.
2. *Technology* The foreign firm brings the most advanced methods and technologies, acting as an agent for the transfer of new knowledge. This spills over to local subcontractors as production is integrated in the local economy.
3. *Import substitution* Foreign investment often helps the balance of payments of the less developed country by enabling it to produce for itself what it once imported.
4. *Market access* The foreign firm brings international market connections conducive to a continued inflow of capital and the expansion of export opportunities.
5. *Efficiency* The profit incentive is keyed to cost reduction and the maximal use of resources. The foreign investor has a natural motive and the managerial skills to organize local people and information in the most cost-effective and productive way.
6. *Demonstration effect* Local enterprises may be induced to utilize the techniques and management ideas of the efficient foreign branch to maintain their competitive position.
7. *Planning* International investors are in an excellent position to assess the comparative advantages of local production in world markets, and

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[11] Roberto Campos, "Economic Policy and Political Myths," in Paul E. Sigmund, ed., *The Ideologies of the Developing Nations* (New York: Praeger, 1967), pp. 418–424.

they may aid in the identification of ideal lead sectors for planned national economic development.[12]

For all these reasons, the politically more conservative voices in the Third World reject the isolationist course of a closed door to Western capitalism.

4. Technical Assistance

A third form of international aid to the developing countries is technical assistance. Most of the world's research and development is conducted in the rich countries. If the results of technological advances are not to be confined to the privileged peoples and if the benefits of scientific discovery are to be shared by all of humanity, a means must be found to facilitate what has been called the transnational migration of knowledge. Examples of technical assistance include the Atoms for Peace Program, under which the United States has given small atomic reactors and fissionable materials to more than fifty countries to promote peaceful applications of nuclear technology; the arid zone research program, under which the United States supports research on desalinization of sea water by advanced means; and most significant of all, scientific advantages in agriculture known collectively as the Green Revolution, which brings to developing nations modern cultivation techniques and new seed strains that make possible a dramatic increase in farm productivity.

Using the new methods of the Green Revolution, the output of grain cereals (rice, corn, wheat) can be multiplied without any expansion of acreage or the labor force. For example, high-yielding dwarf variety wheat, pioneered in Mexico, has a genetic potential double or triple that of the best yielders among older, tall-strawed varieties.[13] With American help, this advance has been introduced, along with the necessary supporting improvements in fertilizer, insecticides, weed killers, irrigation, and machinery, on the Indian subcontinent.

The results have been spectacular. India increased its wheat production by 80 percent in four years, Pakistan by 60 percent in two. These two nations have long been known as major food-deficit sufferers, dependent on charitable imports. Now they are approaching not only self-sufficiency but even surplus and a capacity for export.

A similar advance in high-yielding dwarf variety rice, IR8, has ended the Philippines' historic dependence on rice imports. Transfer of the Philippine advances to Sri Lanka increased the latter's production by 26 percent in three years. Many other countries are benefiting from these hybrid grains, including Afghanistan, Burma, Indonesia, Iran, Laos, Malaysia, Morocco, Nepal, Tunisia, Turkey, and Vietnam.[14] It is also known that the Green Revolution is finding its way into the communist world.

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[12] Harry G. Johnson, "The Multinational Corporation as an Agency of Economic Development," in Barbara Ward, Lenore D'Anjou, and J. D. Runnalls, eds., *The Widening [illegible]* (New York: Columbia University Press, 1971), pp. 242–251.

[13] Norman Borlaug, "The Green Revolution, Peace, and Humanity," *Population Research Bulletin*, selection no. 35, January 1971.

These impressive achievements have vast political and economic consequences. A few years ago, leading demographers were predicting a global food crisis caused by population expansion. It is not clear whether this problem is now solved or only postponed, but the present trend seems to be toward food self-sufficiency. This trend will reduce external dependence and relieve balance-of-payments problems. Internally, productivity increases may support advances in industrialization. Many of the now advanced nations squeezed their surpluses out of agriculture to finance industrial development, and we can expect this pattern to be repeated in the LDCs. Thus, the Green Revolution may promote a more dynamic political and economic prospect for the developing countries.

There are, however, some costs that must be accounted for in the balance sheet of the Green Revolution. The intensive use of chemical fertilizers and insecticides raises ecological issues that are now familiar in the wealthier nations. Fish and wildlife are endangered, and the runoff carries excessive nutrients and poisons to the oceans, whose ability to sustain pollution is not infinite. The vulnerability of the new strains to disease requires increasing dosages of insecticide, with the long-term danger that new insect varieties will develop that are resistant to all known poisons.

There are also social problems associated with the Green Revolution. Advanced agriculture is based on the substitution of capital for labor to pay for machines, seeds, fertilizer, insecticides, and irrigation systems. As agriculture becomes capital intensive rather than labor intensive, small farmers are squeezed out. Agricultural employment may be reduced as productivity increases. Thus, the effect of the Green Revolution is to widen class disparities rather than to narrow them, increasing the characteristic problem noted earlier in regard to stratification. The initial beneficiaries of the Green Revolution may be the already prosperous rather than the suffering poor. But advocates of the conventional theory argue that the flood of benefits will inevitably trickle down to the lower classes and that the solution to maldistribution effects is rational planning by governments rather than forgoing the possibilities of the new approach.

The benefits of technical assistance are not limited, of course, to the agricultural sector. In industry, computers and advanced electronic equipment have been transferred to the developing countries to improve productivity and to expand industrial potential. Computers have also been introduced to improve managerial efficiency and education. Advances in chemical technology have enabled many of the oil-rich developing countries to improve their own refining capabilities, thus permitting them to deliver finished products rather than crude oil to industrial consumers.

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[14] Lester Brown, "The Social Impact of the Green Revolution," *International Conciliation*, no. 581, January 1971.

Furthermore, both governments and international organizations such as the United Nations make technical experts available to the developing countries. Faced with technical problems in management, industry, finance, or agriculture, developing countries can call upon foreign personnel from foreign agencies for assistance. These persons are part of the network by which technology is gradually transferred to the Third World from the industrialized centers of the world.

The technological revolution, a product of a handful of industrialized countries, holds two benefits for the underindustrialized nations. First, it provides the instruments of technology to improve management, manufacturing, communications, transportation, and the like. Second, because of wages that are relatively lower than those in the industrialized countries, the manufacture of technological goods offers opportunities for employment in parts of the Third World in which political stability invites foreign plant construction. Indeed, this has become such a serious problem that many technology corporations in the United States, Japan, and Western Europe import virtually all of their own manufactures, thus depriving their domestic labor forces of countless job opportunities.

These two phenomena together—the use of technological products for economic development and the employment of vast numbers of persons in the manufacture of technological devices—comprise the phenomenon known as technology transfer. Not surprisingly, outside Eastern Europe the principal technology exporters are Japan, West Germany, the United States, Italy, Britain, and France. Together, in 1970 they exported to the Middle East alone some $2.2 billion in technology; by 1982 this amount had risen to $42 billion, distributed as follows:[15]

Japan	23 percent of total
West Germany	22
United States	20
Italy	14
France	9
Britain	9

But the greatest impact of technology on economic development has not occurred in the Middle East; rather, it has occurred in Singapore, Indonesia, Hong Kong, Taiwan, and South Korea. In all of these countries, per capita incomes are rising fast; exports are improving at rates considerably above those of the rest of the world; and trade surpluses with such nations as the United States are beginning to sound alarms of protectionism similar to that in regard to Japan's trade surplus.

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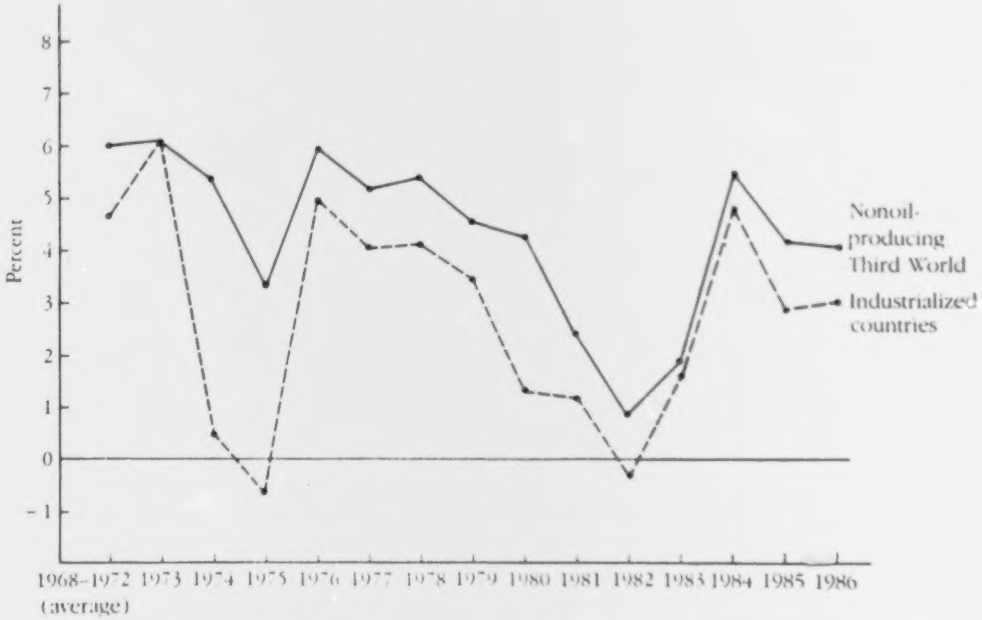
[15] US Congress, Office of Technology Assessment, *OTA Report Brief*, "Technology Transfe to the Middle East," September 1984.

Summary

In outline, the conventional theory sees the root of underdevelopment as internal stagnation, and the solution as international aid from the advanced countries. The key forms of international help are foreign aid, foreign trade, foreign investment, and technical assistance. Only with vigorous and benevolent intervention by the prosperous nations will the sharp international cleavage between rich and poor be reduced. Figure 5–7 demonstrates the successful consequences of three decades of aid, trade, investment, and technical assistance from the industrialized world to the developing countries, by comparing productivity in the industrialized economies with the Third World's aggregate productivity increase between 1973 and 1986.

FIGURE 5–7
Comparative annual changes in production, 1973–1986, in the nonoil-developing countries and the industrialized countries.



Source: For 1968–1983, International Monetary Fund, *World Economic Outlook*, May 1983, adapted from Tables 1 and 2, pp. 170–171. For 1984–1986, International Monetary Fund, *World Economic Outlook*, October 1985, adapted from Table 1, p. 43.

The Radical Theory of Development

The radical theory of development disagrees fundamentally with the foregoing view regarding both the causes and cures of underdevelopment. To the conventional theorist, the cause is internal inefficiency, and the cure is outside help from the developed states. To the radical, the cause is international exploitation by exactly these developed "friends," and the cure is a fundamental change of international relations between the poor and the rich. Indeed, the very medicine proposed by the conventional theorist—technical assistance, foreign investment, trade, and aid—is considered the root of the disease by the radical, for whom investment, trade, and aid are extractive mechanisms that systematically siphon away the wealth of the developing countries.

The two schools disagree on basic assumptions regarding the global inequality of life. To the conventional theorist, the rich are ahead of the poor because of dedicated effort and managerial skills. To the radical, the Western peoples achieved their advantage, "not by the laws of the market, but by a particular sequence of world conquest and land occupation."[16] It follows from the conventional view that when the poor make up the gap in productive skills (with the help of foreign aid and so on), the economic gap will close. It follows from the radical view that only cutting the international relationship will end the unjust division of the world's wealth.

The conventional view posits an essential similarity between the development problems of the poor today and the problems successfully mastered by the now rich states in earlier periods. It says in effect, "Just as the United States and Europe developed yesterday and Japan and Mexico are developing today, so will you, the late starters, develop tomorrow." Development is portrayed as a linear process in which every economy passes through certain known stages of economic growth.[17]

Radical analysis rejects this portrayal of the developing countries. The economies of the big capitalist states started as largely autonomous markets under domestic control, though international trade and investment were conducted within careful limits. The economies of the Third World, however, enter the modern development epoch as mere subsystems of global capitalism, having long ago been penetrated by foreign interests and been made economic satellites of the dominant states of the North. The global system consists of a "center"—Europe, America, and Japan—and a "periphery"—the dependent economies of Latin America, Africa, and Asia. The basic economic institutions of the dependencies were formed in response to the insistent demands of the industrial world, rather than in relation to local needs and interests. The typical dependency economy is geared to the export of commodities needed by the industrial center and the import of products from the center. This is known as the pattern of foreign-oriented development, in which external rather than domestic influences shape the society, economy, and political structure.

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[16] See Ward, D'Anjou, and Runnalls, eds., *The Widening Gap*, pp. 152–164, where the two views are eloquently contrasted. For major expressions of the radical theory, see Samir Amin, *Unequal Development* (New York: Monthly Review Press, 1976); and Paul Baran and Paul Sweezy, *Monopoly Capital* (New York: Monthly Review Press, 1966). See also Barbara Ward, *The Radical Economic World View* (New York: Basic Books, 1979). Gunnar Myrdal, *Against the Stream: Critical Essays on Economics* (New York: Vintage, 1972), presents some challenging critiques of the conventional theory of development.

[17] Walt W. Rostow, *The Stages of Economic Growth* (London: Cambridge University Press, 1960), is the standard source for this view.

What produced this lopsided and unnatural development, so heavily dependent on foreign interests? In the earliest period, it was caused by massive raw material hunger on the part of the industrial nations. The underdeveloped regions, subdued and controlled by the superior military force of the center, were reduced to being cheap suppliers of raw materials, useful mainly for their wells or mines or tea or rubber. Cuba became a sugar plantation, Bolivia a tin mine, the Arab world an oil field, Southeast Asia a rubber plantation, Gabon (in Barbara Ward's phrase) "a faint appendage to a mineral deposit." In many cases, local impulses to produce industrial goods for home consumption were quelled by the dominant foreigners, as the dependency was needed as a secure market for exactly these products from the center. Thus foreign domination served to channel economic activity into a high degree of forced specialization.

In most of the developing nations, one main export item accounts for a much higher portion of foreign sales, unlike the export pattern in the rich nations. Thus it is fair to say that the typical developing country is a one- or two-product exporter, while the typical developed nation has a diversified economy. Venezuela exports 90 percent oil; Colombia depends on coffee; Cuba has not escaped sugar dependence; and two-thirds of Chilean exports are copper. Should the mineral be exhausted (as is happening in Bolivia) or a cheaper source be found for the national product (such as the seabed), or should changing consumer preferences reduce demand, dependent economies could be destroyed. In other words, highly specialized economies are dangerously subject to the vicissitudes of the world market.

The Terms-of-Trade Problem

Despite the growth in the Third World's manufactured exports, the export commodities in which the LDCs specialize tend to be primary products—minerals, fuels, and crops taken more or less directly from the earth, with minimal processing. This commodity composition of trade adversely affects developing economies. One reason is the tendency of primary product export prices to fluctuate substantially and sometimes extremely in the world market. Colombian coffee, for example, earned $7 in 1977 but fell to $3 in 1981. In the same interval, cocoa fell from over $5 to below $2. More significantly, while primary product export prices are dropping, industrial product import prices tend to rise rather steadily. In fact, a study done by the World Bank shows that when the export prices of a large sample of agricultural and mining (excluding oil) products are measured against the rising cost of industrial imports, the commodity prices of exports from the Third World were actually lower in 1982 than at any time since the end of the Second World War. When large portions of an economic activity and a labor force are tied to export products that are so unstable in the world market, wild boom-and-bust cycles may result that are socially hazardous and detrimental to orderly economic development. Furthermore, it is this kind of price decay with respect to industrial products that Third World economists consider an intrinsic inequality in trade between the industrialized world and the Third World.[18]

The relationship between world prices for primary products and those for industrial products is at the heart of the terms-of-trade problem for the developing economies. Defined as export value divided by import value, terms of trade becomes a measure of the extent to which international trade assists in the development of a national economy. On balance, the developing countries conduct their most disadvantageous trade with the developed market economies because in the terms of that trade, Third World primary products are exported at unstable and declining world prices, while industrial produce is imported at stable and increasing prices. Nonetheless, trade with the developed market economies continues to be a larger part of the aggregate trade of the Third World, thus annually accentuating the terms-of-trade dilemma. As a consequence, billions of dollars have been drained out of the developing world simply by loss of value relative to industrial goods. It is significant that this drain results not from explicit imperialism or exploitation but, rather, from the quiet operation of market laws seemingly beyond anyone's control—so-called objective world market prices.

Figure 5–8 depicts the terms-of-trade problem by showing the annual percentage of change for the total Third World and then for its oil-exporting members, those that export nonoil primary goods and those that export manufactured goods. It demonstrates that only between 1978 and 1981 has the aggregate Third World enjoyed favorable terms of trade but that this was due entirely to the great political strength of OPEC during the same

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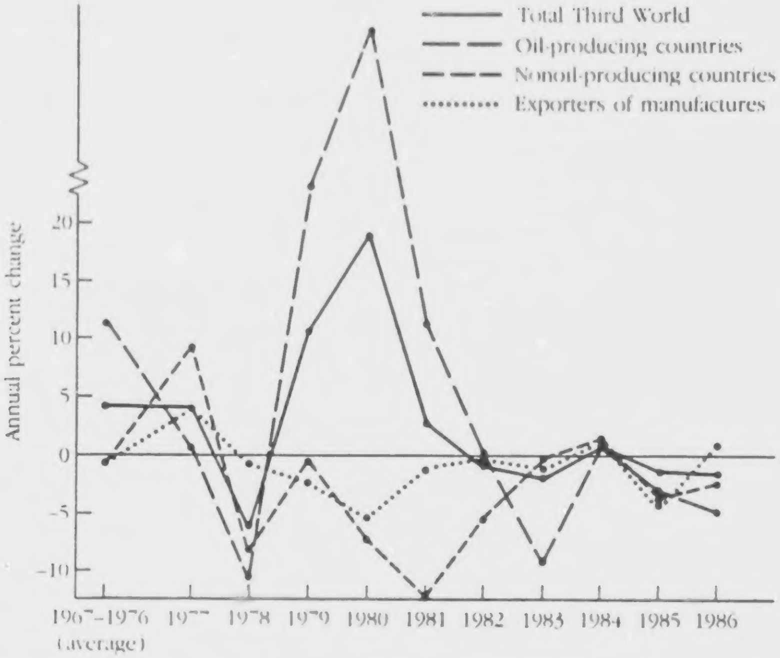
[18] Two classics developing this view from different perspectives are the United Nations Conference on Trade and Development, *Towards a New Trade Policy for Development* (1964), universally known as the Prebisch Report; and Arghiri Emmanuel, *Unequal Exchange: The Imperialism of International Trade* (New York: Monthly Review Press, 1972).

FIGURE 5–8
Third World terms of trade, showing annual percentage change by exporting sector, 1967–1986.



Source: Adapted from International Monetary Fund, *World Economic Outlook, October 1985*, Table 27, p. 72.

period. In the other sectors, nonoil primary producers and manufacturers, the Third World has rarely enjoyed favorable terms of trade. The only exception in each category was between 1975 and 1977. To the radical theory of development, these findings are of exceptional importance. They demonstrate that no matter how much increase there is in annual Third World production, whether in primary products or manufactures, the cost of importing industrial goods from the developed countries continues to outrun their own ability to use exports as the basis for capital accumulation and, thereafter, economic development. As we shall see, the dilemma is compounded by the cost of foreign assistance and private direct investment.

One might reasonably expect that as industrialization increases in the Third World, dependence on primary commodities would abate and terms of trade improve. In fact, however, despite the efforts made at industrializing the Third World, few of its members have increased by more than a small percentage the portion of total production that is not related to primary products. The structure of production is such that only a handful of developing countries have industrial sectors that, as a percentage of total production, are equal to those of the fifteen largest industrialized market economies (greater than 24 percent of total production). They are listed in Table 5–5.

Elsewhere in the Third World, agricultural and mining products continue to be the principal focuses of economic development. And even in the countries listed, a comparison of industrial sectors to those of the largest market economies is possible only in part because with the technological revolution and the growing service sectors in the West, industrial productivity is actually falling.

Productivity Increases The terms-of-trade factor puts the poor states in a position that cannot be compared with that of the rich states in an earlier period. The now advanced states achieved rapid increases in productivity during their "takeoff" stage, and these are regarded as the key to their success. But today, the primary price decay erodes productivity gains. Malaysia, for example, increased its rubber exports almost 25 percent from 1960 to 1968–from 850 to 1,100 thousand tons—while significantly reducing its plantation labor force. This is a notable gain in productivity. But its income from rubber sales declined by about 33 percent during these years as prices fell. In effect, productivity increases were passed along to foreign consumers in the form of lower prices, rather than to Malaysian workers in the form of higher wages and living standards. The terms-of-trade problem can be a treadmill on which it is necessary to run faster and faster just to stand still.

Inelastic Demand Explanations of this phenomenon are based on the disadvantages of primary products against those of finished goods. One is the relative inelasticity of demand for primary goods—only so many bananas will be consumed no matter how many are produced, tending to reduce prices after the market is saturated.

TABLE 5–5
Principal industrialized nations of the Third World measured by manufacturing as a percentage of annual gross domestic product.

Argentina
Brazil
Egypt
Israel
Nicaragua
Peru
Philippines
Portugal
Singapore
South Africa
South Korea
Syria
Turkey
Uruguay
Yugoslavia
Zimbabwe

Source: World Bank, *World Development Report 1983*, Table 3, pp. 152–153.

Unorganized Labor Another factor is the position of labor in the Third World compared with that of the industrial countries. Workers in the advanced states are relatively well organized into trade unions and can command a share of the gains from productivity increases. The comparative weakness of labor organizations in the Third World, however, allows productivity gains to be taken by management in the form of profits or to be passed on to consumers in the form of lower prices. Productivity gains in the center are taken at home, but productivity gains in the periphery tend to flow away—to the center—in the form of lower prices or in profits remitted to foreign owners. The deck is stacked in favor of the already developed world, and mere productivity advances of the type advocated by the conventional theorists will not change the unfavorable rules.

The Radical View of Foreign Investment

While the conventional theorist views the multinational corporation as an agency for the transfer of capital and technology for the betterment of the developing countries, the radical theorist sees it as an instrument of foreign control extracting exorbitant profits. US investment, for example, increases its capital annually in both the developed and the developing worlds. However, the annual earnings yielded to American investors in the LDCs greatly exceed in percentage the annual yield from investments in the developed world, as is demonstrated in Table 5–6. Typically, the margin of earnings on investments in the Third World runs between 30 percent and 300 percent higher than does that in the industrialized nations, with the greatest advantages in the primary products. Even in 1985 when, as the

TABLE 5–6
Annual American earnings as a percentage of investment in developed and developing countries, 1970–1985, expressed in billions of US dollars.

	American Investments in Industrialized Countries			*American Investments in Developing Countries*		
	Investment	*Earnings*	*% Earnings/ Investments*	*Investments*	*Earnings*	*% Earnings/ Investments*
1970	51.8	4.6	9	19.2	2.9	15
1974	82.9	10.4	13	19.5	7.9	40
1977	108.0	6.0	6	33.7	7.8	21
1979	137.9	24.4	18	47.8	12.7	27
1980	158.2	24.6	16	53.2	11.9	22
1982	154.4	11.6	8	48.1	8.8	18
1983	155.7	13.8	9	45.8	5.7	12
1984	157.5	14.1	9	50.1	6.9	14
1985	172.8	26.7	15	54.5	7.4	14

Source: For 1970–1979, *Statistical Abstract of the United States, 1980*, Table 1529, p. 865; for 1980–1985, *Statistical Abstract of the United States, 1987*, Table 1395, p. 782.

table indicates, investments in the developed economies yielded a higher percentage return than did those in the Third World, there is an explanation. In that year, American banks suffered a loss, presumably temporary, of $1.1 billion on debt rescheduling by Third World governments unable to meet their annual repayment obligations. When this is added back to the total investment earnings, the aggregate investments in the Third World yielded a 16 percent profit, as contrasted with a 15 percent profit in the developed economies.

In the radical theory of development, these findings indicate an accelerated rate of economic penetration and exploitation of the Third World by the developed nations in the guise of direct private investment. Since earnings gained on these investments are returned to the industrialized economies rather than left as investment funds in the Third World, American and other Western investors are actually decapitalizing the underdeveloped economies.

Multinational firms use several devices to evade legal restrictions on excess profits. For example, one foreign subsidiary of a multinational conglomerate typically buys some of its intermediate components from other branches of the same parent located in other countries. The internal "prices" of such sales may be manipulated by the parent for optimal bookkeeping results, taking losses in one subsidiary in which profits are restricted and showing them in another in which they are not. Other devices include the manipulation of royalties, management fees, and other internally negotiated "costs." The multinational enterprise has a variety of options to remit profits without defying legal limits.

Another objection to foreign capital is its effect on the social and class structure of the host society. The foreign firm is at first typically an isolated enclave of modern economics in a sea of underdevelopment, but eventually a network of subcontractors extends the patterns of dependency outside the company gates. Often the multinational guest dwarts all local enterprises. The sales revenue of the United Fruit Company, for example, exceeds the entire national budgets of countries such as Panama, Nicaragua, Honduras, Guatemala, and El Salvador. The pure economic power of such an entity opens the doors of the middle and even the top strata of the official bureaucracy and creates at the same time a dependent class of local merchants and bankers. In addition, the foreign firm develops a special relationship with certain privileged sections of the labor force, sometimes by paying wages slightly above the depressed local rates. United States firms in northern Mexico, for example, are able to pay 75 cents an hour, which is more than three times the local average but at the same time less than a fifth of the rate in nearby southern Texas. Local workers are coopted by the competition for these prized jobs. In effect, foreign capital creates satellite classes whose interests are tied to the *dependencia* syndrome.

Objections to Foreign Aid

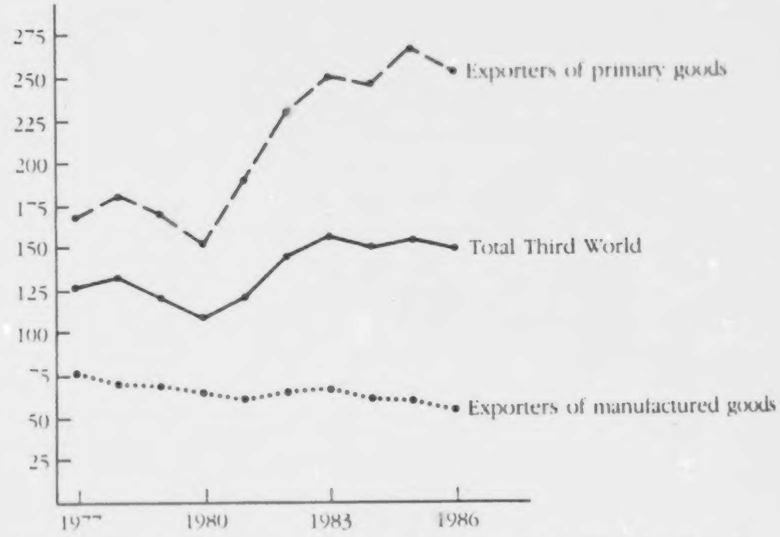
It may seem surprising that even foreign aid is regarded with suspicion in the radical theory. If we concede that dependence on foreign capital and primary product exports is disadvantageous, wouldn't it seem to follow that aid as a form of capital transfer would give the recipient some relief?

There are several objections to this view. First, most foreign aid consists not of simple grants but of interest-bearing loans that must be repaid. The typical less developed country runs a chronic payments deficit because of the unfavorable balance of trade and the drain of excess profits to foreign firms. Borrowing foreign aid to make up the gap in current bills leads to mounting indebtedness and simply defers the day of reckoning, accumulating losses to be repaid in some future golden age. Borrowing from Peter to pay Paul (or "rolling over" the debt) does not break the pattern of dependency but reinforces and perpetuates it. Foreign debt service cost the developing countries 11 percent of their export earnings in 1971 and 20 percent by 1980. The International Monetary Fund estimated that in 1985 for the first time, the amount would exceed 25 percent for the Third World as a whole.

We have already looked at the relationship of exports to imports and at terms of trade as indices of the ability of a Third World nation to set aside reserves for development. When there are unfavorable terms of trade or import-export conditions, importing foreign capital is another means of making progress. Borrowing, however, carries with it an annual schedule for repaying the principal plus interest. The logic behind borrowing is that the additional capital will reverse unfavorable import-export performances and will produce export surpluses and thus capital to be used for both the scheduled repayment of the debt and development investment at home. In fact, however, in the radical view of development, the structural characteristics of the global economy ensure only that even with an accumulation of foreign debt, a developing country cannot escape deepening debt, for the terms of trade are set so as to perpetuate the dependency of the Third World producer on the industrialized world. Hence the debt–export ratio of a developing country will continue to deteriorate gradually, despite occasional bright years when the terms of trade are slightly more favorable than the norm. Figure 5–9 demonstrates the relationship of the external debt of the capital-importing developing states to their annual exports, for the years 1977 to 1986, together with similar figures for the exporting sectors.

Perhaps the magnitude of debt among the developing states is more easily viewed as a fraction of gross domestic product, that is, the total annual production of goods and services within the domestic economy (gross national product minus the fraction generated through international economic activity). For the capital-importing countries in the aggregate, ex-

FIGURE 5–9
External debt of capital-importing Third World countries measured against total annual exports, in percent.



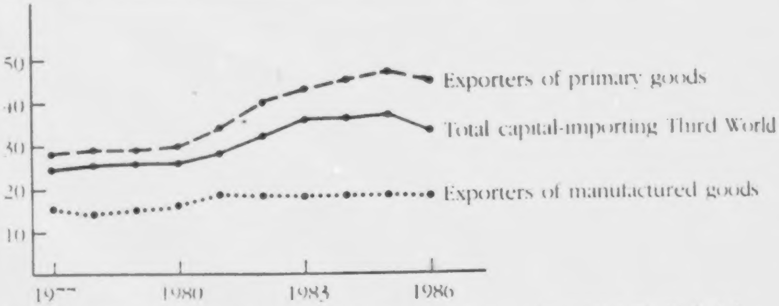
Source: International Monetary Fund, *World Economic Outlook*, October 1985, Table 48, p. 104.

ternal debt now totals more than a third of gross domestic product, and for many countries and regions it is far greater. In Africa below the Sahara, for example, excluding Nigeria and South Africa, the total external debt in 1986 equaled fully 65 percent of the combined gross domestic product. Figure 5–10 indicates this trend.

Figures abound on the total indebtedness of the Third World (see Figure 5–11). Generally, however, that debt can be expressed in three ways: (1) total dollar debt, (2) total debt as a percentage of either gross national product or total exports, and (3) accumulated interest liability on the cash debt.

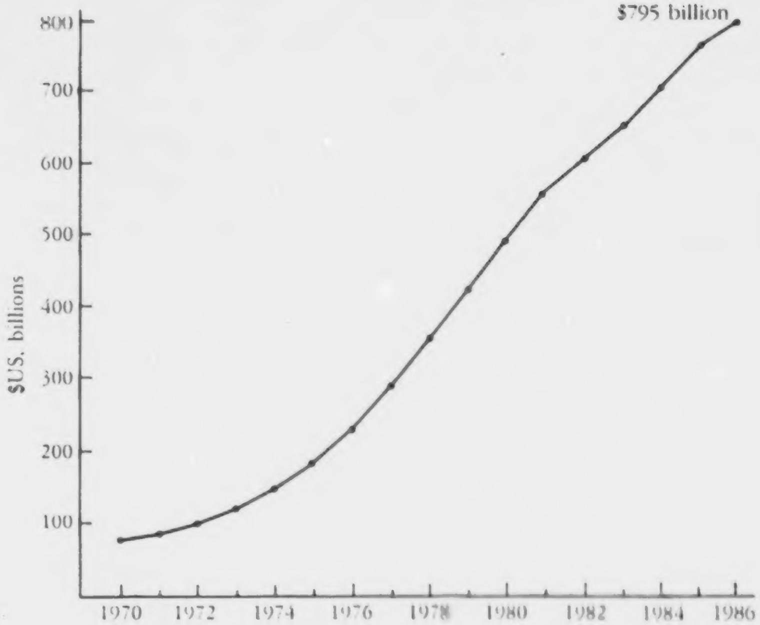
By the end of 1986, the total medium and long-term debt of the Third World exceeded $795 billion; short-term debt (loans of five years or fewer) amounted to $101 billion more. Table 5–7 lists the largest debtor nations,

FIGURE 5–10
Annual external debt of the capital-importing Third World countries, measured against gross domestic product, in percent.



Source: International Monetary Fund, *World Economic Outlook*, October 1985, Table 48, p. 105.

FIGURE 5–11
Accumulating long-term debt of the Third World, 1970–1986.



Source: For 1970–1981, World Bank and Morgan Guaranty Trust, as reported in *The Wall Street Journal*, January 29, 1981; for 1982–1986, International Monetary Fund, *World Economic Outlook*, October 1985, Table 45, p. 100.

together with their total long-term debt, debt as a percentage of gross national product, annual interest obligation, and annual debt obligation (payment due) as a percentage of GNP and as a percentage of total exports. All figures are those of the World Bank for 1986. By way of interpretation, read the table this way: Egypt's total long-range foreign debt for 1986 was

TABLE 5–7
International long-term debt of eleven principal Third World debtor countries for 1986, expressed in billions of US dollars.

				Annual Obligation	
Country	*Total Debt*	*Total as % of GNP*	*Annual Interest*	*As % of GNP*	*As % of Exports*
Brazil	$87.0b	44%	$ 8.5b	5.5%	36%
Mexico	87.5	54	10.3	9.7	49
South Korea	30.0	37	2.6	6.6	16
India	25.0	14	0.9	1.1	14
Indonesia	26.7	35	1.9	5.5	19
Algeria	12.0	24	1.3	9.2	34
Egypt	16.4	51	0.7	7.9	34
Yugoslavia	17.1	42	2.3	9.6	28
Turkey	16.2	32	1.1	4.6	24
Philippines	14.1	44	0.9	4.5	18
Chile	17.3	100	2.0	15.2	55

Source: World Bank, *World Development Report*, 1986, Table 19, pp. 212–213.

$16.4 billion, equivalent to 51 percent of its gross national product for the same year; during that year it faced an interest payment of $700 million and a total payment of interest and principal equivalent to 7.9 percent of its gross national product, or 34 percent of its total exports for the year. Another way to look at it is that 34 percent of all of Egypt's exports in 1986 did nothing more than cover the annual foreign debt; they contributed nothing in value to the country's economic development.

As alarming as the magnitude of the Third World's debt is the rate of its growth. Between 1970 and 1984, for example, the total long-term public and publicly guaranteed debt of Brazil rose from $3.2 billion to $66.5 billion, a factor of twenty. In fact, for the fifteen largest debtors among the capital-importing developing countries, growth multiples in the range of seven to twenty were the rule for the same period. In many of these nations, total debt currently is a multiple of annual export value. The result is that the proceeds from exports are not available as investment capital. For example, Argentina's total 1983 debt was 4.24 times its total exports of goods and services for the year. For Brazil the multiple for the same year was 3.59; for Chile, 2.9; for Mexico, 2.75; and for Venezuela, 1.96.[19] For all nonoil-developing countries, in 1983, total debt amounted to 145 percent of total exports.[20]

One of the major consequences of this dilemma is that the Third World debtor nations are compelled by circumstances to reschedule their debt repayment. (The details of this phenomenon will be discussed in Chapter 14.) But this merely adds to their difficulties. Since their export earnings cannot contribute to either their debt service or their investment, these countries must borrow more, thus both enlarging their total debt and postponing the capital consequences of their practices. In the radical theory of development, such events as these are predictable. Rescheduling debt only to create deeper debt for the future is part of the structure of the global economy that perpetuates the dependence of the Third World on the industrialized nations, thus making impossible development through dependence. From the socialist viewpoint, since this dependence is principally on the capitalist powers of the West, foreign aid is the "debt trap" of development.[21]

Alternative Futures

Throughout the last quarter-century, the debate regarding international economic development has been conducted principally between the traditionalists (whose analyses focus on modernization strategies) and the radicals (who prefer to concentrate on the intrinsic characteristics of the international system that perpetuate dependency). More recently, however, a number of scholars have suggested new approaches to the problem. One, for example, has noted that neither of the two dominant theories can explain the late development of some countries because economic advancement is not necessarily tied exclusively to economic factors. This observation leads to the conclusion that disparate paths to development must consider such local sociological factors as traditions, motives, attitudes, and religious influences on traditionalism and modernism.[22]

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[19] Sylvia Ostry, "The World Economy in 1983, Marking Time," *Foreign Affairs*, America and the World 1983 issue, pp. 533–560, at p. 551.

[20] International Monetary Fund, *World Economic Outlook*, 1983, Table 33, p. 201.

[21] See, for example, A. Zhitnikov and G. Markov, "The West's 'Debt Trap' for Developing Nations," *International Affairs* (Moscow), August 1985, pp. 35–43.

A second effort at expanding the debate beyond the two dominant theories begins with the premise that in each developing state, class formation, capital formation, and the formalization of state authority take place at different times and at different paces. Furthermore, contemporary conditions render some of these states authoritarian, others nationalistic, and some dependent on external economies or even now in decline. The conclusion is that social interests and state policies influence dependency situations in order to multiply development possibilities and to create a variety of patterns of change explicable by neither the traditional theory nor the dependency theory.[23]

Still a third observation notes that in addition to the world's economic center and its periphery, there exists a semiperiphery of Third World states that are already fairly industrialized or are industrializing rapidly. For these states, development is led by exports rather than by agricultural or other primary export products. As a result, there are different paths to development that are not recognized by either of the dominant theories of economic development.[24]

Nonetheless, if reliance on foreign investment and aid is rejected as a solution to the development problem of the Third World, what are the alternatives? A majority of developing peoples now live under governments socialist in nature, but what does this mean to international relations beyond the symbolic hostility to capitalism?

A number of development models exist, and we will examine some of them. It is important to point out, however, that as the ideological solidarity of the Third World begins to crack significantly, there is less urgency among the developing countries to emulate the growth principles of model coun-

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22. Ogura Mitsuo, "The Sociology of Development and Issues Surrounding Late Development," *International Studies Quarterly*, December 1982, pp. 596–625, trans. David Olson.
23. Michael Bratton, "Patterns of Development and Underdevelopment: Toward a Comparison," *International Studies Quarterly*, September 1982, pp. 333–372.
24. James A. Caporaso, "Industrialization in the Periphery: The Evolving Global Division of Labor," *International Studies Quarterly*, September 1981, pp. 347–384. The author emphasizes Argentina, Mexico, South Korea, Singapore, Portugal, Brazil, Hong Kong, the Philippines, and Spain. Note similarity to text accompanying Table 5–5 in this chapter.

tries. There has arisen a new individualism among the Third World countries that defies the adoption of existing models and calls instead for individual development efforts that seem peculiar to the political cultures of the countries themselves. Nonetheless, certain models do appear still to contain a wealth of proven experience from which individual efforts might draw.

The Chinese Model

Some voices in the developing countries, such as the ruling party in Tanzania and the Maoist groups in Latin America, cite values in the Chinese experience for other poor countries. Before the communists took power, the industrial and commercial sectors of the Chinese economy were thoroughly penetrated by foreign influence, to the extent that paper and metal currency was printed in English on one side. As late as 1935, foreigners controlled 95 percent of China's iron, three-quarters of its coal, half its textile production, and most of its shipping, public utilities, banking, insurance, and trade. Most industrial workers were employed by foreign firms, and the Chinese social structure showed many of the typical symptoms of what we now call the dependency syndrome. The corrective steps taken by the communists after 1949 were harsh, but they succeeded in cutting the ties of dependency and putting China on a self-reliant path of rapid development. China in effect virtually sealed its borders to capitalist trade and investment and adopted an economic policy of isolation and autarky for twenty years.

Could the Chinese example of the closed door and almost total self-reliance be imitated by other developing countries? Probably not. China is a world in itself, a nation of over a billion people providing a huge internal market with diversified resources and productive potentials. The thirty less developed countries of sub-Saharan Africa taken together have less than 25 percent of this population base; individually, most developing countries are much smaller. Most economists agree that the cost of isolationism to a small country would be a substantially reduced rate of growth, if not economic collapse.

Regional Integration

Another solution open to small nations is that of forming regional economic groups to consolidate the economies of several neighboring states into one larger entity. Present experiments in economic integration among developing countries include the East African Common Market, the Arab Common Market, the Central American Common Market, and the Latin American Free Trade Association. Degrees of integration range from the free-trade area (where tariffs on trade among members are eliminated), through the customs union (where a common external tariff is added to the free-trade area) to the common market (where labor and capital as well as goods and services are permitted to move freely). Later steps in economic integration may include monetary union (a common currency), the merger of tax systems, and finally a single national budget including a shared defense budget. Each stage of economic integration has political costs as well as benefits, and inevitably some elites will gain from a merger while others will lose. The success of developing nations in achieving regional integration is partly a function of the relative strengths of these forces.

Another obstacle to regional economic integration is the fear that the costs and benefits of cooperation will be distributed unequally. Experience has shown that without special preferential measures favoring the less developed members of a group, the benefits of integration are likely to be concentrated in the more advanced countries, while a disproportionate share of the costs will be borne by the less advanced ones. In theory, this inequality could be relieved by asymmetrical tariff policies providing a higher degree of protection for a prolonged transition period for the less developed states, as well as directly subsidizing their development in key sectors. But in practice, even the more advanced members of a regional grouping tend to experience developmental strains, and national priorities rather than mutual interests tend to prevail. Moreover, the economic systems of neighboring states may have a limited potential for integration. States whose previous economic development was geared to the export of highly specialized products to the developed countries may find difficult the expansion of trade with fellow developing countries. The noncomplementarity of developing economies explains their tendency to concentrate the volume of trade on distant, more advanced partners rather than on their neighbors.

Another obstacle to integration is the national pride of newly independent countries and the mutual hostility of some adjoining states. Integration requires a sacrifice of unrestricted autonomy in favor of joint decision making, and this in turn requires mutual trust and a willingness to accept a shared fate.[25] Many developing countries, especially those that gained independence within the past two decades, seem to prefer a go-it-alone strategy. Indeed, intra-African economic integration has declined rather than increased since the collapse of the colonial empires, and dependence on the center paradoxically has increased. During the colonial period, integration was forced on diverse neighbors by their European masters, such as the French-imposed West African Customs Union and the Equatorial African Customs Union. Britain established a common market, a common currency,

[25] D. C. Mead, "The Distribution of Gains in Customs Unions between Developing Countries," *Kyklos* vol. 21, pp. 713–734; R. F. Mikesell, "The Theory of Common Market as Applied to Regional Arrangements among Developing Countries," in R. F. Harrod and D. C. Hague, eds., *International Trade Theory in a Developing World* (New York: Macmillan, 1963), pp. 205–229.

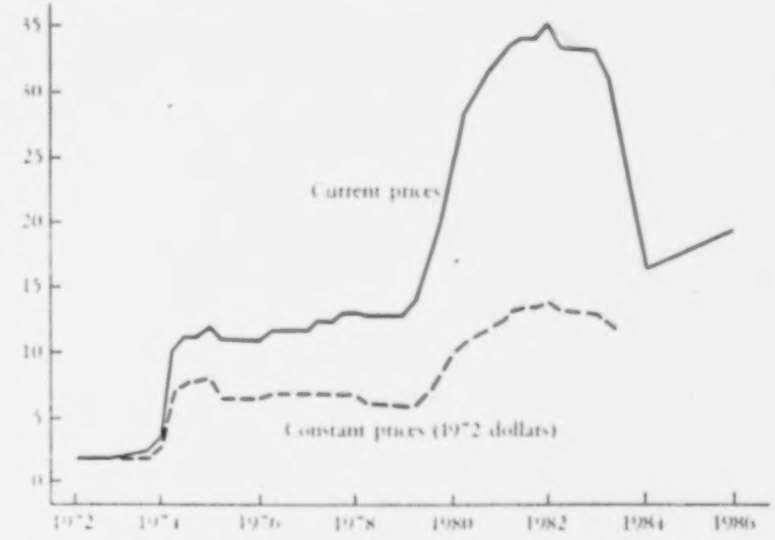
and common railways and other services in the East African colonies of Kenya, Uganda, and Tanganyika. Since independence, however, these cooperative arrangements have been largely dismantled. The lines of commerce and communication from most developing nations thus flow not to their neighbors but to the nations of the center, like spokes to a hub.[26]

Commodity Producer Cartels

In reality, many developing countries seem destined to play the role of primary product exporters for years to come, given all the obstacles to radical alternatives such as the closed door or regionalization. Means of stepping up the pace of economic development will have to be found within the present framework of commodity specialization. For this reason, some leaders of exporting countries are looking for progress in the formation of agreements among producers of primary products to regulate and improve the prices of their commodities.

The outstanding example of success for such producer groups is the Organization of Petroleum Exporting Countries (OPEC), which succeeded in raising the world price of crude oil more than 900 percent between 1973 and 1982 (see Figure 5–12). Petroleum exporters with large populations,

FIGURE 5–12
World crude oil prices in current and constant prices, 1973–1983, expressed in US dollars per barrel.



Source: World Bank, *World Development Report*, 1983, p. 8. Journalistic sources after 1984.

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[26] Dharam P. Ghai, "Perspectives on Future Economic Prospects and Problems in Africa," in Jagdish Bhagwati, ed., *Economics and World Order* (New York: Macmillan, 1972), pp. 265–266.

such as Nigeria and Indonesia, suddenly had the capital resources to finance development at a greatly expanded pace. Exporters with small populations, such as Saudi Arabia, Kuwait, and the United Arab Emirates, not only could afford rags-to-riches luxuries at home but also were able to accumulate huge and unprecedented financial surpluses with which to influence other countries, even the great powers. The entire world watched as Saudi Arabia, once described as "rushing madly from the eleventh century into the twelfth," banked a $30 billion surplus in one year, while Great Britain, on whose empire the sun was never to set, was at its feet.

Oil is, of course, a very special commodity in international trade. It is the lifeblood of modern industrial society, and as the world becomes more wary of the dangers of nuclear substitutes, access to oil becomes a more precious foundation of economic growth than ever. Any substantial halt in oil flows could render prostrate the great industrial economies of the West, and particularly of Japan, which is almost totally dependent on imported oil. Western Europe and the United States are only relatively less dependent on international sources of oil. From 1973 to 1980, American dependence on OPEC alone increased nearly threefold, and the uncertainty of supply from Iran following the Iranian revolution in 1978–1979 increased American reliance on the more radical members of OPEC. By mid-1979 it was an open secret in Washington that achieving diplomatic leverage over OPEC had become the first priority of American foreign economic policy. More than ever before it was realized that a renewed oil embargo would be a uniquely potent weapon against the industrial West in forcing the North-South dialogue back to confrontation.

The monetary value of oil in international trade is a second noteworthy attribute of this unique resource. The revenue from trade in oil makes minuscule that of all other raw materials and fuels combined, and oil trade has a more profound impact on the balances of payments of the industrial states than do all other forms of trade, industrial and agricultural. From the West's vantage point, the balance-of-trade issue is magnified by the small population bases of some of the OPEC states, which removes the necessity for large import volumes that might otherwise offset some of the surplus from oil exports. As a result, Saudi Arabia increased its international currency reserves 5,000 percent between 1970 and 1981 (and Kuwait and the United Arab Emirates had increases of 2,400 and 3,500 percent, respectively). For purposes of comparison, during the same period the American increase was 800 percent, the same as Japan's, and France and West Germany showed increases of 1000 and 600 percent, respectively. Meanwhile, the annual trade balances of the principal industrial oil consumers went into deeper deficit. In the United States, for example, oil imports alone added $10 billion to the trade deficit of 1979 and $14 billion more in 1980.

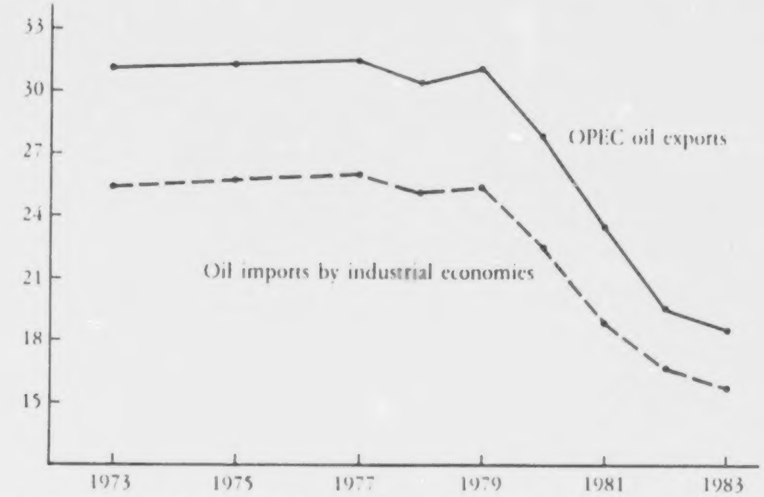
It is not necessary to expand on these numerical evidences of OPEC's power to demonstrate that the pattern of dependency between the North and the South, at least insofar as fuel was concerned during the glory days of OPEC, was reversed with enormous significance for multilateral diplomacy and international relations in general. Furthermore, the OPEC experience seemed to demonstrate that a Third World cartel in a primary product badly needed by the industrial economies of the West and Japan would be a most advantageous route to economic development.

Yet despite the unique opportunity presented by oil for the formation of a cartel, it was never certain that even OPEC could sustain its strong position in the world economy. Historic ethnic and religious conflicts among the principal Arab members were the early challenges to unity. Later came disagreements on pricing and production policies, with the more radical members arguing for steep increases in price and reduction in production. Such a policy would have brought rapid capital accumulation and postponement of the eventual exhaustion of supply. Meanwhile, the moderate members, conscious of the impact of pricing policies on the industrial economies and, therefore, on the world economy, argued for modest price increases and careful controls over production in individual member states.

External crises mingled with internal conflict as the turn of the decade approached. The Iranians held wholly new attitudes toward the world after their revolution. The war between Iran and Iraq threatened the security of the Middle East as well as the steady, peaceful oil export commerce out of the Persian Gulf through the Strait of Hormuz to the open sea. (A military closure of the strait would prevent oil exports from Iran, Iraq, Katar, Bahrain, Kuwait, and the United Arab Emirates and force Saudi Arabia to transfer all of its export oil from its rich eastern fields to the Red Sea.) The Soviet invasion of Afghanistan added a dimension of insecurity and uncertainty, as did the constant threat of war among Lebanon, Syria, Israel, and the Palestine Liberation Organization. Finally, the world economic recession, generally regarded as the worst in 50 years, upset international trade and the global flow of capital.

In the presence of all these external influences, matched internally by disagreement on price and production policies, OPEC lost control of the world petroleum market. Market gluts appeared where severe shortages had existed previously, and once again the price of oil began to drop. Although there was temporary stability during 1981 and 1982, the OPEC meeting of early 1983 was fraught with disagreement. The unity forged a decade earlier around the theme of common policy in the interest of rapid economic and social development had evaporated. As Figure 5–13 demonstrates, both production and external demand declined steadily from 1979 through 1983. But note also that Figure 5–13 shows the price increases in both current and constant dollars between 1972 and 1983. Combining the two figures reveals that between 1979 through 1981, sharp reductions in OPEC

FIGURE 5–13
Comparison of OPEC oil exports and oil imports by industrial economies, 1973–1983, expressed in millions of barrels per day.



Source: International Monetary Fund, *World Economic Outlook,* 1983, from Table 67, p. 236.

exports were accompanied by markedly higher prices; but that in 1982 and 1983, the continued reduction in exports began to see a significant price decrease as well. The International Monetary Fund estimated that a price reduction of 10 percent would result in an annual loss to OPEC of $18 billion.[27] Hence with production down and prices declining, there is a severe reduction in development capital for the OPEC countries, and these combined factors represent a distinct reduction in the cartel's political power.

Nevertheless, to the extent that OPEC has succeeded in advancing its goals, the question remains whether the cartel experience can be duplicated by producer groups in other primary commodities. Members of the Intergovernmental Committee of Copper Exporting Countries, the Union of Banana Exporting Countries, the International Tin Council, and at least a dozen other commodity groups hope so, but professional observers disagree on their prospects. Five conditions determine whether a cartel will be durable and effective.[28]

1. *Price Elasticity of Demand* Demand must be relatively unresponsive to price. If a commodity is important to consumers, and substitutes for it are not readily available, then price increases can be imposed without a severe loss of sales. This is the case with oil, and it is also believed to be true of minerals such as copper and aluminum and some foods such as

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[27] International Monetary Fund, *World Economic Outlook,* 1983, from Table 69, p. 238.
[28] Adapted from Steven D. Krasner, "Oil Is the Exception," *Foreign Policy,* Spring 1974, pp. 68–90.

coffee. Other products, such as natural rubber and bananas, have a more elastic demand and cannot increase in price without also curtailing sales.

2. *Limited Number of Producers* A relatively small number of producers controlling a relatively large share of total world exports in a commodity is ideal for collusion. This condition is met by at least eight major commodities in which the top four LDC producers account for over half of world exports. Moreover, there must be high barriers to entry against new producers—that is, it must be difficult for new competitors to break into a market by underselling the cartel price. This also is true for many commodities, whether because of the limits of raw material sources, climatic and soil conditions, the start-up costs of production, or other factors.
3. *Shared Experience of Producers* Producing states must be aware of their interdependence and be willing to cooperate and act as a limited economic coalition. This condition also is met by producers of several commodities, though in other cases the necessary basis of shared values is less evident.
4. *Consumer Resistance* The probability that a cartel will be successful will be reduced if consumers are organized for effective resistance. In the petroleum market, the position of the major oil companies is believed to have facilitated collusion among the exporting countries. But other commodity markets lack such middlemen, and the probability of resistance may be higher.
5. *Ability to Take a Long-Term Perspective* A cartel member must be prepared to accept short-term costs for long-term gains. The market may contract severely as buyers resist the inflated price and draw down their inventories. The oil-exporting states were in a good position to curtail production, as they could live for some time on the substantial capital reserves previously accumulated. Also, the production of oil is not labor intensive, and relatively few workers were idled by the deliberate slowdown. Countries with small financial reserves and high proportions of the labor force dependent on export production are in a poor position to pay the short-term costs of cartelization. The temptation to cheat may be irresistible to the poorer cartel members, who will be able to take advantage of the situation by price shaving. In no other commodity are producing countries in as strong a position to accept short-term costs as in oil.

Is cartelization of other primary commodities, then, probable or improbable? The evidence is ambiguous, but some Western observers believe that the developed world will face "one, two, many OPECs,"[29] and some Third

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[29] See especially C. Fred Bergsten, "The Threat from the Third World," *Foreign Policy*, Summer 1973; and his "The Threat Is Real," *Foreign Policy*, Spring 1974.

World leaders believe that this is the first opportunity for the developing countries truly to redress the global inequalities between rich and poor. Advanced states are being forced to consider a range of defensive measures to protect themselves from price gouging by cartels. Some have proposed expanding buffer stockpiles and diversifying sources of supply of primary commodities as measures to prepare for economic warfare. Consumer coalitions would be constructed to oppose the producer cartels. In the extreme case of economic strangulation of the industrial states by a hypothetical long-term oil embargo, some have raised the possibility of direct military intervention to ensure access to supplies and possibly to reduce prices if they were to reach dangerous levels.

Others reject this economic warfare model and call for cooperation between the producing and the consuming states to raise the income of the primary producers with minimum disruption to the international economy. Third World spokespersons particularly believe that the global redistribution of wealth is long overdue and that increases in prices of exports of developing countries will be a principal means of achieving this. They reject the charge that the new price of oil is artificially high; rather, it was the old price that was artificially low. The rich countries have become used to a terms-of-trade structure that must be changed, and they are finding the transition painful. Americans have become accustomed to a situation in which their standard of living, measured in per capita GNP, is twenty-three times that of the developing countries. Now the developing world has an effective means of changing this balance of wealth, admittedly at some cost to the developed world, and they are unmoved by cries that "you're bankrupting us."

The Soviet Union may be expected to support the Third World on this issue. The USSR is the world's leading producer of petroleum and is a fairly substantial exporter to East and West European countries as well. The change in the price of oil achieved by OPEC resulted in direct gains to the USSR of about $2 billion per year in export earnings, partly at the expense of the East European communist states. The Soviet Union is a major primary product exporter, and it would be strengthened by further revision in the terms of trade, while the NATO allies and Japan are the world's major raw materials importers.

The United States is in a less favorable position but still is better situated than is Europe or Japan. The United States imports about 15 percent of the critical industrial materials it consumes, compared with about 75 percent for Europe and Japan. And while the absolute volume of imports is high, dependence is concentrated on other developed countries rather than on Third World sources. The leading suppliers of nonfuel raw materials to America are Canada, Australia, Zimbabwe, South Africa, and Brazil. As commodity power becomes more important to international relations, the United States can be expected to upgrade its alliance with these states. For only a few minerals—notably bauxite (aluminum), manganese, tin, and natural rubber—is the supply significantly centered in the Third World, and for these, alternative sources of supply and substitute materials are available at some cost of transportation. Moreover, the United States is itself the leading exporter of another category of primary commodities: wheat and other grains. As the world's breadbasket, the United States has gained substantially from the inflation of world food prices. Indeed, increased agricultural export revenues almost canceled out the increased costs of imported oil in the US balance of payments for the first two years after the 1973 oil embargo. Since then, however, the more rapid increase in petroleum prices than in agricultural and industrial exports has contributed dramatically to American deficits in international trade and payments, revealing that at least in the short run, America is no less vulnerable to resource warfare than are other industrial states.

Conclusion

This exploration of the radical and conventional theories of underdevelopment has revealed some of the theoretical and practical issues that underlie the North-South dialogue and the perspective of Third World nations on the contemporary international system. Emancipated and free from imperialism, this huge portion of the earth's population remains enslaved by a poverty unimaginable in comparison with even the lowliest standards of the industrialized world. Though formal colonization may no longer exist, the economic control of the Third World by the economic tentacles of the developed world is everywhere true, and by their exploitation of Third World resources and populations they perpetuate the gap between wealthy and poor. Though international machinery and a generation of imaginative economic policy planning may have changed the characteristics and statistics of national subordination, the basic stratification of the world's nations and peoples is relatively unchanged.

But the demand for national emancipation that led to the coalition known as the Third World has been followed by a revolution of rising expectations—in economics, in human rights, and in social development. Modern communications, rising levels of literacy, and increased individual contacts of Third World individuals with the industrial world (through formal education and employment in multinational corporations, in particular) have stimulated an appetite for better standards of living and release from a system of international oppression. Neither socialism nor capitalism has provided an adequate formula for dealing with national economic issues or with international economic issues that so crucially affect the developing nation. And the governments of neither capitalist nor socialist nations have provided political initiatives to reverse the spiral of dependence, debt, and subordination. Only the power of OPEC has risen from the Third World with a loud enough voice to have been heard as a challenge to the prevailing norms of the international political economy. From the viewpoint of the developing states, therefore, the North-South dialogue either will usher in a new era of cooperation between rich and poor for the implementation of a new international economic order, or it will have been an interlude between two different eras of international politics. The first is characterized by dependence of the South on the North; the second is marked by relentless economic warfare as the advanced industrial civilizations try desperately to obtain the primary products on which their own well-being depends.

China's Economy and the Maoist Strategy

John G. Gurley

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Economists, Prices, and Profits: Some Maoist Views

It is no secret that Mao has held the economists of China in low esteem. In his eyes, they were members of that community of city-bred or foreign-educated intellectuals who constantly aroused his suspicions and sometimes his wrath, and he has not been above making cutting remarks about them. With a touch of haughtiness, Mao characterized some of these intellectuals as "walking dictionaries," implying that their noses were always in books and that, for all their memorized knowledge, they were unable to explain, or sometimes even to recognize, problems in the real world around them.[1] To keep young students from growing up in the same way, Mao cautioned them against reading too much, even books by Marx. Too much reading, he insisted, would turn them into bookworms, dogmatists, and revisionists.[2] "The more you study [books]," Mao admonished, "the more stupid you become."[3] Mao told a group of educators that in the Ming dynasty there were only two good emperors, of whom one was completely illiterate and the other semi-illiterate. "Too much book learning," Mao concluded, "does not produce good emperors."[4]

Yet Mao himself has always been an avid reader. In his youth, he once spent every day for six months in a library. Later he carried books wherever he went, sometimes under the most trying conditions, and in recent years his temporary disappearances from public view have at times been for long sessions of solitary reading.[5]

So despite some exaggerated advice for the purpose of making a strong point, Mao is certainly not an anti-intellectual. What does concern him, though, is the danger that Chinese youth will become nothing but bookworms and thereby fail to develop into "intellectuals in the true sense."[6] True intellectuals not only read but also take part in practical work. Accordingly, Chinese youth should work in villages and factories, wherever there are peasants and workers. In this way, without always opening "big tomes or small pamphlets," they would gain some common sense.[7] The combination of theory and practice, of study and work, would produce, if not good emperors, good proletarians.

Correct ideas, according to Mao, do not drop from the skies, nor are they innate in the mind. They come from social practice, from man's activity in the struggle for production, in the class struggle, and in scientific and artistic pursuits. Mao was particularly incensed at the dogmatism of the Chinese students who had studied Marxism-Leninism in Moscow during the 1920s and returned to China with little conception of Chinese realities or of how to apply their theories to the Chinese revolution. "Chinese Communists," Mao warned,

> must fully and properly integrate the universal truth of Marxism with the concrete practice of the Chinese revolution, or in other words, the universal truth of Marxism must be combined with specific national characteristics and acquire a definite national form if it is to be useful, and in no circumstances can it be applied subjectively as a mere formula. Marxists who make a fetish of formulas are simply playing the fool with Marxism and the Chinese revolution, and there is no room for them in the ranks of the Chinese revolution.[8]

Mao has directed his barbs not only at intellectuals in general but at academic economists and other liberal-arts scholars in particular. Like many intellectuals, Mao observed, economists give all their attention to "eternal and immutable dogmas" and are therefore detached from reality. They have no contact with the current economic problems of the proletariat and are even ignorant of China's economic past. They are all theory and no practice. As early as May 1941, Mao went after the economists, singling them out as especially bad examples of intellectuals who did not have their feet on Chinese ground:

> Although we are studying Marxism, the way many of our people study it runs directly counter to Marxism. That is to say, they violate the fundamental principle earnestly enjoined on us by Marx, Engels, Lenin and Stalin, the unity of theory and practice. Having violated this principle, they invent an opposite principle of their own, the separation of theory from practice. . . . Professors of economics cannot explain the relationship between the Border Region currency and the Kuomintang currency, so naturally the students cannot explain it either. Thus a perverse mentality has been created among many students; instead of showing an interest in China's problems and taking the Party's directives seriously, they give all their hearts to the supposedly eternal and immutable dogmas learned from their teachers.[9]

Mao's disgust with economics professors who could not explain an exchange rate between two currencies carried over during the 1950s and 1960s to liberal-arts subjects in general and to the way they were taught. As Mao was preparing to launch the Cultural Revolution in 1964, he charged: "Liberal arts subjects are completely detached from reality. Students of history, philosophy, and economics have no concern with studying reality; they are the most ignorant things of this world." Mao then proceeded to recommend that economics and other faculties in universities should regard "the whole of society as their factory. Their teachers and students should make contact with the peasants and urban workers as well as with agriculture and industries. How else can their graduates be of any use?"[10] A short time later, Mao exhorted teachers to engage in manual labor. "It will not do to move only [your] lips and not [your] hands."[11]

In a famous 1965 talk in Hangchow, Mao guessed that young people, for sixteen to twenty years of their lives, "do not even have a chance to see rice, peas, wheat, cereals, and millet. They do not see how workers work, how peasants plough, and how business is done. Only their health is ruined." In that talk, Mao related how he told his children to go to the countryside and learn from the peasants. Before going to school, Mao claimed, a child has direct contact with the objective world, but once in school the child is cooped up and gradually loses all touch with reality. "It is really like murder."[12]

Mao inferred from this that, after graduating from a senior middle school, a student should do some practical work in villages, factories, and army units. After several years of work, he could be eligible to go on to higher studies, but "he need [have] no more than two more years of study." Furthermore, while in higher education, students should continue to work in industry, agriculture, and commerce. Their teachers, he said, should also do practical work. "They can work and teach at the same time. Can philosophy, literature, and history not be taught down below? Must they be taught in tall, foreign-style buildings?"[13]

Mao also indicted economists for conceiving of their subject in a narrow, technocratic way, separated from politics and ideology. Economists, whether they knew it or not, supported some social class; if they were not aware of their ideological role, they were simply bewildered scholars.

> To pay no attention to politics and to be fully occupied with business matters is to become a perplexed economist or technician. And that is dangerous. Ideological and political work is the guarantee for the accomplishment of our economic and technological work; it serves the economic base. Ideology and politics are the commanders, the soul. A slight relaxation in our ideological and political work will lead our economic and technological work astray.[14]

As early as 1942, Mao expressed the belief that, for all their "eternal truths," economists had hardly developed theories worthy of the name; their theories lagged far behind the rich content of revolutionary practice. "Just think," he asked, "how many of us have created theories worthy of the name on China's economics, politics, military affairs or culture, theories which can be regarded as scientific and comprehensive, and not crude and sketchy?" Mao observed that despite a century of Chinese capitalist development since the Opium War, there was not yet a single theoretical work which reflected that development and could be called genuinely scientific. "Can we say that in the study of China's economic problems . . . the theoretical level is already high? Can we say that our Party already has economic theorists worthy of the name? Certainly not."[15]

Mao also complained that the Chinese economists were virtually unreadable. Economists wrote in a deadly style, with vagueness and poor reasoning. Having specified these weaknesses, Mao suggested remedies:

> Essays and documents must be written precisely, clearly, and in a lively [manner]. . . . Most essays nowadays suffer from *a*. vague conceptualization, *b*. inadequate judgment, *c*. a lack of logic in the process of using concepts and judgment in reasoning, *d*. a lack of literary merit. [As a result], reading an essay becomes an ordeal, a gigantic waste of energy for very little reward. This bad tendency must be averted. Comrades engaged in economics work must pay attention not only to precision but also to clarity and liveliness when they are drafting [something. They] must not think [clarity and liveliness] are [only] for language and literature teachers, not for gentlemen like themselves.[16]

Since the late 1950s, Mao has attacked economists who were "taking the capitalist road" by emphasizing the primacy of productive forces in China's economic development, the importance of profits in allocating economic resources, and the usefulness of monetary and price relations for achieving more rational economic progress.

With regard to the first point, the Maoists have been quick to explain that economic development is not simply the development of "things" but also the development of social relations.

> Bourgeois economists always study social economy as a relationship between things, and use this to cover up the relations of capitalist exploitation. What Marxist political economy studies is not the relationship between things but the relationship between . . . one class and another.[17]

Bourgeois economists concentrate too much on the productive forces, on machinery and buildings, and they erroneously believe that the principal problem is how to get more output for a given input—how to raise labor productivity.

> The modern revisionists [say] . . . that in socialist society, there

> is only the question of "rational organization of productive forces" and "how to obtain maximum economic results with minimum production expenses." . . . [They pay] attention only to grain, cotton and oil without distinguishing between the enemy, ourselves and friends. . . . [Their line] stresses only the material—machinery and mechanization—and goes in for material incentives. It opposes giving prominence to proletarian politics, ignores the class struggle and negates the dictatorship of the proletariat.[18]

The gist of the Maoists' complaint has been that the bourgeois economists regarded the struggle against nature as more important than the class struggle and that this belief led to capitalism, not socialism. What these economists were expressing was the "outright yapping of bourgeois lap-dogs."

Liu Shao-ch'i and the economists and others associated with him were also accused by the Maoists of desiring to elevate profits to a supreme role in the economy and to use the price mechanism to rationalize the structure of costs and revenues. The Maoists argued that these modern revisionists wanted to develop the economy by "economic methods" rather than "administrative methods," and that this meant "putting profits in command." It also amounted to "letting the capitalist law of value [production prices] reign supreme, developing free competition, undermining the socialist economy and restoring capitalism."[19] The Maoists preferred, for example, to decide through national planning ("administrative" rather than "economic") how much steel to produce; the revisionist economists, on the other hand, pressed for letting the quantity be determined by steel prices in a competitive market and by the resulting profits.

The Maoists have rejected the pursuit of profits—or moneymaking and material incentives in general—as life's major aim, mainly because this would restore power to the bourgeoisie. They have further asserted that putting profits in command would lower the workers' productivity and thus retard economic growth. They have objected to using profits as a guide to efficient allocation because there were simply too many externalities involved and because this would create severe imbalances in the economy. They have rejected the distribution of profits as private incomes because, as part of surplus value, profits were unearned and because their private distribution would lead to undesirable disparities in family incomes. Finally, they have denounced the pursuit of profits as a prime goal because it would "corrupt the soul." Each of these charges is worth a few comments.

The Maoists have maintained that ubiquitous profitmaking would restore the bourgeoisie to power by reinforcing all the values by which bourgeois society operates. It would emphasize the struggle between man and nature and thus veil the fundamental struggle between the bourgeoisie and the proletariat. Such an emphasis would suggest that all societies, capitalist and socialist, have essentially the same problems. This point was well made in a *Peking Review* attack on a prominent economist during the Cultural Revolution:

> Sun Yeh-fang [former director, Economics Institute, Chinese Academy of Sciences, and reputedly economic adviser to Liu Shao-ch'i] advocated that the main task was to raise the ratio of output to man-hours. Maoists say that the main task is to defeat the bourgeoisie; if they are not defeated, then even if the aim of Sun is achieved the benefits will not go to the workers. . . . Using the customary tricks of the bourgeoisie and the revisionists, Sun Yeh-fang tried to negate class contradictions and deny class struggle with the so-called contradiction between man and matter. He did his utmost to publicize that the "contradiction between man and matter" is "the deepest common root source" of all economic contradictions.[20]

The Maoists have also urged that, contrary to the conventional economic wisdom, generalized moneymaking would lower the workers' productivity. This, they contend, is because workers do not have sufficiently worthy and stimulating goals under the profit motive and the material incentives and individualism that accompany it. Making private gain life's ranking purpose cannot be a lasting inspiration for working hard and doing one's best. "We must never work like capitalists who work exclusively for profits, work hard when there is a big profit, work less hard when there is little profit and do not work at all when there is no profit." Workers are deeply and enduringly motivated, the Maoists believe, by cooperative efforts and by the selfless goals of helping others and building up their country. The private-profit motive fragments all such cooperative endeavors into self-seeking, personal efforts which in the end degenerate into complacency, corruption and other unproductive and criminal attitudes and activities. The Maoists have also claimed that moneymaking as a prime aim breeds a selfishness that leads workers to withhold knowledge and help from others; it even leads the strong to knock out the weak and the disadvantaged rather than come to their aid.

The Maoists also contend that the ascendancy of private profits would preclude the production of many essential goods because resources would not be allocated to socially profitable goods if it were privately unprofitable to do so. Their point, in effect, is that social profitability differs so markedly from private profitability that it is highly inefficient to start from the latter and try to reach the former via price or tax adjustments of one kind or another. They consider it wiser to strive directly, through national planning, to achieve what is *socially* profitable and desirable. According to the Maoist argument, it is socially profitable to assure everyone enough food, decent housing and clothing, and adequate medical care and schooling,[21] and private profitmaking, whatever else can be said for it, is not capable of attaining those socially profitable goals.

The Maoists have also pointed, with some exaggeration, to still other deficiencies of the private-profit motive:

> [If we follow the profit motive], it is impossible for unprofitable national-defense industries to develop; it is impossible to establish heavy and inland industries; it is impossible for regions, provinces, and municipalities to build industrial systems under different conditions proceeding from the viewpoint of war preparedness; it is impossible for the support of agriculture to develop those industries of low productivity value that make little profit in the short run; it is impossible for the state to run and develop certain categories of daily necessities that must be subsidized within a certain period of time; and, in accordance with the proletarian spirit of internationalism, it is impossible to produce products needed for the struggle of the revolutionary people of the world.[22]

Continuing their case, the Maoists insist that profitmaking would eventually lead to at least de facto private ownership of the means of production and hence to the distribution of large amounts of unearned income to private individuals simply because they owned or controlled material forces of production. This in turn would culminate in unwelcome disparities in the distribution of income and, consequently, to an intensification of class differences and antagonisms.

Finally, the Maoists argue that the pursuit of money as a prime goal of life corrupts the soul. It leads to individualistic, selfish, grasping behavior, and these unadmirable bourgeois traits do not bring people close together in mutual respect and cooperative endeavors. They are, in fact, just the opposite of the traits sought by the Maoists: selflessness, serving the people, honesty, and motivation by collective and moral incentives rather than individual and material incentives. Material incentives say the Maoists, "corrode our working class with bourgeois 'egoism' and disgrace our working class with money, fame, material comfort, and other bourgeois garbage." For the Maoists, the task of enterprises is not only to develop production but also to "prepare both the material and spiritual conditions for the future communist society." If enterprises devoted themselves solely to production and profits, "everything would be turned into a cold, capitalist relationship of monetary transactions"; warm, human relationships would be sacrificed.

The Maoists picture moneymaking as the sole happiness in bourgeois society. They quote Engels as having said,

> It is the bourgeois viewpoint that there is not a single thing on earth that does not exist for the sake of money, including the bourgeoisie themselves, because they live for the purpose of making money. Aside from a quick fortune, they are unaware of any other kind of happiness.

But one cannot make money, the Maoists warn, without exploiting and plundering others, and even launching aggressive wars. With profits in command, speculators, swindlers, embezzlers, and other sinister types would all run wild.[23]

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To demonstrate how the moral decline of a society sets in after moneymaking is given free rein, the Maoists drew on a letter of a Russian woman to the periodical *Literaturnaya Gazeta*:

> Rubles, rubles, money, and business . . . this is all you read in the newspapers and hear on the radio nowadays. For fifty years we have been taught to deal with people and functionaries in an unselfish and human manner, refusing to soil our hands with cash, and now suddenly people can think of saying: "I've all the respect in the world for you, as long as you can bring me profit." . . . In our place, profit and material incentives are beginning to push the high standards set by one's moral integrity into the background.[24]

And this society now hopelessly addicted to moneymaking and personal possessions, say the Maoists—and you can see them throwing up their hands in despair—was once on the road to socialism! Such is happiness in revisionist countries!

In capitalist economies, the social benefits of private profitmaking are supposed to be enhanced by flexible prices which move sensitively with demand and supply conditions. If demand rises for some commodity, more of it will be produced as its price rises to stimulate the profit motive of private producers. Contrariwise, the profit motive would induce less production of a commodity whose price is declining from lack of demand. Bourgeois economists claimed that these supply responses are "efficient," in that they facilitate the utilization of resources up to the point at which the marginal costs of producing commodities equal the marginal benefits to their buyers. Hence, they argue, a competitive, flexible price system promotes economic efficiency and therefore economic growth.

Though it is difficult for bourgeois economists to understand how anyone could oppose these arguments, the Maoists have done exactly that. Mao himself has repeatedly stated that China's policy is to stabilize prices,[25] and by that he has meant not only that the overall price level should be stabilized but that individual prices, especially the key ones, should not rise or fall frequently or markedly with changes in demand and supply conditions. More radically, China's long-run policy, as it moves into the stage of communism, is to gradually reduce the role of money and prices in the spheres of production and distribution.

In China, commodities are priced according to their average costs plus a tax and a "profit" per unit. The average costs include production costs and the expenses of administration in wholesaling and retailing. However, for basic daily necessities, such as cotton cloth, grain, and edible oils, prices are set on the low side, usually accompanied by rationing. The aim is a fair distribution of basic items to everyone. For non-necessities, prices are set relatively high, yielding larger profits, most of which go to state and provincial budgets. The State Council and the State Planning Commission fix the prices of the most important commodities; the Ministry of Commerce sets other important prices; the provinces establish all other prices, except those determined by demand and supply (subject to ceilings) in rural markets. But no matter how prices are arrived at, they are meant to remain fairly stable over long periods.[26]

The Maoists reject free competition and flexible prices for some of the same reasons that they reject private profit-making.[27] For instance, they insist that stable prices prevent or, at any rate, discourage the proliferation of speculation, underhanded deals, bribery, and corruption. With fluctuating prices, some people would spend much of their lives betting on the ups and downs, trying to make killings, and in the process would become increasingly tempted to bribe and corrupt others to influence the outcome. Another Maoist contention is that no price is sacrosanct, even one that equates supply and demand. Additional benefits and costs of a social nature are so pervasive and complex that no price can be proved to be *the* socially correct one. Competitive prices reflect relative scarcities only from the standpoint of private interests; they do not reflect the extra benefits to society of using a commodity or the extra costs to society of producing it. However, it is virtually impossible to allow for such social externalities with anything approaching accuracy. Hence, it is best to establish prices administratively, through national planning, at levels that will achieve the most important social goals, such as providing everyone with adequate supplies of the basic necessities.

Furthermore, the Maoists argue, stable prices themselves help to achieve the national plan. If prices, especially the major ones, could change at any time, enterprises might respond to them in ways that would either reduce the supplies needed by other enterprises or leave surplus goods to accumulate unused. In either case, the national plan would be upset.

The Maoists have also said that excess demands (which tend to raise prices) and excess supplies (which tend to lower prices) are often only temporary. They consider it a waste of time and resources to change prices in response to such temporary imbalances, for very shortly the next prices would have to be shifted back to more or less their original levels. Consequently, it is best to maintain stable prices that average out these transitory fluctuations.

It should also be taken into account, the Maoists say, that a rise in the price of an essential commodity would eliminate some worthy potential buyers. The correct policy, they believe, is to hold the price relatively low for such a commodity and, considering the excess demand for it, to ration it equitably. Moreover, the maintenance of prices in the face of growing excess demand for a commodity puts pressure where it should be—on the suppliers to increase its production. This pressure would be exerted, not by the incentives of private gain, but by the moral and collective incentives associated with the achievement of the national plan. It is better to encourage greater supplies in this way than to discourage buyers by pricing them out of the market. The pressure on suppliers will lead to greater production efforts, which, as Mao has never tired of saying, are the key to solving most economic and financial problems.

Finally, the Maoists favor stable prices because they enhance class alliances, especially the alliance between the peasants and the urban workers, which Mao considers the basis of China's socialist society. If the prices of the goods purchased by the peasants rise relative to the prices of the goods they sell, their real income is reduced. If the reverse is true, their real income of course rises. Price movements, therefore, especially those of the most important commodities, can enhance the living standards of one class at the expense of the other's. This would threaten the alliance of the two classes, as the burden of investment and growth (which is essentially a lower consumption level) falls more heavily on one class than on the other. For this reason, the

Maoists have declared that rising real incomes for both classes can best be attained on the basis of stable prices.

In fact, however, absolutely stable prices have not been achieved in China, for the Maoists, who use the term *stable* rather loosely, have not really sought that goal. Their target, instead, has been to control prices so as to minimize short-run fluctuations and to establish levels at which social goals can be met. This has required changes in many individual prices at one time or another, for example, lowering the prices of some manufactured goods purchased by the peasants for the purpose of raising living standards in the countryside. Consequently, while for over a quarter of a century prices have displayed more stability in China than almost anywhere else, *stable* has meant for the Maoists purposeful control rather than rigidity.

The Maoist case against many of China's economists has rested on the contention that they have been too production-minded and have not allowed sufficiently for the intensity of the class struggle that continues even in a socialist society. Production can be increased in many ways, but if bourgeois methods are used, the fruits of rising output will not be widely enjoyed by the proletariat, and the values and incentives associated with those methods will enhance the position of the bourgeoisie and corrupt the working classes. According to the Maoists, the theory that the productive forces need to be increased above everything else and the advocacy of profitmaking and flexible prices are nothing but bourgeois strategies for defeating the proletariat in the struggle between the two classes. That is why the Maoists have combated some economic theories and policies that appear to be verities fo bourgeois economists.

Notes

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1. "Talk at the Reception of Secretaries of Big Regions and Members of the Central Cultural Revolution Team" (July 22, 1966), in Jerome Ch'en, ed., *Mao Papers* (London: Oxford University Press, 1970), p. 33.

2. "Spring Festival Day on Education" (February 13, 1964), ibid., p. 96.
3. "Educational System," ibid., p. 131.
4. "Spring Festival Day on Education," ibid., pp. 93–94.
5. Edgar Snow, *The Other Side of the River* (New York: Random House, 1962), p. 156.
6. Mao Tse-tung, *Selected Works of Mao Tse-tung* (Peking: Foreign Languages Press, 1965), 3: 40–41.
7. "A Talk in Hangchow," in Jerome Ch'en, *Mao* (Englewood Cliffs, N.J.: Prentice-Hall, 1969), p. 105.
8. "On New Democracy," in *S.W.*, 2: 380–81.
9. "Reform Our Study," in *S.W.*, 3: 20.
10. "On Education—Conversation with the Nepalese Delegation of Educationists," in Ch'en, *Mao Papers*, pp. 21–23.
11. A Mao Instruction during the Cultural Revolution, ibid., p. 84.
12. "A Talk in Hangchow," in Ch'en, *Mao*, pp. 105–7.
13. Ibid.
14. A Mao Instruction during the Cultural Revolution, in Ch'en, *Mao Papers*, p. 82.
15. "Rectify the Party's Style of Work," in *S.W.*, 3: 37.
16. "Sixty Points on Working Methods," in Ch'en, *Mao Papers* , p. 72.
17. "Study Some Political Economy," *Hung-ch'i*, July 1, 1972.
18. Ibid.
19. "Criticizing and Repudiating China's Khrushchev: Two Diametrically Opposed Lines in Building the Economy," *Wenhui Pao* (Shanghai), August 23, 1967; in David Milton, Nancy Milton, and Franz Schurmann, *People's China* (New York: Vintage Books, 1974), pp. 318–20.
20. In *Peking Review* during the Cultural Revolution.
21. Mao has recently referred to the basic necessities as food, clothing, shelter, *and books*!
22. In *Peking Review* during the Cultural Revolution.
23. The above quotations are from various issues of the *Peking Review* during the Cultural Revolution.
24. In *Peking Review* during the Cultural Revolution.
25. "On the Ten Great Relationships," in Ch'en, *Mao*, p. 74.
26. The Chinese Communists fear inflation of the general price level because they saw how damaging it was to the Nationalist government under Chiang Kai-shek. The hyperinflation that then developed greatly reduced the economic efficiency of that government and tore apart whatever fragile social cohesion had existed previously. During the Anti-Japanese War the Communists themselves suf-

fered from inflation within their own areas. After gaining power, they quickly put an end to the rapidly rising price level, and since mid-1950 there has been general price stability most of the time. The Maoists favor such stability because it facilitates national planning and promotes alliances among various classes and groups of the society. These and other arguments for price stability are discussed below.

27. The following arguments for stable prices have been collected from discussions of visitors to China with officials of the Ministry of Commerce and the People's Bank, and from various Chinese publications. This presentation of the Chinese case for stable prices is couched mostly in their own expressed terms but is also in part my extension of those terms into contemporary bourgeois economic language.

DIALECTICAL DIVERSIONS

China's New Materialism

BY NORMAN GELB

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CANTON STREET SCENE

BEIJING

IT MAY NOT specialize in the snake stew or armadillo broth popular in southern China, but the La La Cafe in Guilin, a tourist city on the picturesque Lijiang River, serves a tasty spiced tofu and a passable cup of coffee. One of the many seedy looking eating places flanking the main street, Zhong Shan Nan Road, the La La is little more than a literal hole in the wall with six tables. If he could find some investment capital, the proprietor says, he would build a big restaurant and get rich from the stream of foreigners expected to descend on Guilin in the coming years now that China is opening itself to the outside world. That is hardly the kind of talk you expect in a Communist country, yet it is precisely the sentiment Chinese leaders heartily approve of today.

The official party newspaper, *People's Daily*, regularly runs profiles holding up for emulation the "peanut king" who transformed his modest street stall into a veritable gold mine through enterprise and hard work, or the man who turned his skill as a furniture painter into so thriving a business that he currently employs 40 workers and earns "huge profits," or the farmers who very successfully founded a hotel when they realized none existed to accommodate the many visitors to their rural neighborhood. Pay raises and bonuses also are dangled before managers and specialist workers in publicly owned enterprises to spur them to improve the efficiency of their operations.

Last October, the Central Committee of the Communist Party of China stood Marxism on its head. Among other things, the reforms it propounded sought to make class antagonisms irrelevant, announcing, "History has shown that egalitarian thinking is a serious obstacle to implementing the principle of distribution according to work and that if it is unchecked, the forces of production will inevitably be undermined." In practice, this has meant linking financial rewards to a worker's output and a widening of wage differentials based on job classification.

An entire stratum of Chinese is emerging that possesses far greater earning and buying power than other levels of mainland society. Thanks to special inducements and access to free markets, for example, the traditionally poverty-stricken farmers have done particularly well. The aim of all this is, of course, to harness individual initiative and personal aspirations and thereby lift China out of its historic economic backwardness.

I suggested to a prominent Chinese educator and Party member that to encourage private wealth (no one has yet become a millionaire) and to take pride in the appearance of a class of self-seek-

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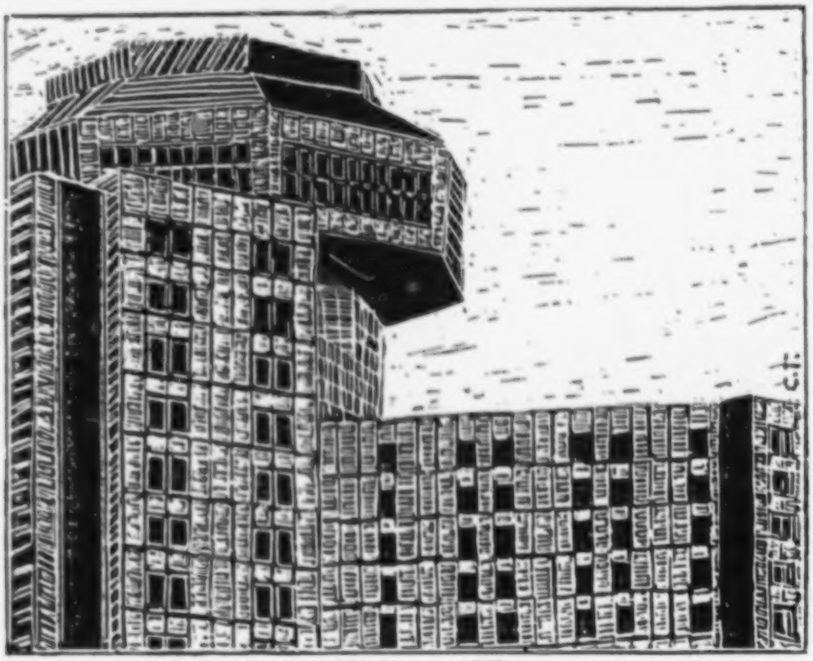
NORMAN GELB, THE NEW LEADER*'s regular London correspondent, has just returned from a month's stay in China.*

ing entrepreneurs is to undermine the conventional Communist belief in the class struggle. Moreover, I noted, the notion that these entrepreneurs will help lead the way to a better life for everyone sounds remarkably akin to the trickle-down philosophy popular in the American Republican Party. He sighed, shrugged and responded, "If China is poor, we cannot have socialism."

In the sense that socialism is the public ownership of the means of production and distribution, China to be sure is, and will continue to be, very much a socialist state. Despite last year's easing and in many instances removal of direct government control, only 1 per cent of the economy has been turned absolutely free: the lines of pushcarts and stalls set up in corners of Shanghai, Beijing and every other big city; cafes like the La La in Guilin that have sprouted here and there; and, bafflingly, peddlers of "Made in Hongkong" shoes openly displaying their wares in the streets of Canton. Virtually every other aspect of China's economy—heavy and light industry, the distribution of most consumer goods, public services—remains under the guidance of the central planning authorities.



THE GREAT WALL HOTEL

But that guidance is at present directed toward loosening the reins on managers, enabling them to exercise their imagination and ingenuity to step up the production, increase the availability, and improve the quality of goods and services. It is another attempt at a "great leap forward," except unlike the haphazard, dreamily conceived and inevitably self-defeating previous effort launched by Mao Zedong, this one is the object of constant, close, sober review. China is engaged in a major exercise of trial and error. If sustained, its results could be monumental.

Much that is happening here will astound traditional Marxists and not a few others on the Left. To stimulate entrepreneurial instincts, an inheritance law has just been introduced that would allow people to pass on their wealth to offspring. To raise capital, many state-owned enterprises have been advised to sell shares to their employees. The Ministry of Public Health is urging more of the country's doctors to pursue private practice as "part of an overall reform in the public health system." Doctors may operate their own fee-charging clinics, or form groups to run private hospitals.

In addition, the Secretariat of the Chinese Dramatists Association has declared that the influence of "Leftist" ideology must be eliminated from the theater, and the declaration has been published in the Party press. As part of a campaign to expand the facilities for free-spending foreign tourists, historic landmarks are being denied high-priority protection. Consequently, permission to build a golf course on the grounds of the Ming Tombs, two hours from Beijing, was recently granted.

Tourism is growing at a furious pace. Few Chinese are permitted to enter the Peace Hotel in Shanghai or the Great Wall Hotel in Beijing, except as staff, to keep tourists insulated from the large number of local citizens who might otherwise congest the ornate lobbies of establishments catering to foreigners. Expecting Chinese guests for dinner at my hotel in Beijing, I waited outside to escort them in so that they would not be humiliated by the doorman.

Economic innovations have created an atmosphere of excitement. Each week, sometimes several days in a row, there is a new development: $2 billion in precious hard currency is spent to import substantial quantities of foreign goods in great demand—electrical appliances, cars, trucks—soaking up surplus funds; Shanghai introduces a floating price for pork, China's staple meat, as part of the program for testing how market forces can operate in the country's socialist economy; enterprises are instructed to compile quality reports on goods they use or sell, and domestically made refrigerators and washing machines come out very poorly; the day the country's first patent law goes into effect the Beijing patent office stays open from 5 A.M. to midnight, processing almost 2,000 applications, less than half filed by foreign firms seeking a mainland toehold.

Foreign businessmen are not having an easy time here. Staying in Beijing's Xiyuan Hotel—25 floors with a gym, indoor swimming pool, and revolving rooftop restaurant and disco—is like living in a comfortably appointed foreign ghetto. It is filled mostly with North American and European men muttering in the elevators about their frustrations. They line up at the hotel telex office to pass some word to Chicago, Düsseldorf, Milan, Grenoble, and to await telexed instructions on what to do next.

A resident American bank executive, who seemed to thrive on the problems of doing business in China, confessed it really wasn't much fun. "You don't know what they'll do next," he said. "Cut loose from rigid government restraint and told, 'Go out there and find foreign investment to expand production,' the managers are gung ho, chasing up joint ventures with foreign companies. Joint ventures rose by 50 per cent last year. But you never really know whether the person you're dealing with has decision-making authority, or whether, if there are profits in an operation you have pumped your company's money into, you'll be able to take them home. You don't know if the ground rules that apply today will apply tomorrow." One American oil company was persuaded to invest in a region where it would be exempt from taxes, he recalled, only to discover after it had built an expensive installation that taxes were to be introduced there retroactively.

Foreign firms setting up offices in China are required to spend small fortunes for big suites in the new hotels, although many would prefer less costly quarters. Similarly, businessmen who are settling in for months, or longer, must stay in hotels at per diem rates. They are also required to pay the government almost five times the wages that are then given to the Chinese employees assigned to them. The handful of American companies that have made lucrative hard currency deals here, like Boeing and General Electric, are among the comparatively few foreign outfits having much to show thus far from their exploits in fabled Cathay. Nevertheless, roughly 150 American companies maintain offices in Beijing, compared with only four or five in Moscow at the height of East-West détente.

The reason is obvious. There are 1 billion Chinese and the People's Republic is rapidly, albeit belatedly, advancing along the road to industrialization. Foreign business representatives on the spot may grumble, yet they clearly feel there is a sizable profit to be made by anyone able to provide what the Chinese need, or will soon need, to continue their forward spurt. After all, the planners' stated aim is to maintain an annual growth rate of 7 per cent and quadruple the country's industrial and agricultural output by the year 2000. Recent braking measures, described by some in the West as a "slowdown of reforms" or "retrenchment," were actually carefully calculated moves to try to keep the economy from overheating.

DENG XIAOPING

One Western diplomat, though, is convinced many of the hopeful outsiders have exaggerated expectations. The Chinese are proving to be very discriminating, shrewd and frugal businessmen, he observes, who are determined to secure foreign investment and technological know-how as inexpensively as possible. In the long run, too, they will want to own and control the factories, since the interference they suffered in bygone times is vividly remembered.

WHATEVER the case, those whose image of China is frozen in the past have visions of hordes of Orientals, veritable ant colonies of humans paralyzed into incapacity by their sheer numbers. The crowds certainly exist, and their sheer size can be dazzling. Picture a bus line of hundreds of people, or thousands jammed into a train station, or so many pedestrians on a shopping street that normal courtesies become impossible or irrelevant. But the significance of the crowds in new, consumer-oriented China has changed radically.

In production terms the prospects are almost beyond comprehension—a billion pairs of shoes, a half billion bicycles, 300 million blue track suits with white piping (very popular for children), a quarter of a billion television sets, 300 million cameras with leather casings, computers, machinery, the list could go on endlessly. Potentially the biggest economy in the world by far is taking off in China, and alone among major nations it ultimately will not have to seek out foreign markets. Domestic demand will keep planners busy for a long time. Today's drive for overseas sales is aimed at earning hard currencies required to buy the equipment and expertise that will assure independence tomorrow.

It is an eyeopener to stroll past the clothing emporiums on Dazhalan Lu south of the Forbidden City in Beijing (a street reminiscent of many on Manhattan's Lower East Side in mood and bustle), or to walk through the Number One Department Store in Shanghai and watch the people inspect the wide range of goods on display before clamoring for the attention of personnel behind the counters to make their purchases. Retail sales jumped nearly 18 per cent last year. Long denied much selection, the Chinese have become consumers with a vengeance. They want more and they are getting it. This is all very new, yet already foreign residents report signs of status being defined by the quality and number of a person's possessions.

When comes the backlash? I asked Chen Hui, an executive editor of the *China Daily*, the highly informative and entertaining English-language Party newspaper. When will the daring entrepreneurs be reined in and perhaps sent to the countryside to do penance for their antisocial presumptions? When will the accumulators of goods beyond their needs be stripped of them? When

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will China experience another Cultural Revolution that will abruptly reverse all that is now happening?

"It won't happen," Chen insisted. "Not again. Everyone realizes the Cultural Revolution was a nightmare. Not only the country was hurt by it. Every individual was hurt as well. We've learned our lesson." He and others I spoke with in Beijing radiated an easy confidence that the current policies of the Chinese government and Communist Party are correct and immune from serious alteration. A small faction in the Party does object to the present course as a dangerous Western cultural intrusion and a dilution of the socialist spirit, but an Anti Spiritual Pollution Campaign launched a little while ago quickly fizzled out. The dramatic political swings of the past are over, I was told, and from outward appearances this would seem to be true—at the moment, anyway.

An indication of the atmosphere in the country is the criticism being published in the Party press. The Civil Aviation Administration of China, to cite one example, recently was taken to task for often canceling flights without notice or any explanation to stranded passengers, for having an ineffably rude staff and for failing to keep its airports clean, with the result that the top management was changed. Vigorous and publicized action is frequent as well against enterprises that distribute excessive bonuses to their executives or arbitrarily raise prices. Personnel in responsible positions who are deemed lax or inefficient can find themselves identified in print and lose their normal bonuses.

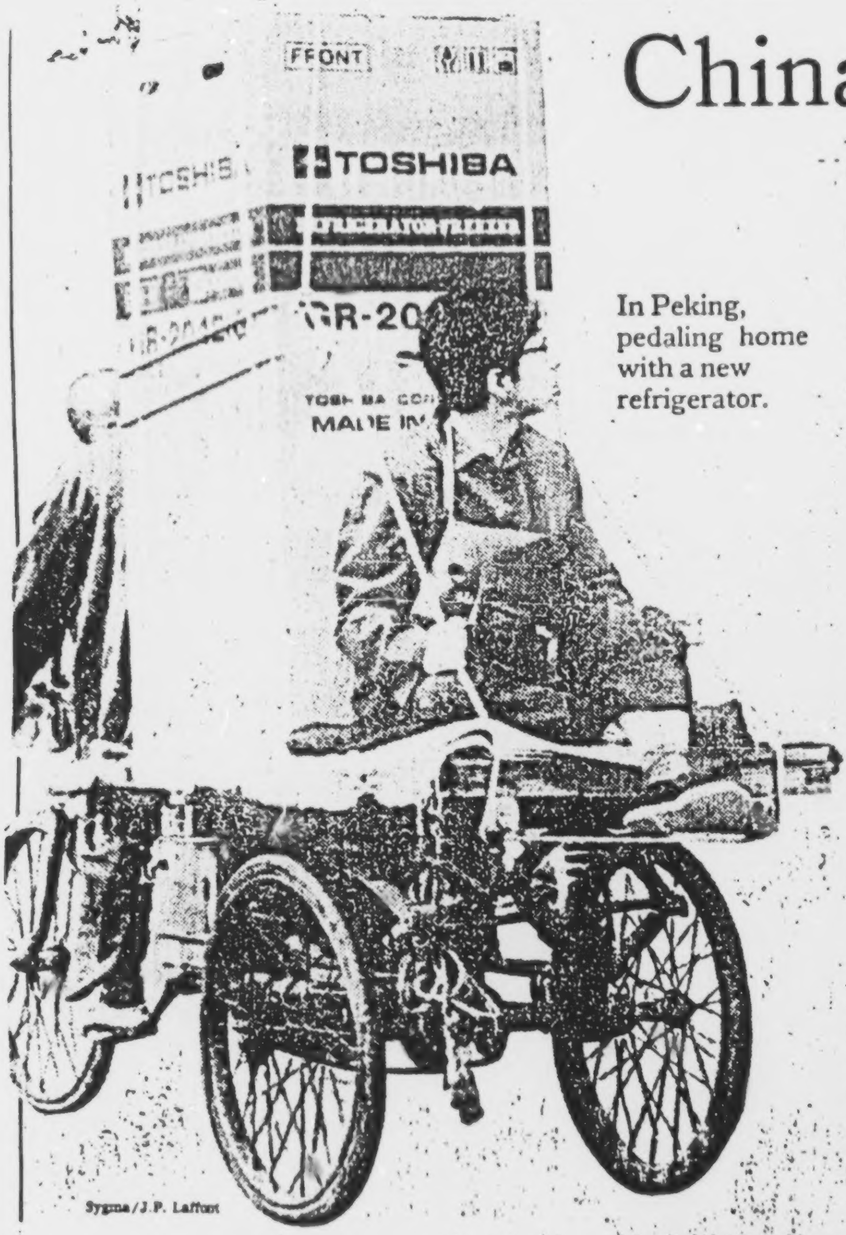
AS THE Chinese experiment along the foothills of capitalism and flex their economic muscles, the tempation for them to become increasingly active in international affairs is strong. They are, however, very reluctant at this point to become overly concerned with problems beyond their borders, preferring to pursue their priorities: (1) modernization of China; (2) the security of the country; and (3) reunification (reclaiming Taiwan).

Of these, the first is by far the most important to Beijing right now; almost to the exclusion of the others, because it does not feel the national security is threatened. It would like to improve strained relations with Moscow, yet the chances of a meaningful rapprochement are sharply limited by the continued presence of large detachments of Soviet troops across the Sino-Soviet border, the Soviet presence in Afghanistan, and Soviet backing of the Vietnamese in Cambodia. Friction between the United States and China is due primarily to unhappiness with Washington's position on Taiwan, followed by disagreements over trade and Third World policy. But Beijing supports the maintenance of NATO as a counterweight to the USSR, and it does not object to the U.S. military presence in Korea or the Pacific.

China tends to see the United States as the nation having the most to offer, a view of particular significance in the light of its own aspirations. For that reason there are today some 12,000 Chinese students at American universities, more than anywhere else (Japan is second). Chinese commercial, technical and cultural delegations also visit the United States in a virtual procession. Interestingly, a student in Beijing who confided that he worried about his government veering too far from what he considered the proper path to Communism, spoke highly of Ronald Reagan. The President, he said, had shown how a country's morale can be revived and sustained.

The revolution now in progress in China is not as dramatic as the Cultural Revolution or the revolution that brought the Communists to power in 1949. It may, however, be the most significant development of the closing years of the 20th century. If it succeeds—if the people who inherit the leadership of the country from 80-year-old Deng Xiaoping continue on his path, if the one-party state can avoid bogging down again in ideological absurdities—China, with its vast population and unleashed energy, could emerge as the dominant global economic power before we are very far into the next millennium. Whether that would be good or bad for the rest of the world is another matter.

China Hits Its Stride



Sygma/J.P. Laffont

In Peking, pedaling home with a new refrigerator.

The ancient country seems, finally, to be reaching a point of sustained growth.

By LEONARD SILK

"We are weeping from too many joys.
We are rid of the shame of the past.
Our forefathers can feel at ease in their graves.
O, my Motherland, you are no longer a broken bowl in front of an ancient temple."

THOSE lines are from a poem that a man named Qing Xian recently sent to a Canton newspaper. And, like Mr. Qing, a great many Chinese these days believe that their country's nightmarish past has given way to a new dawn of prosperity and growth beyond their dreams.

Last year the real growth of the Chinese economy — a 13 percent increase in gross agricultural and industrial output, after allowing for inflation — was probably the greatest of any country in the world. Nor was that a flash in the pan.

In the past five years since Deng Xiaoping, the Chinese leader, began his modernization drive and his "open door" policy — opening China to the outside world and also opening up the domestic economy increasingly to the gyrations of the marketplace — the nation's total output has grown at an average rate of 10 percent a year.

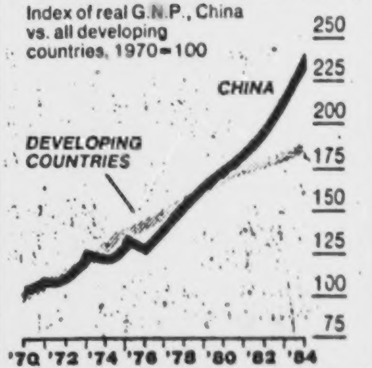
As a result, economists, foreign businessmen and Chinese officials are coming to believe that China, with its own unique blend of planning and free enterprise, has reached that magic moment in its economic drive — a takeoff into sustained growth. So confident are China's new leaders about their nation's forward momentum, that they are even prepared to slow down the pace somewhat, to prevent inflation and an overdependence on imports. If China manages to avoid radical political change — and the 81-year-old Mr. Deng has moved to insure continuity by filling key jobs with a group of younger men loyal to him — the strategy, many believe, could succeed.

"They're not yet South Korea or Japan; they're still catching up," said Hidetoshi Ukawa, Japan's general consul in New York. But concern seems to be growing in Japan and other major Far Eastern exporting nations that the catch-up may come fast, that China may become an awesome economic rival as soon as 20 years from now. China, which has relied heavily on imports for consumer and industrial items ranging from refrigerators to trucks, is beginning to churn out its own

Continued on Page 26

China's Fast Growth

Index of real G.N.P., China vs. all developing countries, 1970=100



Source: International Monetary Fund

New York Times November 19, 1985

— for consumption and for export.

And there are ample grounds for expecting China to generate sustained growth. On Friday, the World Bank issued a report saying that China's ambitious goal of increasing per capita income to $800, from $450 now, by the turn of the century, stood a good chance of success. It said the chances for doing so would be increased if China allowed even more play than it already has for market forces and decentralized decision-making.

There are other signs of optimism. Traveling through China this fall, one finds that living standards are rising far faster than anyone had imagined possible and this is itself the strongest reason to believe that the changes inaugurated by Mr. Deng will endure. People seem to appreciate what the changes are doing to their lives. They are unlikely to give them up.

"We will not get rid of our experiments," said Zhang Ge, a young deputy director for the Special Economic Zones at the State Council in Peking. "As in the natural sciences, we will learn from them, even when we fail. When we get the data, we will go on, we will not stop."

And Richard Huber, who directs Citibank's operations in Asia, puts it another way: China, he says, is simply "pretty close to the point of no return" to the old ways.

BUT others have their doubts about whether the boom can last — and how much there is in it for foreign businesses and investors, if it does last. With several notable exceptions like Citibank, 3M, Exxon, Atlantic Richfield, McDonnell Douglas and I.B.M., American and other foreign companies continue to hold back from major investments in China.

They are concerned that the astonishing reforms that swept this Communist country in the past five years under Mr. Deng could, one day, disappear, propelling China back into an inward-looking and anti-Western stance. After all, such xenophobia marked a great deal of Chinese history, and never more so than during Mao Zedong's decade-long Cultural Revolution, which ended in the mid-1970's, shortly before Mr. Deng returned from his second banishment and achieved power in 1978.

Even Chinese peasants seem to fear a return to the older, less capitalistic ways. People's Daily, the leading Chinese Communist newspaper, published an article by Zhang Pingli in mid-September, saying that many peasants are so afraid that the Government will change its policy of "making people wealthy" that they are hiding their newly earned cash in their homes or putting it in banks far from their home villages.

"Just repeating the words, 'There will be no change,' is not enough to allay the peasants' fear," said Mr. Zhang. The peasants, he insisted, "still need a political and legal guarantee."

The peasants' concerns have taken on greater significance in Peking because farmers are playing an increasingly important economic role. In a land where agriculture accounts for 35 percent of the national income, and 70 percent of the population is rural, Mr. Deng's dissolution of the old system of collectivized agriculture is an important reform. Prof. Abram Bergson of Harvard, who recently led a team of Western economists through China, found that the return to China's ancient system of allowing families to farm the land was "the most far-reaching and dramatic" of the new developments his team observed in China.

Under the new arrangement, families, free of despotic controls, decide how, when and what crops to produce.

The families, called "brigades" to preserve some flavor of Socialist acceptability, contract with the Government to produce set amounts of particular crops and are free to sell what they produce above those amounts in the open market and retain the cash they earn. These strong incentives have produced a surge of farm output. Grain production, for instance, has climbed from 305 million tons in 1978 to more than 400 million tons last year.

But China has tackled more than just agricultural problems. To foster industrial growth, it has created so-called special economic zones and open cities all around the nation, which Westerners have labeled "pockets of capitalism." The areas, where economic decision-making is decentralized, encourage foreign investment through special tax programs and other incentives. "What the Chinese are thinking of is creating a series of Hong Kongs," said Mr. Ukawa, the Japanese consul.

As it tries to craft a new and stronger economy, China is determined to make its own rules. After witnessing the economic gridlock of Soviet-style Marxism and the failure, during the Mao years, of a rigidly planned economy in China, Peking has forged a sharply different course. Out of a poor, backward and Communist nation, it is trying to create a new model for Socialist development — a modern mixed economy where Socialism is coupled with a heavy reliance on market forces.

Prime Minister Zhao Ziyang told last month's Party Congress in Peking that China was already entering a new stage in which the economy would gradually shift from meeting people's basic needs for food and clothing to "enhancing the quality of their lives." By the end of this century, he said, "the Chinese people will achieve a relatively comfortable standard of living. Although this is a gradual process, it is increasingly apparent and we should be fully aware of it."

One of the keystones of China's plan is to grow by about 7 percent a year for the next five years, a figure that officials are already conceding could be exceeded in practice. "A sustained 7 or 8 or even 10 percent growth rate over such a long time is rare in the economic development of any country," Prime Minister Zhao said. "A similar situation has occurred in only a few countries and regions during the 'economic takeoff' stage." Only Japan and the "little tigers" of the Pacific rim — Singapore, Hong Kong, Taiwan and South Korea — have achieved comparable long-term growth rates, but the mainland Chinese now believe they could do it too.

THE goal is to quadruple its gross agricultural and industrial output between 1980 and 2000. With its population of one billion growing by just 1.3 percent a year, as China presses its "one-family-one-child" policy, annual per capita income is projected to rise to about $800 by the end of the century, a level that would place it among the world's lower-middle-income nations, such as Egypt with $700 in current annual per capita income today and the Philippines with $760. China has already moved well ahead of such countries as Pakistan and India, with per capita incomes of $390 and $300, respectively.

And the rise would be striking: Per capita income was only $300 a year in 1980 and is now $450. To achieve its quadruple goal for the growth of total national output, China would have to invest an average of 30 percent of its national income each year — an investment rate slightly higher than that of Japan and the "little tigers."

The World Bank report released Friday said that if China raised its per capita income to $800, it would be a remarkable achievement almost unparalleled in world history. "Only one country — Japan — has indisputably caught up with the developed nations from a position of economic backwardness," the report said. But, it said China had "a good chance" of doing so.

However, the report included some warnings. "Unrealistically high growth targets cause fluctuations, shortages and inefficiency, while aiming too low has few adverse consequences," it said, offering two other options for more moderate and balanced growth.

The differences among the three options, labeled quadruple, moderate and balance, are in projected overall rates of growth and in their composition and assumptions about efficiency. The moderate option, although making most of the same assumptions as the one labeled quadruple, takes a less optimistic view of the future efficiency of China's economy, including slower rates of productivity increase in both agriculture and industry.

In the balance option, the World Bank team proposes giving greater weight to the services sector — especially to commerce and various business and personal services — which would shift the structure of China's economy away from the Soviet pattern and toward the pattern of Japan and other countries at comparable stages of development. This would mean improving both the quantity and quality of China's warehouses, shops, vehicles and other equipment and its communications system.

That option would raise employment in services to 25 percent of the labor force by the end of the century, cutting China's capital requirements, allowing a somewhat lower savings rate and permitting a more even growth of consumption and investment.

And, assuming overall national output growing by 6.4 percent instead of 7.3 percent as the quadruple model assumes, following the balance option would raise Chinese living standards just as much, while reducing the strains of forced growth and doing more to improve the quality of life.

China is taking these options seriously. "We examined the economic growth rate from various aspects, and calculated it from different points of view," Prime Minister Zhao said. And he acknowledged that China, with its fast rate of development, has been running into trouble, starting in the fourth quarter of last year and still continuing: "A number of problems arose, such as an excessive rate of increase in industrial production, excessive investment in fixed assets, overexpansion of credit and consumption funds, sharp increases in some commodity prices and a drop in state foreign currency reserves."

Already, according to forecasts by Wharton Econometrics, China's growth has slowed, and it will probably go to about 7 percent in 1985 from 13 percent last year. Although the 7 percent growth is what China wants for itself in the next five years, the slowdown this year was the result of more than just Government policies: It was also caused by a sharp foreign exchange shortfall and a slowdown in the rate of investment. Foreign exchange reserves, for example, which were at a peak of $17.1 billion in the second quarter of 1984, according to the International Monetary Fund, fell to $11.6 billion in June 1985 and reportedly declined further in the third quarter of this year.

Allen S. Whiting, a professor at the University of Arizona, who is a longtime China-watcher and former foreign service officer, points out other hazards that lie in China's path. They include the ups and downs of the world economy, to which China is now more exposed, with exports vulnerable to protectionism and imports to price fluctuations; exaggerated hopes of continuous progress that could be disappointed — and exploited by an opportunistic opposition; and natural disasters, such as floods, earthquakes and famines that have plagued China through its history. And given the scale of the popula-

But for now, the Chinese are committed to their plan of at least 7 percent sustained growth. "If the rate were too high," Mr. Deng told last month's Party Congress in Peking, "that would create many problems that would have a negative effect on the reform and on social conduct. It is better to be prudent. We must control the scale of investment in fixed assets and see that capital construction is not overextended."

He said it was important to manage production efficiently, insure quality and seek economic and social returns. The contrast with traditional Communist planning, aimed at "overfulfillment of production norms," is striking.

The threat of inflation has alarmed the Government. Although official statistics put the rate of consumer price increase at just 6 percent during the past 12 months, unofficial estimates of foreign economists based in China put it much higher — at 10 to 15 percent, with Shanghai calculated at 17 percent.

Declining foreign exchange reserves have also been worrisome. China, remembering its own earlier dependency on foreign capital and observing the development problems facing today's debtor countries in Latin America and Africa, would rather slow its rate of growth than pile up foreign debts. And when they decide to crack down on borrowing, they don't waste time: They turn it off. Mr. Huber of Citibank says: "Their financial control system is pretty primitive — it's as though it has just one on/off switch, and either it's on or off."

Besides concerns about inflation and the loss of foreign currency reserves, another recent development alarmed the Chinese Government and caused it to blow the whistle on breakneck development: evidence of corruption in industry.

The most notorious scandal was on Hainan Island, a designated "open" area where local officials were involved in a scheme that used up a lot of foreign exchange for cars and other consumer durables rather than using it for more productive purposes, such as purchases of capital equipment and machinery. Hainan is far from being an isolated case. The Government recently announced that it was investigating 200,000 "business companies" and "trade centers," clamping down on "unscrupulous profiteering, tax evasion and violation of business regulations."

The Chinese continue to worry about the moral — or rather immoral — consequences of a freer economic system. At the recent Party Congress Chairman Deng warned that "only Socialism can eliminate the greediness, corruption and injustice which are inherent in capitalism." But he did not try to deny the vulnerability of the Chinese. "In recent years," he said, "production has gone up, but the pernicious influence of capitalism and feudalism has not been reduced to a minimum. Instead, evils that had long been extinct after liberation have come to life again."

Nevertheless, neither Mr. Deng nor other high officials indicate any intention of reversing course as they try to achieve a more open economy. Last week the Shanghai-based World Economic Herald stated that Hainan Island was undergoing "massive growth" and that the car-importing scandal would not affect the "open" designation nurturing that growth. In Peking and in the Special Economic Zones of Shenzhen and Xiamen, officials took a common line, saying they would do everything to stop corruption. But they denounced party opponents who would use corruption as an argument for trying to reverse Deng Xioping's open-door policy and economic reforms.

Officials, especially in urging foreign corporations to invest in China, insist there will never be a change in their openness to foreign investment and the safeguarding of foreign property and rights to repatriate capital and earnings.

Yet some American and other foreign businessmen interviewed in Shanghai insist that serious problems exist for foreign investors, mainly involving the fact that the Chinese Government sometimes breaks a contract it doesn't like. The foreign businessmen call for stricter enforcement and an improvement in Chinese laws protecting foreign investors.

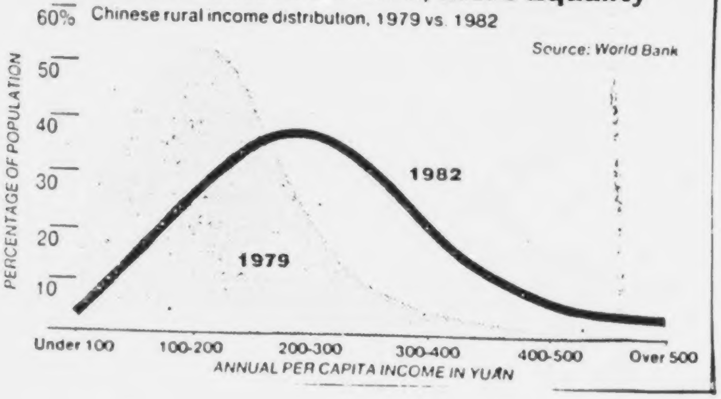
The Chinese are sensitive to the complaints and say "issues not covered by present laws and regulations may be incorporated into economic contracts stipulating in explicit terms the rights and obligations of both parties." The contracts, they insist, once approved by the Chinese Government, "have full legal effect." But bureaucratic snarls or other tie-ups, say the foreign businessmen, sometimes prevent what they thought was a valid contract from getting the approval of the Chinese Government,

The legal situation, according to diplomatic sources in China, is getting better. Cyrus Vance, the former United States Secretary of State and now a lawyer in private practice, said at meetings in Shanghai and Dalian that China's legal system was improving, facilitating economic and technical exchanges. And Phillipe de Smedt of the Brussels Bar Association told a law seminar in Peking, "European investors have become more eager to investigate opportunities in China as the Chinese framework of legal and tax regulations has developed more fully." But Chinese officials acknowledge that there is still room for improvement.

With an improving legal environment, a growing number of American businesses see enormous market opportunities in China. As one cigar-smoking businessman said to another in a recent New Yorker cartoon: "There's a billion people in China. At some point, some of them are going to need agents." ■

Rural China: More Income, More Equality

Chinese rural income distribution, 1979 vs. 1982



Source: World Bank

1987: Basic Balance in Foreign Trade

by Wang Pinqing, vice-minister of Foreign Economic Relations and Trade

According to initial statistics, last year China's foreign trade was worth US$67.338 billion, US$7.241 billion more than the 1986 figure, and a 130 percent increase over 1979 when the country first introduced the open policy. Exports equalled US$34.603 billion, 28.1 percent more than in 1986; while imports were worth US$32.735 billion, a slight decrease from 1986.

Major Characteristics

China's foreign trade last year had four distinct characteristics:

—A basic balance was achieved between imports and exports—representing a great improvement over the horrendous trade deficits of previous years (see table)—which increased the state's foreign exchange reserves.

Unit: billion US dollars

Year	Volume of Export	Volume of Import	Balance
1984	24.416	25.356	-0.94
1985	25.915	34.331	-8.416
1986	27.014	33.083	-6.069
1987	34.603	32.735	+1.868

—The mix of commodities was better.

In exports, the proportion of finished products kept increasing. In 1987, the export value of light, textile, machinery and electronics products increased 33.5 percent over 1986. Their proportion in the total volume of exports increased from 39 percent in 1986 to 40.6 percent in 1987, while the proportion of primary products came down.

Of all finished products exported, textiles, silk and clothing headed the list, with a value of US$8.1 billion, about 25 percent of the country's total exports. The expansion in textile exports is an important part of the growth of finished products exports. For instance, at the Guangzhou Autumn Export Commodities Fair last year, the business volume in semi-finished yarn fell by 50 percent from the 1986 figure, and the volume of grey cloth and other primary products sold also came down, while that of printed and dyed cloth as well as woollen textiles increased 50 percent. In addition, clothing and knitwear also showed a marked increase at the fair. At present, ready-made clothes account for 40 percent of China's total textile exports.

Exports of machinery and electronics products increased greatly, as did quality consumer goods. The export of technology made a good start, and primary products have been gradually replaced by processed products in the export of agricultural and sideline goods, with a slight decrease in the exports of grains, edible oil and pork. Coal exports grew considerably, and oil exports came down somewhat.

In imports, the proportion of raw materials, technology and key equipment vital to the development of industrial and agricultural production increased further, while imports of motor vehicles, household electric appliances and other high-grade consumer goods were still being restricted.

—Efforts were made to penetrate the international market. Compared with 1986, exports to Japan increased last year, while imports came down, resulting in a sharp reduction in the deficit China has with Japan. Trade with the United States grew, exports more than imports, resulting in a reduction also in the deficit with the United States. Trade with Hong Kong and Macao has also increased, exports being worth US$10.13 billion, breaking the US$10 billion ceiling for the first time. Exports to the EC expanded. China's trade with the developing countries as well as the Soviet Union and other East European countries steadily increased.

—Last year's expansion of exports was unprecedented. This expansion and the marked improvement in China's balance of international payment can be attributed to the following factors:

(1) Policies and measures have been adopted to encourage exports.

(2) Reforms have been conducted in foreign trade to delegate managerial powers to the trade companies and producing enterprises, introduce more export opportunities and methods, and extend the contract responsibility system to exports.

(3) Efforts have been made to establish networks for export production. So far, networks for producing machinery, electronics, agricultural and sideline products and light and textile goods for export have taken shape. This has ensured a plentiful supply of these popular commodities. Rural en-

terprises in coastal areas have become an indispensable force in China's expanding exports. Their exports account for over 16 percent of the nation's total.

(4) Taking advantage of the favourable international situation to open up more export channels. World economic development slowed down somewhat last year, but demand remained fairly high. The devaluation of the US dollar and the revaluation of the Japanese yen and other currencies helped strengthen the competitiveness of Chinese goods. In addition, the prices of most finished products went up due to a rise in the price of oil and other primary products.

(5) Strengthening control over foreign trade. In early 1987, the Ministry of Foreign Economic Relations and Trade readjusted the limits of the control of export licences. Apart from commodities which have a vital bearing on the national economy and the livelihood of the people and can only be exported with licences, the export of other commodities can be conducted freely. At the same time, the state adopted measures to strengthen co-ordination between the customs houses, banks and foreign exchange control departments. All these measures are sure to provide a fillip to the healthy development of exports.

However, some problems still remain and they include panic buying of goods for export at higher prices and dumping of goods at reduced prices and unsatisfactory economic returns.

Prospects

This year economic growth in the West is expected to slow down further; the world money markets look set to remain in confusion; and the slump in the stock exchanges is bound to produce some negative impact. Even with these unstable factors on the international commodity markets, the devaluation of the US dollar will be good for commodities that are priced in US dollars. This will be conducive to China's exports.

With the development of China's commodity economy and the readjustment of the industrial setup, the mix of commodities exported will be further improved, with the proportion of finished products further increased, and that of primary products (including oil) decreased. Obviously, the efforts to bring about the commercialization and modernization of China's industrial production are paying off.

Exports of grain, vegetable oil and meat in 1988 cannot be expected to increase because of shortages in domestic supplies. But, there will be room for growth in the exports of other agricultural products and processed food.

This year will be a year for major progress in the reform of China's foreign trade structure. The various provinces, autonomous regions, municipalities and cities, which have been allowed to draw up their own economic development plans, as well as national foreign trade companies and foreign trade companies under the various ministries and commissions, will introduce a responsibility system. They will undertake to hand over to the state a basic amount of foreign exchange earned from exports and be allowed to retain a proportion of any extra earnings. These measures will certainly promote the development of China's trade with other countries and enable overseas agents to expand their business scope with Chinese foreign trade companies.

It is expected that 1988 will see further increases in China's exports. Imports will also expand appropriately in line with the needs of the country's economic construction. ■

The Coast to Intensify Its Export Orientation

by Geng Yuxin

Recently, Zhao Ziyang, general secretary of the CPC Central Committee, proposed an economic development strategy for China's coastal areas: Orienting their economy to the world market — making more exports and importing more foreign investment. This should improve these areas' technological and managerial levels as quickly as possible and help boost the development of China's central and western regions which are now relatively backward (see Issue No. 6). This strategy aims to link China's economy more closely with the world economy. This should benefit both sides and has aroused widespread attention.

The coastal areas were opened up to the outside world first. They include four special economic zones, 14 coastal cities and five economic development zones, as well as the Hainan Island (a large island which will soon receive province status and be made a special economic zone). The areas under discussion could include as many as 200 million people. They should concentrate on developing labour-intensive industries and, in places with favourable conditions, high-tech industries will be developed too. They should also seek their raw materials and markets for their products abroad and become more involved in international exchanges and competition. They must improve their investment environment and attract more foreign investment with favourable terms to set up enterprises and re-equip existing enterprises. Foreign investors must be allowed to manage enterprises according to international norms.

This strategy is on the continuum of the open policy which has been implemented successfully for the last nine years. The development of an export-oriented economy was a requirement first made of special economic zones and foreign-funded enterprises, meant to correct China's trade deficit and its shortage of foreign exchange. Its extension to all coastal areas is also an expansion of these narrow purposes.

A technological revolution has been sweeping the world. It has brought many changes to the world economy and people's lives. The developed world is experiencing fundamental alternations to its industrial structure, with knowledge-intensive high-tech industries developing and labour-intensive industries moving to places where labour costs are lower. Some developing countries and regions have benefited from the influx of foreign funds which have helped build export-oriented economies there. China, however, lost out by being cut off from this process through its former isolation.

Now China is also readjusting its industrial setup. It is shifting rural surplus labour into industrial production. It is estimated that before the end of the century, about 180 million rural labourers will have taken up jobs in industry, commerce and service trades, always on the understanding that the growth rate of agricultural productivity is maintained.

This strategy, with its focus on importing more foreign funds and technology, promises a total value of exports (mainly products processed by labour-intensive industries) of US$150 billion for China by the year 2000, as compared with US$34.6 billion last year. In the course, 60 million rural people will be employed by the labour-intensive industries. Transport, commerce and services will grow correspondingly, providing jobs for 120 million people.

This transfer of rural surplus labour has been made even more urgent by the enormously greater returns which industry provides over agriculture. At present, the average annual per-capita output value of agriculture is 1,300 yuan, while that of rural industrial enterprises is 7,500 yuan and of state enterprises, 16,000 yuan. The large gap is due to the price differences for products and labour productivity differences caused by an inferior technology and mechanization in agriculture. Since 1979, the output value of rural industries has shot up at an annual rate of 28 percent. Last year, the output value of rural industries for the first time outstripped that of agriculture and some 85 million farmers (more than 20 percent of the total rural labour force) moved into non-agricultural trades.

The coastal areas are ideally suited to this transition. They not only have cheaper, better qualified labour but also the advantage of better transport facilities, better infrastructures and better access to science and technology. They can more quickly develop export production and thus be more attractive to foreign investors. Exports made by rural industries were worth US$5 billion last year, 16 percent of the nation's total exports. Of these rural exports, the overwhelming majority came from the coastal areas. At present, these areas have over 11,000 export-producing rural enterprises. They turn out a large variety of products, including household electrical appliances, toys, silk, garments, carpets, machinery and electronics.

The authorities of the coastal areas are now studying the economic development strategy put forward by Zhao Ziyang and making plans to attract more foreign investment.

These plans are seen overseas as a new opportunity and a new challenge for international capital. Some people abroad are worried that China might become a powerful competitor for its neighbours, including even Japan. In a sense, it is true, but, it is exaggerated.

In fact, competition on the international market has always been there and it has grown fiercer because of the reappearance of trade protectionism. China is simply a late comer in this competition, and compared with its large territory and huge population, its share of international trade is negligible.

Furthermore, in this shifting of labour-intensive industries China is in a particularly good position, having an ample labour force, and it is only natural for it to take advantage of this opportunity. Of course, there will be competition but the process will boost overall economic development in the world.

As an advocate of the new world economic order, China has always followed the principle of equality and mutual benefit in its international economic and trade exchanges. Its development will not pose a threat to other places. On the contrary, it will promote greater overall prosperity, a balanced development of the world economy and the establishment of the new international economic order. China's energetic participation in the competition on the world market will not lead to confrontation, rather, it will provide more choices for foreign investors and an opportunity for common development. ■

TRINKETS, TRADITION AND TOURISM: CHINA'S REFORMS IN THE MINORITY AREAS

Richard H. Thompson
Dept. of Sociology and Anthropology
James Madison University
Harrisonburg, Virginia 22807

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TRINKETS, TRADITION AND TOURISM: CHINA'S REFORMS IN THE MINORITY AREAS

Shortly after the establishment of the Chinese People's Republic (CPR) in 1949, John De Francis wrote:

> Among the subjects currently receiving most emphasis in China is that of the nationality problem. Despite this emphasis, available materials, particularly those from independent sources, are insufficient for a definitive analysis of official thought and action on the subject [1].

This statement applies today such that an attempt to assess the impact of nearly forty years of communist rule on China's minority nationalities must still contend with inadequate empirical studies and fragmentary, though plentiful, bits of information from the Chinese press. Nevertheless, the importance which the Chinese themselves attach to the nationalities' question, both as an example of its enlightened policy towards minorities and particularly concerning the roles the various nationalities shall play in China's push to modernization, makes even a preliminary inquiry into this issue basic to our understanding of the post-Mao era.

In this paper we seek to assess certain impacts of the Dengist reforms on several of China's minority nationalities, especially those situated in the ethnically diverse province of Yunnan in southwest China. We are especially interested in determining to what extent certain traditional customs and practices are being either repudiated or rehabilitated as a result of the recent reforms and the extent to which Han culture (i.e., the dominant Chinese culture) is becoming the "popular" culture among the non-Han minorities. This, we think, is the central question but precisely the one about which the least data exist. While the policies instituted by the Communist Party of China (CPC) towards the minorities are relatively well known, the implementation and effects of these policies are not. We have had to rely on information presented in readily available and sanitized Chinese sources (as opposed to unavailable, internal [neibu] Chinese sources) supplemented by observations and conversations during a recent visit to the Dali Bai Autonomous Prefecture in Yunnan Province.

CPC Policy Towards the Minority Nationalities

Western observers tend to regard China as a homogeneous society both ethnically and culturally due, in the main, to China's long history of political and cultural unity. The imperial system administered by an educated gentry committed to Confucian orthodoxy demonstrated its ability to assimilate even "barbarian" dynasties--the Mongol and Manchu--to the "superior" Chinese civilization. This long history of state-building and statecraft has thus produced a population that considers itself ethnically Chinese or "Han", to use the ethnic designation; a population that numbers some 930 million of China's one billion people.

The remaining 70 million non-Han peoples, however, are far more important than their meagre 7 per cent of the population might suggest. They are comprised of 55 officially recognized minority nationalities ranging in size from the several thousand Hezhen of Heilongjiang Province in the northeast to the more than 13 million Zhuang who live mainly in the Guangxi Zhuang Autonomous Region in the southwest [2]. In all, 15 minorities have populations over one million, 13 are between 100,000 and one million, 17 number between 10,000 and 100,000, and 10 groups have populations under 10,000. These ethnies vary greatly not only in size, but in their traditional economies and cultures and their degree of acculturation/assimilation to the dominant Han. Many minorities continue to live in compact settlements in traditionally non-Han regions of the country; those provinces of "Outer China" including Inner Mongolia, Gansu, Xinjiang, Tibet and Yunnan where traditional economies based on pastoral nomadism, slash and burn agriculture, and hunting and gathering persisted up to the establishment of the CPR and, despite major modifications, still exist today. Other groups are more widely scattered among predominantly Han provinces and in terms of language, economy, and culture share many characteristics with ethnic Chinese. Generally speaking, however, China's minority nationalities inhabit the frontier and mountainous regions of the country, fully 60 per cent of China's territory. These regions are both strategically important borderlands with neighboring and sometimes hostile states and, compared to China proper, resource-rich [3]. CPC policy towards the minorities has thus attempted to effect a delicate balance between effective political control over and modernization (some would claim "sinification") of traditional economies and cultures, while showing respect and tolerance for national differences and institutionalizing minority participation in minority affairs.

Given these aims, Chinese practice has been remarkably consistent at the level of general policy, but quite variable in the implementation of that policy. As might be expected, this implementation has been subject to the same shifts and turns of Chinese politics generally; at certain times reflecting the "radical" or leftist policies associated with Mao, while at other times manifesting the more moderate, "rightest" approach of Liu Shaoqi and Deng Xiaoping. We can thus identify radical and moderate periods of CPC/minority relations similar to those which have characterized China as a whole since 1949.

The Chinese policy for administering the minority nationalities is called "regional national autonomy." This policy was formulated in 1947 and institutionalized in the provisional constitution of 1949 known as the Common Programme of the Chinese People's Political Consultative Conference. The policy has since been formalized in successive versions of the Chinese Constitution and was recently given added prominence by passage of the Law on Regional Autonomy in May 1984. Regional autonomy is rooted in the CPC's contention that China is a unified, multinational state where equality and mutual respect is accorded all nationalities. What this means in practice is that while the minorities will be afforded a form of self-government, they have no rights to secession nor can they practice autonomy independent of state policy. They are, in fact, subject to the same policies established for the country as a whole, but with some consideration given to their special circumstances [4]. The very notion of "regional national autonomy" is both contradictory and ambiguous, not unlike the United States' characterization of Native Americans as "domestic dependent nations," and provides the CPC similar room for maneuvering and control while paying lip service to native rights.

Regional autonomy may be viewed as an "internal colonial" ethnic management formula, whereby the state rules through a separate, though centrally directed, set of "autonomous organs" that parallel the national governmental system. Minority areas are administratively divided into autonomous regions (the equivalent of a province), prefectures and counties. In all there are 5 autonomous regions (Inner Mongolia, Tibet, Xingiang Uygur, Ningxia Hui, and Guangxi Zhuang), 31 autonomous prefectures, and 80 autonomous counties. These autonomous areas are designated where one or more minorities live in compact settlements or are otherwise geographically concentrated. It must be noted, however, that in many of these autonomous areas, Hans are the majority of the population and may exercise considerable influence in them [5]. Thus, the extent to which the minorities in the autonomous areas are, in fact, exercising autonomy independent of Han influence is an open question.

Stages of CPC/Minority Relations

Five periods or "stages" of CPC/minority relations, each reflecting a major shift in Chinese politics generally, can be observed. The first stage, from 1949-56, is often called the "special characteristics" period because it emphasized the ethnic distinctiveness of the various minorities vis a vis the Han [6]. The war of liberation had been a distinctively Han Chinese affair and, upon extending effective political control over the minority areas, the CPC deemed it necessary to establish its concern for and unity with the minorities if only to differentiate itself from prior (and generally despised) Chinese regimes. Units of the Peoples Liberation Army (PLA) sent to minority regions were instructed to bring food and medical relief and to establish cooperative, harmonious relations with traditional minority leaders. These units were later followed by United Front work teams composed of historians, ethnologists, linguists, health care and agricultural cadres who were to undertake scientific studies of the cultures and languages of the minorities and to train minority cadres for work among their own people. Although lip service was paid to the necessity of the minorities advancing along the road to socialism, little attempt was made to reorganize minority social structures in line with the socialist reforms (land reform, mutual aid teams, and agricultural producers' cooperatives) being implemented in China proper. It was assumed that such a transition must be a gradual one owing to the relative cultural and economic "backwardness" of the minority peoples. Indications are that little success was achieved in developing written minority languages or in training large numbers of minority cadres due mainly to the shortage of Chinese experts in these areas [7]. In spite of this, the CPC's emphasis on "all unity, no struggle" and its benign neglect towards the customs and religions of the minorities, resulted in cooperative, if not harmonious, interethnic relations.

The second phase of CPC/minority relations, from 1957-1961, coincides with the Great Leap Forward, Mao Zedong's ill-fated attempt to rapidly communize and modernize China. In the minority areas, the launching of the "local nationalism" campaign in the Spring of 1957 signalled an end to the special characteristics policy and the beginning of a new line which emphasized class struggle within the minority groups and the push to modernize traditional economies. In accordance with the directives handed down by Mao for the Great Leap, the Vice-Chairman of the Nationalities' Affairs Commission declared that "though different nationalities have different peculiarities, socialism is the common road for all nationalities" [8]. He went on to say that socialism is especially needed in the minority areas since it is the only means by which the backward nationalities can "catch up" with the advanced Han. In carrying out the socialist prescription in the southwestern minority areas, the CPC set down three tasks as necessary for the successful fulfillment of Great Leap targets: the replacement of slash and burn agriculture with terraced rice fields, the development of production relationships appropriate to socialism, and the eradication of superstitious beliefs [9].

The transformation of traditional economies required a large migration of Han laborers and cadres to the minority areas. A press report from one autonomous county in Yunnan stated that "more than 10,000 Han functionaries have been sent. . .to help the minority people develop their economy" [10]. Such migrations were seen as "solving the contradiction arising from circumstances in which minority nationalities owned more land and possessed less labor power while Han peasants possessed more labor power but owned less land" [11]. Even more significant perhaps was the decision in the Spring of 1958 to establish People's Communes (PC) in the minority areas. Those minority areas which had been subject to little or no prior cooperativization were now labeled "direct transition areas" which would proceed directly to communization. The PC was hailed as "a new socialist national relationship of solidarity, great leap forward, and joint development and joint prosperity of the nationalities *with the Han nationality in the leading position*" [12, my emphasis].

Not only would the communes produce the proper socialist production relations necessary for modernization, they were also regarded as the social framework within which to undermine the backward customs and superstitions of the minorities, particularly those viewed as obstacles to production. In each minority area customs and superstitions were grouped into three categories: (1) customs favorable to development and production (these were to be promoted); (2) customs which did not affect production (these were to be left alone until re-education could be conducted at the "appropriate time"); (3) customs harmful to production, particularly superstitious practices involving human life such as "witch-vengeance" and "life-trading" (these were to be quickly abandoned) [13].

It seems that by far the greatest number of customs fell into the third category since many rituals important to swidden agriculturalists such as soil fertility rites, ritual sacrifices of pigs and livestock, and so on were tightly integrated with planting cycles, distribution of food, and folk theories of disease and the cosmos [14]. Two categories of customs particularly affected the changeover from swidden to terraced, wet-rice agriculture: beliefs about "night soil" and water. The application of animal and human manure and irrigation are essential to rice growing but, as one minority person put it, "We are willing to starve to death but unwilling to carry manure and spread it over the crops" [15]. The Miao, a hill tribe of Guizhou and Yunnan, felt that irrigation "might interrupt the pulse of the earth dragron," [16] while the Va (K’awa), a Yunnan minority once considered China’s most "primitive," believed that "to open up paddy fields, one will be beaten to death by a ghost" [17]. Other native customs such as the ritual slaughter of oxen and water buffalo--both crucial as draught animals for intensive agriculture--were strictly forbidden. These ritual sacrifices were important to many of the Yunnan hill peoples such as the Jingpo not only because they satisfied the requirement of a disease myth (illness was seen as caused by a bite from a hungry spirit, so a sacrifice had to be eaten), but also because they provided needed meat to their diets [18].

Other customs relating to work sex roles and courting and marriage were also attacked as obstacles to production. Among the Dong, lovers were discouraged from talking to each other in the "lanes," but could do so while working. The custom of brides staying inside the house of their husbands until one week after marriage was "reformed" so that now they worked immediately after marriage. Other customs which prevented women from doing agricultural work were also repudiated to permit the exploitation of women's labor power [19]. These and other customs which hindered the Great Leap drive to expand and transform production were labelled "rightest conservative tendencies" and the "instruments of the reactionary class to enslave [and] deceive the toiling people" [20]. The CPC method for overcoming these customs was to recruit progressive elements among the minorities who were to conduct mass debates, provide technical guidance, establish economic incentives (such as extra work points for collecting manure), and set up test fields to demonstrate the superiority of "scientific" farming [21]. While certain of these practices may have succeeded, they produced bitter struggles between the Han and the "local nationalist" minority leaders, and in the end even the CPC admitted the frequent reversion to old customs and habits.

Amidst the euphoria attending the Great Leap period, press reports hailed the successes of the commune policy and the tremendous increases in production resulting from it. It was even claimed that Han/minority relations remained harmonious signalling the victory of the Party's nationalities policy. The actual situation was quite the contrary, however. Not only were the minority areas hard-hit by the general economic depression affecting all of China in 1958-60, but the Tibetan revolt of 1959, the massive flight of Kazaks to the Soviet Union in 1962, and the exodus of Tai peoples in Yunnan across the southern frontier, showed the damage that had been wrought in Han/non-Han relations [22].

Great Leap policy in Yunnan appears to have been a dismal failure. It seems that only a small minority of the non-Han areas even set up communes between 1958-60. Where information about communes is reported, the membership was overwhelmingly Han [23]. In those areas where minorities make up the bulk of the population, reference is made to their organization into cooperatives, not communes, and it is further reported that only a third to one-half of the minorities had even joined the cooperatives [24]. These reports raise serious doubts as to the extent of interaction between the Han and non-Han and the extent to which minority economies and customs were, in fact, transformed.

By 1962 the radical policies of the Great Leap had been repudiated ushering in a third phase of CPC/minority relations. This phase marked a return to the "special characteristics" theory and the recognition that the minorities' "national peculiarities" were likely to persist in spite of economic modernization. In an article titled "Thorough Solution of the Nationalities' Problem is a Long-term Historical Process," minority expert Gu Feng outlined the new philosophy concerning China's non-Han groups. Commenting on the failure of the Great Leap to bring about nationalities' equality, he wrote:

> . . .it should be made clear that even if factual [economic] inequality among nationalities is overcome, it is still not the ultimate solution to the nationalities' problem. . . .Some basic characteristics that distinguish different nationalities, like nationalities language, nationalities form of culture and mental state, and certain customs and habits of nationalities and other characteristics will exist for a long time to come. [An] attempt to eliminate the characteristics of nationalities rashly beyond the limits of objective conditions is also wrong and impracticable [25].

As George Moseley has stated, "Implicit in the new position. . .is an acceptance of the fact that there is a natural community of interest among the members of a given national minority without reference to class" [26].

This new policy marked the return to moderation and affirmed the influence of Liu Shaoqi within the Party. The CPC in effect admitted that ethnic differences were not easily modified and that policy adopted for Han areas was not readily adaptable to non-Han areas. As a result, there was a general roll-back of Great Leap programs in the minority regions. On report says that 70 per cent of the cooperatives and communes in the minority areas were disbanded [27]. Han migrants to minority areas were fewer in number and were directed to learn local customs and languages, and not to convert the minorities to Han ways [28]. Some new cooperatives were established but they seem to have been structured around native villages which continued to practice traditional activities with little progress made towards developing "socialist relationships." The emphasis on economic development in the minority areas remained, but stress was now placed on diversifying the traditional economies by instituting cash crops such as tea, tobacco, fruit groves and the like which were particularly suited to Yunnan's geographical conditions and did not require the labor input of rice agriculture.

This policy was short-lived, however, as the onset of the Great Proletarian Cultural Revolution in 1966 marked a return to the "ultra-left" philosophy of the Great Leap. Liu was attacked for advocating the capitalist road and for his view that "the national minorities are exceptional cases" [29]. Mao's victory signalled significant changes for the minority areas again as ethnic policy was about to loop the loop a second time.

Given the scarcity of reliable materials for the Cultural Revolution, it is difficult to determine precisely how the non-Han groups were affected. An article by June Dreyer indicates that many influential minority leaders who had occupied key Party positions in the autonomous areas were purged for their commitment to the special characteristics line. In Yunnan, the First Secretary of the Provincial Party Committee reportedly committed suicide. Dreyer also suggests that the Red Guards made the minority areas a primary focus of attack [30]. In Yunnan, however, the People's Liberation Army seems to have been Mao's major instrument of change. In their investigations in minority areas, PLA reports the reemergence of traditional chiefs and landlords who were "riding roughshod" over the peasants whose status had once again been reduced to slavery [31]. Many of the Great Leap programs were again instituted in the minority areas, especially the commmunes, and a substantial increase of Han migration (many of whom were "sent down youth") resumed. This renewed Han migration was no doubt motivated as much by urban population and political pressures as by the need for Han development workers, but they were nevertheless sent to help the minorities build water conservancy projects, "improve" the soil, practice intensive farming, and raise other "industrial" crops [31].

But Mao, perhaps more than anyone else, was aware of the Great Leap failure and he was not about to repeat its mistakes. While the Cultural Revolution view towards the non-Han groups was that they must strive to attain socialism and achieve equality with the Han, there was neither the intensity nor sense of urgency which attended the Great Leap period. Certain customs, for example, especially in the areas of folklore and music, were seen as not interfering with communization and could, therefore, be promoted. More significant than this token deference to ethnic diversity, however, was the reorganization of the commune itself. Each commune consisted of production brigades and production teams each with their own revolutionary committee tasked with developing production schedules and allocating work points. These communes appear to have been mutinational; that is, comprised of Han and several non-Han ethnic groups. But when reference is made to any one non-Han group, it is in the context of a production team or brigade which suggests that the communes were divided into lower-level units along ethnic lines [33]. If this was in fact the case, then day-to-day life in the teams and brigades was carried out among members of the same ethnic group with Han/minority interaction restricted to commune level activities alone.

Other CPC policies seem to have made economic organization along ethnic lines possible. The two most important of these concern minority education and the recruitment of minority cadres. By enrolling large numbers of minority children into primary and secondary schools established in the 1950s, the CPC managed to train enough minority technicians, medical workers, bookkeepers and so on to meet the management needs of non-Han brigades and teams. This enabled economic construction to be carried on without large numbers of Han. Secondly, the latter years of the Cultural Revolution saw an intensive campaign to recruit minority cadres to lead the socialist revolution among the non-Han groups. This was an affirmation of the pre-Great Leap view which held that socialism in the minority areas was best achieved through a leadership whose authority stemmed from membership in the ethnic group as well as from their knowledge of Marxism-Leninism-Mao Zedong Thought.

It would be a distortion to overemphasize the leniency of Cultural Revolution policy towards the minorities, however. Communist (and Han) values such as self-reliance and hard work were vigorously promoted in the minority areas, as was Chinese language and culture, especially among young minority students. The CR policy was not based on the special characteristics theory, nor was it a return to the frenzy of the Great Leap. It appears to have been an uneasy compromise between the two which reasserted the primacy of socialism and class struggle on the one hand, but recognized the tenacity of ethnic differences on the other.

Minority Policy and Practice in the Post-Mao Period

Current orthodoxy in China is neither lenient nor balanced when appraising the impact of the Cultural Revolution on the minority areas. What is known in Deng's China as "the decade of turmoil" produced "havoc in China's ethnic work, completely negating all of the accomplishments which had been achieved in the years since liberation" [33]. Specific criticisms of the CR point to the denial of nationalities' existence under socialism, the closing down of nationalities' institutes and publishing houses, the arbitrary abolition of autonomous areas, vilification of minority languages, the ruthless suppression of minorities' customs, and the unjust persecution of large numbers of minority cadres and people. This "ultra-leftism" was the work of the counter-revolutionary clique headed by Lin Biao and the Gang of Four which had pushed the minority areas to the brink of economic collapse [34].

The theoretical basis of the current policy towards minorities was put forward in an important People's Daily article in July, 1980 titled "Is the National Question Essentially a Class Question?". It argued that treating nationalities' differences as class differences had been an ultra-left mistake during the cultural revolution; a mistake which led to both the denial of national differences and the emergence of "Han chauvinism." Such a viewpoint was deemed "theoretically unsound" and repudiated by Lenin's statement that national differences "will continue to exist for a very long time, even after the dictatorship of the proletariat has been established on a worldwide scale" [35]. Such differences are "natural contradictions" resulting from differences in spoken and written languages, living conditions, customs, habits, pyschology and religious belief, and degree of economic development.

The new policy is thus a return to the special characteristics idea of the early 1950s in that it asserts that "national peculiarities" will persist well into the future and that it is necessary to take into consideration the "special features" of the various nationalities when implementing policy. To this end, the new Law on Regional Autonomy includes articles for guaranteeing nationalities' leadership of the autonomous governments, use of spoken and written minorities' languages, "special funds" and other economic incentives (e.g., tax exemptions or reductions and low-interest loans) to promote local development, and vigorous support of minority education and cadre training. Moreover, minority areas may petition higher authorities for exemptions from certain state policies if these are in conflict with local conditions or customs. One example is the exemption granted minorities from the one-child policy. There has also been a complete abatement of class struggle marked most significantly by the reinstatement of leading nationalities' officials and experts such as Ulanhu, Wang Enmao, and Fei Xiaotong; all of whom had been labeled rightests during the cultural revolution.

Despite these concessions to minorities' differences, the CPC is still pursuing a rather hard line in the autonomous areas. This is evident from Zhao Ziyang's recent speech and from other pronouncements on the nationality issue [36]. This "hard line" consists of the following:

(1) A stern warning to minorities that any activities or dissent "designed to split the motherland" will not be tolerated. This is obviously aimed at Tibet where sporadic rioting and calls for independence have been occuring over the past year, but the message is not lost on other minorities as well.

(2) Maintaining the long-held view that the minorities are economically and culturally "backward" compared to the Han. This means that the Han will continue to play a leading role in the development of minority areas owing to their higher degree of skill. Han chauvinism is a continuing problem that the CPC is trying to redress by urging Han cadres and citizens living in minority areas to learn from and show respect for minority traditions. The very need to do so, however, indicates a general attitude of superiority and contempt towards the minorities [37].

(3) Imposing in the minority areas the same state policies as exist in Han regions; in particular, the household responsibility systems designed to develop the "commodity economy" and pave the way

for modernization. Traditional economies and the social relations underpinning them are still viewed as obstacles to nationalities' equality [38].

(4) Criticizing minorities' customs that are "physically or psychologically harmful or which retard production and cultural development" [39]. Many of the same customs that were singled out for criticism during the Great Leap are still being mentioned. Examples are the butchering of animals for religious sacrifice, rules prohibiting women and/or men to engage in certain economic activities such as rice planting, and intermarriage among close relatives (probably forms of cross-cousin marriage that are important in lineage and clan-based social organizations).

There seems to be little doubt, however, that the privatization of the local economies may have as great an impact on the minorities as they are having in China proper. Government economic reforms in the autonomous areas are based on the development of local resources within the framework of individual and household economies. The reforms are designed to encourage cash crop agricultural industries (such as forestry, rubber, coffee, medicinal herbs and sugarcane), the development of handicrafts and other sidelines, and to promote tourism. As an editorial in People's Daily put it,

> It is necessary to pay attention to developing commodities specially needed by the minority nationalities, famous-brand products, and products required by tourism, improving and promoting techniques and craftsmanship, increasing colors and varieties and

> improving the quality and quantity of products so as to meet the demands of both domestic and foreign markets. The national minority regions have superior geographic conditions and a long history, cultures of long standing and places of historical interest and scenic beauty. These should be fully utilized to accelerate the development of tourism [40].

The irony of this policy is that whereas certain customs are criticized to the extent that they "retard production" or "impede cultural development," certain other customs--particularly those involving handicrafts and other tourist-directed commodities--are vigorously promoted as one means by which to get rich. A major (and perhaps intended) consequence of this policy is the development of tourist traps that may serve as models for developing countries the world over. One cannot go to any historic site in China today--from the Great Wall to the Terra Cotta Warriors to the Great Mosque in Xi'an--without first running the gauntlet of petty entrepreneurs strategically situated at every entrance and exit.

This is especially the case in the ethnically rich province of Yunnan where hordes of minority women literally descend on foreign tourists outside western-style hotels hawking their traditional (and quite beautiful) handicrafts at still bargain-basement prices. In the ancient city of Dali, home to the Bai people, one can sit in a cafe serving expresso, fresh-baked apple pie, and a reasonable approximation of pizza while admiring the batik garments and silver bracelets purchased across the street. At the famous Stone Forest south of Kunming, tourists are beseiged at their buses and divided into couples, each with their own "escorts" who provide a personal tour at the same time that they lobby for the purchase of their handicrafts.

Given the absence of field studies and other reliable data, it is difficult to assess the impact of these and other reforms on minority cultures. Privatization of the economy is likely to lead to new forms of class stratification or the reemergence of old "feudal" forms of exploitation depending on the strength of traditional leaders in the minority regions. On the other hand, the important role of women in tourism and handicrafts may give them the economic power to undermine traditional sex roles and patriarchy.

The parallel that immediately comes to mind, of course, is the selling of Indian handicrafts in the United States while the inexorable erosion of Indian cultures and languages and the increasing marginalization of Indian peoples continues apace. This is not the vision of minority progress as it is extolled in the Chinese press, however. Every official story about minority peoples has exactly the same structure composed of the following elements: First, the "primitive" state of the minority prior to liberation is detailed. Second, a Han hero/expert arrives on the scene to educate the minority about "scientific" farming and other enlightened economic and cultural practices. Third, a reluctant but forward-looking minority member is persuaded to adopt the new techniques (usually, a certain cash crop or sideline industry that is being promoted in the area). Fourth, the forward-looking minority becomes rich and builds a new brick and tile house complete with running water, modern appliances, and TV set. Fifth, other minority members rush to adopt the new techniques which will bring them prosperity. Sixth, the newly prosperous minority gives up its old ideas that are contemptuous of both commerce and the Han people and marches forward in unity and equality toward the construction of a socialist commodity economy [41]. Such is the stuff of good myth-making, but the reality emerging, while not yet known, is likely to tell a different story.

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2. Identifying China's ethnic groups and extending them official recognition as minority nationalities has been and continues to be a complex task. By 1953 nearly 400 names of ethnic groups had been submitted to the government for recognition as separate nationalities. In order to investigate these claims, the government sent out work teams composed of ethnologists, linguists, historians and other specialists to survey the characteristics of the groups in question. These studies determined whether or not the group met the characteristics requisite for separate nationality status: "a common language, a distinct area of inhabitation, a unique set of customs, attitudes and beliefs, and traditional means of livelihood" (these traits appear to have been adopted from Stalin's definition of "nation" as a "historically evolved, stable community of language, territory, economic life, and psychological make-up manifested in a community of culture"). If these criteria are met, recommendations are passed through the appropriate state channels for recognition as a separate nationality. The Jinos of Yunnan Province are the most recently desginated nationality (1978) and there are indications that other groups are awaiting classification. For a discussion of this process, see *Questions and*

Answers About China's National Minorities. Beijing: New World Press, 1985, pp. 139-145.

3. The minority areas contain 40 per cent of China's coal deposits, 52 per cent of the total water resources, and half of the country's timber reserves. They are also rich in petroleum, ferrous and non-ferrous metals, and various rare metals. Given their underpopulation relative to China proper, the minority regions also have the greatest potential for further development of agricultural and livestock industries.

4. The CPC insistence that China is a unified state embracing not only the Han but all the minority nationalities as well is legitimized by a revisionist history which asserts that China has been a unified, multinational state since the Qin Dynasty (221-206 B.C.). This is by and large nonsense when one considers that the minority-dominated regions of "Outer China" were never effectively ruled by any Chinese dynasty except perhaps the "minority" Yuan (Mongol) Dynasty. This mythical history must thus be viewed as a device to delegitimize any attempt by a minority to claim independence on the basis of its ethnic exclusivity and political detachment from China. That this remains an important issue even forty years after the establishment of the CPR is evidenced by General Secretary Zhao Ziyang's recent speech before the National Conference to Commend Contributions to National Unity and Progress (April 1988). The thrust of his speech emphasized the "sacred duty" of all Chinese to "safeguard the unity of the motherland" and that "the Han nationality cannot be separated from the minority

nationalities and vice versa." These remarks seem especially directed at Tibet where Buddhist monks are again calling for independence. (The complete speech is reprinted in Beijing Review, 31, no. 20, May, 1988, pp. 18-22.)

5. A good example is Inner Mongolia where the Mongolian nationality constitutes only 10 per cent of the region's population. This reflects the CPC policy encouraging Han Chinese to move to underpopulated regions of the country, most of which are minority areas. The large influx of Hans has caused considerable concern on the part of minorities in these areas, particularly since Hans seldom adopt the language or habits of the minorities.

6. For general discussions of early Chinese policy towards the minorities see Gutorm Gjessing, "Chinese Anthropology and New China's Policy Towards Her Minorities," Acta Sociologica, 7:45-76, 1957; George Moseley, "China's Fresh Approach to the National Minority Question," The China Quarterly, 24:15-27, 1965.

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12. Ma Yao, "National Minorities in Direct Transition Areas in Yunnan Leaping Forward Toward Socialism," Guangming Ribao, Nov. 15, 1958 (in Survey of China Mainland Press, no. 1928, p. 25).

13. Chang Chih-I, The Party and the National Question in China, trans. by George Moseley, Cambridge: M.I.T. Press, 1966, pp. 117-118.

14. As one report states, for example, "Nearly all the nationalities in Yunnan believed that the mountains, the land, the sun, water and trees were controlled by ghosts." Huang Chang-lo, "Minority Nationalities in Yunnan Freed From the Bondage of Old Customs," Renmin Ribao, Sept. 4, 1958 (in Survey of China Mainland Press, no. 1859, p. 11).

15. "Yunnan Nationalities Urged Not to Believe in Superstition," Yunnan Ribao, January 31, 1958 (in Survey of China Mainland Press, no. 1764, p. 42).

16. "Minority Nationalities Dispel Superstition and Break Old Customs," New China News Agency, August 21, 1958 (in Survey of China Mainland Press, no. 1848, p. 9).

17. Huang Chang-lo, "Minority Nationalities in Yunnan Freed from the Bondage of Old Customs."

18. Fang Kei-lin, "Practice of Chingpo [Jingpo] People Offering Sacrifices to Spirits is Declining Steadily," Guangming Ribao, Feb. 12, 1959 (in Survey of China Mainland Press, no. 1963, p. 11).

19. Lu Te-kao, "Remove the Stumbling Block in Way of GLF Production in Minority Areas," Guangming Ribao, July 17, 1958 (in Survey of China Mainland Press, no. 1832, p. 8).

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21. "Yunnan Minorities Urged Not to Believe in Superstition."

22. Moseley, "China's Fresh Approach to the National Minority Question," p. 18.

23. Report in Survey of China Mainland Press, no. 2065, July 23, 1959, p. 35.

24. For example, see "Primitive National Minorities of Yunnan Frontiers Expedite Direct Transition to Socialist Society," New China News Agency, May 19, 1958 (in Survey of China Mainland Press, no. 1783, p. 11).

25. Gu's article is contained in Survey of China Mainland Magazines, no. 343, October, 1962.

26. Moseley, "China's Fresh Approach to the National Minority Question," p. 24.

27. Report given in Survey of China Mainland Press, no. 4323, December 15, 1968, p. 18.

28. June Dreyer, "The Hsia Fang Movement to Minority Areas," unpublished paper presented to the Association for Asian Studies, San Francisco, March, 1975, p. 7.

29. Press report found in Survey of China Mainland Press, no. 4672, May 28, 1970, p. 17.

30. June Dreyer, "China's Minority Nationalities in the Cultural Revolution," The China Quarterly, 35, 1968, pp. 96-109.

31. Most of the reports from Yunnan during the Cultural Revolution mention the PLA presence in minority areas. For a typical example, see "PLA Frontier Guards Arm National Minority People with Mao Tse-Tung's Thought," New China News Agency, May 7, 1968 in Survey of China Mainland Press, no. 4176.

32. "Changes in Minority Nationality Area in Southwest China," New China News Agency, October 19, 1970 in Survey of China Mainland Press, no. 4766.

33. Questions and Answers About China's National Minorities, p. 23.

34. Questions and Answers About China's National Minorities, pp. 23-24.

35. "Is the National Question Essentially a Class Question," reprinted in Beijing Review, 34, August 25, 1980, p. 22.

36. See note 4 above concerning Zhao's speech.

37. For an excellent article detailing Han attitudes towards the minorities, see Norma Diamond, "The Miao and Poison: Interactions on China's Southwest Fronteir," Ethnology, 27:1 (Jan), 1988, pp. 1-25.

38. Indicative of this view is an article by A La Tan, "Correctly Handle the Relations Between the Problem of Nationalities and the Modernization Program," Guangming Ribao, 29 July 1985, p. 3. In Foreign Broadcast Information Service, Daily Reports/China, 15 August 1985, K14-16. Tan argues that

"'Nationality Interests' and the 'needs of nationalities' should be subordinated to this common and basic task [economic modernization] and to fundamental interests [of the state]."

39. Questions and Answers About China's National Minorities, pp. 80-81.

40. "Enliven and Develop the Economy of National Minority Regions," Renmin Ribao, 23 October 1982, p. 3. In Foreign Broadcasting Information Service, Daily Reports/China, 29 October 1982, K16-18.

41. For a masterful presentation of this morality play, see Lu Yun, "Ethnic Minority Enters Modern World," Beijing Review, 30 May-5 June, 1988, pp. 18-20.

88

SOCIAL SCIENCE COURSES ON CHINA:
SAMPLE SYLLABI

Compiled By

N. J. C. Vasantkumar

Department of Sociology and Anthropology
Susquehanna University, Selinsgrove, Pa. 17870

ACKNOWLEDGEMENT

My own effort in putting together these sample course syllabi on China is less than marginal. I am deeply grateful to all of the contributors listed on the next page, only a few of whom I know personally, for their unhesitating willingness to share their course syllabi with me and others interested in China. Without their support this compilation would not have seen the light of the day. My special thanks to my wife, Joan, for her assistance in the preparation of this manuscript.

CONTRIBUTORS

Eugene Cooper, Department of Anthropology, University of Southern California, Los Angelese, CA. 90089-0661

Charles Emmons, Department of Sociology and Anthropology, Gettysburg College, Gettysburg, PA. 17325

Shu Lin Ding,* Interdepartmental Studies, Gettysburg College, Gettysburg, PA. 17325

Thomas Gold, Department of Sociology, University of California, Berkeley, CA. 94720

Marshall Goldman, Department of Economics, Wellesley College, Wellesley, MA. 02181

Ron Heiferman, Department of History, Quinnipiac College, Hamden, CT. 06514

Ann Maxwell Hill, Department of Anthropology, Dickinson College, Carlyle, PA. 17013

Leonard Jordan, Department of Politics, Denison University, Granville, OH. 43023

David Lindauer, Department of Economics, Wellesley College, Wellesley, MA. 02181

Michael Nylan, Department of History, Bryn Mawr College, Bryn Mawr, PA. 19010

Penelope Prime, Department of Economics, Carleton College, Northfield, MN. 55057

Stanley Rosen, Department of Political Science, University of Southern California, Los Angeles, CA. 90089-0661

C. W. Shih, Department of Esat Asian Languages and Literatures, George Washington University, Washington, D. C. 20052

Richard Suttmeier, Department of Government, Hamilton College, Clinton, NY. 13323

Linda Walton, Department of History, Portland State University, Portland, OR. 97216

Tyrene White, Department of Political Science, Swarthmore College, Swarthmore, PA. 19081

Martin K. Whyte, Department of Sociology, University of Michigan, Ann Arbor, MI. 48104

* Visiting Professor

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INTRODUCTION

There is little need to reiterate the importance of courses on Chinese Society and Culture in the undergraduate curriculum. Still everything about China seems so vast, huge and enormous that even for a trained social scientist it is easy to chew more than one can swallow. Fortunately, thanks to the interest in China, there already are several curriculum guides, lists of A-V material, annotated bibliographies, names of speakers and addresses of organizations that promote intercultural relations with China, etc. This booklet is intended as a supplement to such educational resources.

The idea for this project came out of my participation in the Fulbright-Hays Summer Seminars Abroad program in 1988. This program required a Curriculum Project from all the participants. I started preparing a bibliography that would eventually help me to develop a course on China. But after 30 or more pages of bibliographic resources I was still at a loss as to how I could use this material in the classroom. It was then that I turned to people I know and others who teach courses on China and started collecting sample syllabi. I am extremely gratified by the positive response from many of those with whom I corresponded. It took less than four months to gather this material.

The sample course syllabi which are presented here deal mainly with topics that are of interest to the social scientist: anthropology, sociology, economics and history. Most of the syllabi are aimed at the undergraduate. I have included a couple of advanced/graduate level syllabi as well, since they helped me learn more about the appropriateness of various types of teaching material on China. I have also included a syllabus based on films on China which should be of interest to social scientists. The syllabi included consist of both general surveys and special topic seminars. Other than putting the material into WORDSTAR format and a few minor editorial changes, the syllabi are presented pretty much in their orginal form. I have not tried to impose a uniform style on bibliographic citations. Persons desiring more detailed information on the literature cited should write the contributors.

It is my hope that these syllabi will be of use to : (1) future participants in the Fulbright-Hays Summer Seminars Abroad Program; (2) those interested in developing courses on China; (3) those already teaching courses on China in a subfield of the social sciences; and (4) those with a general interest in China - students, teachers and resource centers, etc. These syllabi will be very important in my own professional growth as a student of China.

University of Southern California
Anthropology 424g
Regional Ethnology: China I

Eugene Cooper
Spring 1983

Jan. 11-20 - Introduction--Anthropology and Sociology in the People's Republic

E. Cooper, "An Interview with China's Anthropologists" in Current Anthropology 14:4 (1973).

E. Cooper, "A Note on Current Anthropology in the People's Republic of China" in Current Anthropology 20:3 (1979).

S.L. Wong, Sociology and Socialism in Contemporary China.

J. McGough, Fei Hsiao-t'ung: The Dilemma of a Chinese Intellectual.

Jan. 25 - Feb. 10 - Rural Society in China and the Revolutionary Transformation

C.K. Yang, Chinese Communist Society: The Family and the Village, Part 2, The Village.

F. Schurmann, Ideology and Organization in Communist China, Ch. 7, 8.

W. Parish and M.K. Whyte, Village and Family in Contemporary China, Ch. 4, 5, 7, 8.

G.W. Skinner, Marketing and Social Structure in Rural China.

W. Hinton, Fanshen.

RECOMMENDED

M. Yang, A Chinese Village
H.T. Fei and C.Y. Chang, Earthbound China
K.C. Hsiao, Rural China
Helen F. Siu, Rural Leadership and Socialist Transformation in the People's Republic of China (mimeo)
Y.T. Ch'en, The Dragon's Village
G. Bennett, Huadong The Story of a Chinese People's Commerce

Feb. 15 - Mar. 3 - The Chinese Family/Women in Chinese Society

C.K. Yang, Chinese Communist Society, Part I The Family

Hugh Baker, Chinese Family and Kinship

W. Parish and M.K. Whyte, Village and Family in Contemporary China, Ch. 9-14.

J. Belden, China Shakes the World (Gold Flower's Story).

M. Freedman, "The Family in China, Past and Present" in A. Feuerwerker, ed., Modern China.

M. Wolfe and R. Wittke, eds., Women in Chinese Society (articles by Wittke, Johnson, Davin).

RECOMMENDED

Pa Chin, Family
M. Freedman, Lineage Organization in Southeastern China
Y.H. Lin, The Golden Wing, A Sociological Study of Chinese Familism
E. Croll, The Politics of Marriage in Contemporary China

Feb. 24 - MIDTERM EXAMINATION

Mar. 8-24 - Chinese Economy/Economic Development Theory/ Maoist Economics

J. Gray, "The Economics of Maoism" in China After the Cultural Revolution, Bulletin of the Atomic Scientists
J. Gurley, "Capitalist and Maoist Economic Development in E. Friedman and M. Selden, eds., America's Asia.
S. Andors, "Revolution and Modernization" in Friedman and Selden, eds.
C. Riskin, "Market, Maoism and Economic Reform in China" in Bulletin of Concerned Asian Scholars, Vol. 13, No. 3 (1981).
C. Riskin, "Maoism and Motivation: Work Incentives in China" in V. Nee and J. Peck, eds., China's Uninterrupted Revolution.
T.T. Mao, "On the Ten Great Relationships" in Selected Works Vol. III

Mar. 17 - BIBLIOGRAPHIES DUE

Mar. 26 - Apr. 3 - Spring Recess

Apr. 5 - 12 - Urban Life/Urban Communes/Rusticated Youth

J. Lewis, ed., The City in Communist China (articles by Lewis, Gardner, White and Kau).
C. Cell, "Deurbanization in China: The Urban-Rural Contradiction" Bulletin of Concerned Asian Scholars, Vol. II, No. 1
R. Lee, "The Hsia Fang System: Marxism and Modernization" China Quarterly 29
F. Shurmann, Ideology and Organization in Communist China, Ch. 6

RECOMMENDED

F. Vogel, Canton Under Communism
K. Lieberthal, Revolution and Tradition with Tientsin 1949-1952
N. Hunter, Shanghai Journal
T. Bernstein, Up to the Mountains and Down to the Villages
M. Singer, Educated Youth and the Cultural Revolution

Apr. 14-28 - The Role of Ideology/Marxist Theory/The Cultural Revolution and its Aftermath

T.T. Mao, "On Practice" in Selected Works of Mao Tsetung, Vol. I
T.T. Mao, "On Contradiction" in Selected Works, Vol. I
T.T. Mao, "Talks at the Yenan Forum on Literature and Art" in Selected Works, Vol. III
R. Baum and L. Bennett, eds., China in Ferment (3 articles by Bridgeham).
Bulletin of Atomic Scientists, China After the Cultural Revolution (articles by Gittings and Wylie).
C. Mackerras, "Chinese Opera" China Quarterly 55
C. Bettelheim, China Since Mao
V. Nee, "Revolution and Bureaucracy: Shanghai in Cultural Revolution" in V. Nee and J. Peck, eds., China's Uninterrupted Revolution
Hugh Thomas, ed., Comrade Editor: Letters to the People's Daily
J.H. Ch'en, The Execution of Mayor Yin & Other Stories from the Great Proletarian Cultural Revolution
Lu Xinhua et.al., The Wounded: New Stories of the Cultural Revolution
V. Nee, Post Mao Changes in South China Production Brigade, in Bulletin of Concerned Asian Scholars, Vol. 13, No.2
P. Andors, The Four Modernizations and Chinese Policy on Women, in Bulletin of Concerned Asian Scholars, Vol. 13, No. 2

RECOMMENDED

V. Nee, The Cultural Revolution of Peking University
B. Burton, The Cultural Revolution's Ultra-Left Conspiracy, in Asian Survey, Vol. II, No. 11
L. Dittmer, Liu Shao-ch'i and The Chinese Cultural Revolution
V. Lippitt, The People's Communes and China's New Development Strategy, in Bulletin of Concerned Asian Scholars, Vol. 13, No. 3.

University of Southern California
Anthropology 324g
Regional Ethnology: China II

Eugene Cooper
Fall 1987

Required Texts:
- G.W. Skinner, Marketing and Social Structure in the PRC, Michigan, 1965.
- E.J. Perry and C. Wong, eds, Political Economy of Reform in post-Mao China, Harvard, 1985.
- M. Selden and V. Lippit, eds, The Transition to Socialism in China, Sharpe, 1982.

Sept 1 - 10 Introduction: Anthropology and Sociology in the PRC

xerox E. Cooper, 1973, "An Interview with China's Anthropologists"
rec: S.L. Wong, Sociology and Socialism in Contemporary China

Sept 15 - Oct 1 Rural Society in China and Its Revolutionary Transformation

Selden/Lippit, essays by Selden, Hinton
Skinner, Marketing and Social Structure (whole essay)
Perry/Wong, Ch. 1, 2, 3

Oct 5 - 20 The Chinese Family/Women in Chinese Society

xerox M. Freedman "The Family in China: past and present"
Perry/Wong, Ch. 5
rec: J. Stacy, Patriarchy and Socialist Revolution in China (ch. 1, 2, 6, 7).

Oct 22 - Nov 7 Chinese Economy, Maoist Economics, The Theory of Productive Forces

Selden/Lippit, essays by Riskin, Lippit
Perry/Wong, Ch. 8, 9

Nov 10 - 24 Role of Ideology, The Cultural Revolution, Post Mao Reform

Selden/Lippit, essays by Walder, Friedman
Perry/Wong, Ch. 4

Dec. 1 - 11 City Life

xerox Cell, "De-urbanization in China"
rec: M.K. Whyte and W. Parish, Urban Life in Contemporary China (Ch. 1-4, 9, 11, 12).
R.J.R. Kirkby, Urbanization in China, Ch. 1, 6, 8.

Gettysburg College
Sociology 219A
Chinese Society

Charles Emmons
Spring 1988

Jan 12		Intro: Prehistory
14	H: front cover to p.80	Neolithic; Historical overview
19	H: 81-183	Chin and Han Empires
21	H: 184-241	Sui, Tang, Sung Dynasties
26	H: 242-299	Ming Dynasty
28	H: 300-361	"The Forbidden City"
Feb 2	TBA	Ming and Ching (cont.)
4	V: front cover to p.47	Chinese Religion and Philosophy
9	V: 48-105	" "
11	V: 106-142	Ghosts and Ancestor Worship
16	V: 143-190	" "
18	V: 191-244	Traditional Chinese Social Structure
23	V: 245-288	"The Good Earth"
25	FIRST EXAM	
	SPRING BREAK	
Mar 8	CS: front cover to p.91	Hong Kong: New Territories
10	CS: 92-166	Feng Shui
15	CS: 167-250	Spirit Mediums
17	CR: front cover to p. 84	Hong Kong
22	CR: 84-162	Hong Kong: 1997
24	CR: 162-237	" "
29	CR: 238-315	Holidays and Popular Culture
31	TBA	Mao and Maoism
Apr 5	F: front cover to p.70	" "
7	F: 71-143	Chinese Cities
12	F: 144-209	" "
14	F: 210-265;	China's Changing Economy
19	TBA	Chinese Medicine; Minorities
21	TBA;	"China's Only Child"
26	SECOND EXAM	

READINGS: The five required texts as abbreviated above are:

(H)	Hookham, A Short History of China
(V)	van Gulik, The Chinese Bell Murders
(CS)	Coates, Myself a Mandarin
(CR)	Cooper, The Sanctuary
(F)	Frolic, Mao's People
(TBA)	To be announced: reading handouts or reserve articles

University of California, Berkeley
Sociology 183
Contemporary Chinese Society

Thomas B. Gold
Fall 1987

This course provides an introduction to key aspects of contemporary Chinese society. Although there are no prerequisites, students who are totally unfamiliar with modern Chinese history and culture should read Michael Gasster, *China's Struggle to Modernize*, 2nd edition. This book and *China* ABC, a general reference, are available at ASUC.

In addition to teaching substantive material about contamporary China, this course will teach how to use the tools of the sociologist as well as the area specialist to understand a society and culture quite different from our own. The readings are designed to show how we utilize material from a wide variety of sources in order to piece together a picture of what is happening in China and what changes are occurring. The lectures set the context for the readings, draw them together and introduce additional material. There is no single text for the course, but *One Billion* by Jay and Linda Mathews provides an excellent introduction to China.

August 25: Introduction
No reading

August 27, September 1, 3: Chinese Society Before 1949
Required Reading: Lu Xun, *The True Story of Ah Q*, entire
Pa Chin, *Family*, entire

September 8, 10, 15, 17: The Structure of Chinese Society
Required Reading: Mao Tse-tung, "In Memory of Norman Bethune," "Serve the People," "The Foolish Old Man Who Removed the Mountains"
Su Wenming, "Building Socialist Culture and Ethics"
Life in Modern China, Chapter 1
Gail Henderson and Myron Cohen, "The Danwei and China: Setting the Stage," "The Individual and the Institution" (from *The Chinese Hospital*)
Thomas B. Gold, "After Comradeship: Personal Relations in China Since the Cultural Revolution"
Martin King Whyte, "Social Trends in China: The Triumph of Inequality?" in A. Doak Barnett and Ralph N. Clough, eds. *Modernizing China*
Zhang Jie, "Love Must Not Be Forgotten"

Jay and Linda Mathews, "The System" (from *One Billion*)
Harry Harding, "Political Development in Post-Mao China," in Barnett and Clough
Deng Xiaoping, "Deng on Anti-Bourgeois Liberalization"
"The Constitution of the People's Republic of China," 1975 and 1982 (preambles)
"On Questions of Party History"
"NPC: Its Position and Role"

"The Election Process in Tianjin"
Liu Ziyu, "The Tyrant Bids Farewell to His Mistress"
Liang Heng and Judith Shapiro, After the Nightmare, "The Red Army Spirit"

Dwight Perkins, "The Prospects for China's Economic Reforms," Barnett and Clough
Chou En-lai, "Report on the Work of the Government
Zhao Ziyang, "Report on the Seventh Five-Year Plan
"Communique on the Statistics of 1986 Economic and Social Development"

September 22: Short Paper Due in Class

September 22: The Life Course, Introduction and Childhood
Martin King Whyte, "The Politics of Life Chances in the PRC"
Liang Heng and Judith Shapiro, Son of the Revolution, Chpts. 1-16
Wu Naituo, "The Healthy Growth of China's Children"
Wei Liming and Li Yongzeng, "Education in China: The Past Four Years"
Li Ning, "SOS Children's Village in Tianjin'
Rod Baker, "Little emperors' born of a one-child policy"
Liu Xinwu, "Class Counsellor"

September 24: The Life Course: Youth
Son of the Revolution, Chpts. 17-22
Stig Thogersen, "China's Senior Middle Schools in a Social Perspective"
Suzanne Pepper, China's Universities "Introduction"
You Yuwen," China's Youth Today"
Thomas B. Gold, "China's Youth: Problems and Programs"
Stanley Rosen, "Prosperity, Privatization and China's Youth"
Lu Xinhua, "The Wounded"
Mary Lee, "Chinese youth in concert to increase the tempo of change"
Julian Baum, "Discoing to Jingle Bells? Only in Peking"
"Young Delinquents Cause Concern"
"Campus Unrest: Result of 'Liberalization'" etc.
"'We Will March!'"
Donald J. Ford, "University Poll"
Sarah Burgess, "China's students: rising discontent"

September 29: Life Course: Work in the Rural Areas
Committee of Concerned Asian Scholars, "Communes"
After the Nightmare, "The Guo Family Village," "In Agriculture, Don't Learn..."
"Rehabilitation of 'Capitalist' Commune Members," etc.
Victor Nee, "Peasant Household Individualism"
Margery Wolf, Revolution Postponed, Chpt. 4
Gao Xiaosheng, "Li Shunda Builds a House"

October 1: Life Course: Work in the Urban Areas
Charles Bettelheim, "The General Knitwear Factory"
Zheng Yonghui, "Why it is Necessary to do Away With the Iron

Rice Bowl System,' etc.
Revolution Postponed, Ch. 3
Andrew G. Walder, "Wage Reform and the Web of Factory Interests"
Life in Modern China, Ch. 2
After the Nightmare, "Shekou"
James A. Nelson and John A. Reeder, "Labor Relations in China"
Thomas B. Gold, "China's Private Entrepreneurs"
Jian Zilong, "Foundation"
After the Nightmare, "Tao Sen"

October 6, 8: Life Course: Marriage Family, Family Planning
Revolution Postponed, Ch. 6-10
Son of the Revolution, Ch. 23
Fei Xiaotong, "On Changes in the Chinese Family Structure"
Richard Conroy, "Here comes the bride-there goes the money"
First General Survey of Urban Housing
Tamara K. Hareven, "Divorce, Chinese Style"
Life in Modern China, Appendix: "Marriage Law of the PRC"
Judith Banister, "Population Policy and Trends in China, 1978-83"
Qian Xinzhong, "Controlling Population Growth"
Steven W. Mosher, "Birth Control: A Grim Game of Numbers" (from *Broken Earth*)
An Zhiguo, "US Funding Decision Based on Slander"

October 13: Life Course: Old Age
Su Wenming, "Growing Old in China"
Deborah Davis-Friedmann, "Work and Retirement," "Old Age Under Communism" (from *Long Lives*)
Jay and Linda Mathews, "Health" (from *One Billion*)
Zhang Xinxin and Sang Ye, "The Old Man"

October 15: Mid-Term Exam in Class

October 20: Slide show. If you have slides of China, bring some in to share!

October 22: Minorities
June T. Dreyer, "Minorities Policy: An Overview" (from *China's Forty Millions*)
Chu Feng, "Tibet Advances Along the Socialist Road"
"New Changes on the Plateau"
"Minority Delegates Discuss New 'Law on National Regional Autonomy'"
Margaret Montgomery and Martin Eskenazi, "The Sky Burial"
"African Students in Beijing Protest Letter Warning Blacks"

October 27: Women
Chi Pen, *Chinese Women in the Fight for Socialism*, selections
Revolution Postponed, Chtps. 1,2,5,11
After the Nightmare, "The Women of Guiyang"
Beth Browning, "Letter on International Women's Day"
Zhang Xinxin and Sang Ye, "Friends Old and New"

November 3, 5, 10: Intellectuals and Culture
- *After the Nightmare*, "Changsha," "A Ghost Made Flesh," "After the Nightmare"
- Feng Yu-In, "Criticism of Lin Piao and Confucius and the Party's Policy Toward Intellectuals - My Understanding"
- "On Policy Toward Intellectuals"
- "Renmin Ribao examines Problem of Intellectuals"
- "Party Central Committee Circular on Examiniation of Work in Regards to Intellectuals"
- Yue Daiyun and Carolyn Wakeman, "An Unknown Future" (from *To the Storm*)
- Harold R. Isaacs, "Chen Han-seng" (from *Re-Encounters in China*)
- Shen Rong, "At Middle Age"

- Mao Tse-tung, "Talks at the Yenan Forum on Literature and Art"
- Chiang Ching, "On the Revolution of Peking Opera"
- Sha Ping-teh, "City Cousin"
- Perry Link, "Intellectuals and Cultural Policy After Mao," in Barnett and Clough
- Liu Binyan, "Listen Carefully to the Voice of the People"
- Zhao Dan, "When Control is Too Tight, There's No Hope for Literature and Art"
- Thomas B. Gold, "'Just in Time!' China Battles Spiritual Pollution on the Eve of..."
- Mitchel Levitas, "Writers in China: How Long is the Leash?"
- *After the Nightmare*, "Engineers of Human Souls"

November 12: Religion
- *Life in Modern China*, pp. 68-78
- Paul Richard Bohr, "Religion in the PRC: The Limits of Toleration"
- *Chinese Christians Speak Out*, selections
- Gong Lianlong, "Why Are Superstitious Activities on the Rise Again?"
- "Training Course for Nuns Opens"
- "Keen Youngsters Swell Lama Ranks"
- Shang Rongguang, "Chinese Catholics: Rebuilding Lost Contacts," etc.

November 17: Law and Human Rights
- Fox Butterfield, "The Chinese Gulag" (from *China: Alive in the Bitter Sea*)
- Martin King Whyte and William L. Parish, "Crime and Social Control"
- Li Ning, "Legal Education Surges Ahead"
- Vigor Fung, "China's Lawyers, Once Banned, Grapple with Government Hostility..."
- Nien Cheng, "Solitary Confinement" (from *Life and Death in Shanghai*)
- *After the Nightmare*, "In the North"
- Amnesty International, "Main text of a memorandum..."
- John F. Copper, Franz Michael and Yuan-li Wu, "Summing Up"
- Andrew Nathan, "Conclusion: China and Western Values" (from *Chinese Democracy*)

November 19: China as an Investment Climate
  Armand Hammer, "On a Vast China Market"
  Rong Yiren, "China's Open Policy and CITIC's Role"
  Han Xu, "China's Economic Reform and Sino-U.S. Relations"
  John D. Daniels, Jeffrey Krug and Douglas Nigh, "U.S. Joint Ventures in China"

November 24, 26: Taiwan and Hong Kong
  Thomas B. Gold, *State and Society in the Taiwan Miracle*, entire
  Hugh D.R. Baker, "Life in the Cities: The Emergence of Hong Kong Man"
  "Joint Declaration of the PRC and UK"

December 1,3: Summing Up and Review
  No new reading

University of California, Berkeley
Sociology 280P
Topics in Chinese Society

Thomas B. Gold
Spring 1987

This advanced graduate seminar will examine primary and secondary data in order to understand the social processes underlying and resulting from "Socialism With Chinese Characteristics." Five main areas of contemporary Chinese society will be explored. For each one, there will be common readings to be discussed one week, then student presentations the following week based on reading current primary documents. The number of required oral presentations will be determined by the number of seminar participants. Each student will write a 20-30 page seminar paper on his/her understanding of "Socialism with Chinese Characteristics."

Week 1: January 21: Establishing Guanxi
No assignment

Week 2: January 28: Major Themes and Issues
A. Doak Barnett, "Ten Years After Mao," *Foreign Affairs*, 65(1), Fall, 1986, pp. 37-65.
Lucian W. Pye, "On Chinese Pragmatism in the 1980's," *China Quarterly*, 106, June, 1986, pp. 207-34.
Note: We will meet in the CCSL, 2223 Fulton Street, Basement for a tour of the Library and introduction to documents.

Week 3: February 4: Socialism With Chinese Characteristics: A First Pass
"Decision of the Central Committee of the CPR on Reform of the Economic Structure," *Beijing Review*, 44, Oct. 29, 1984.
Deng Xiaoping, *Build Socialism With Chinese Characteristics*
Zhao Ziyang, "Report on the Seventh Five-Year Plan," BR, 16 April 21, 1986.
"Resolution of the Central Committee of the CPC on the Guiding Principles for Building a socilist Society With an Advanced Culture and Ideology," BR, 40, Oct. 6, 1986
Mark Granovetter, "Economic Action and Social Structure: The Problem of Embeddedness," *American Journal of Sociology*.

Week 4: February 11: Comparisons and Concepts
Alec Nove, *The Economics of Feasible Socialism*, Parts 1-3, pp. 227-8

Week 5: February 18: Party/State - Society Relations
Martin King Whyte, "Social Trends in China: The Triumph of Inequality?" A. Doak Barnett and Ralph N. Clough, eds., *Modernizing China*, pp. 103-23
Thomas B. Gold, "After Comradeship: Personal Relations in China Since the Cultural Revolution," CR 104, December, 1985, pp. 658-75
Martin King Whyte, "The Politics of Life Changes in the

pp. 244-65

David Ownby, "Growing Alienation Among Chinese Youths," Carol Lee Hamrin and Timothy Cheek, eds. *China's Establishment Intellectuals*, pp. 212-46

Stanley Rosen, "Prosperity, Privatization, and China's Youth," *Problems of Communism*, XXXIV (2), March-April 1985, pp. 1-28

Deborah Davis-Friedmann, "Chinese Families and the Four Modernizations," Robert D. Oxnam and Richard C. Bush, eds. *China Briefing, 1981*, pp. 67-77

Joyce K. Kallgren, "Politics, Welfare and Change: The Single-Child Family in China," Elizabeth J. Perry and Christine Wong, eds., *The Political Economy of Reform in Post-Mao China*, pp. 131-56

Week 6: February 25

Week 7: March 4: Rural Reforms

William Parish, ed. *China's Rural Development: The Great Transformation*

Week 8: March 11

Week 9: March 18: Urban Reforms

Andrew G. Walder, *Communist Neo-Traditionalism: Work and Authority in Chinese Industry*

Thomas B. Gold, "China's Private Entrepreneurs," *China Business Review*, November-December, 1985, pp. 46-50

Week 10: April 1

Week 11: April 8: Democracy and Political Reform

Andrew Nathan, *Chinese Democracy*

Week 12: April 15

Week 13: April 22: Intellectual Life

Timothy Cheek and Carol Lee Hamrin, "Collaboration and Conflict in the Search for a New Order," in their *China's Establishment Intellectuals*, pp. 3-20

Perry Link, "Introduction," in his *Stubborn Weeds*, pp. 1-28

Thomas B. Gold, "'Just in Time!': China Battles Spiritual Pollution on the Eve of 1984," *Asian Survey*, XXIV (9), September, 1985, pp. 947-74

Week 14: April 29

Week 15: May 6: Summary

Dickinson College
Anthropology 232 Ann Maxwell Hill
Anthropology of Contemporary Chinese
Society

Description: This course is about contemporary society in the People's Republic of China. It focuses on family, community, gender, work and popular culture. We also pay attention to the cultural beliefs and ideologies that underlie behavior. Finally, although this is not primarily a course about politics or policy, we look at the implications of these phenomena for everyday Chinese lives which are profoundly affected by state-planning.

One important approach to contemporary society in this course is through the dynamic of change. Chinese people's lives today reflect not only the recent changes due to liberalization under Deng Xiaoping, but also the longer-term trends that can be traced back to the nineteenth century. To come to terms with what Chinese society is today is to see it in the larger perspective of its inheritance from the past, to see how inherited institutions and modes of thought have benn discarded, modified or retained to meet a changing reality.

The course has two goals--to make you an informed, critical reader of articles in the popular press about the PRC and to give you the opportunity to organize research on China which reflects your own interests and experiences.

Readings:

Honig, Emily and Gail Hershatter. 1988. Personal Voices: Chinese Women in the 1980's. Stanford: Stanford U.P.
Liang Heng and Judith Shapiro. 1983. Son of the Revolution. New York: Vintage Books.
Madsen, Richard. 1984. Morality and Power in a Chinese Village. Berkeley: University of California.

All other readings are in the xeroxed packet available at Ryerson Ink.

Evaluation:

25% Paper. Approximately 10 pp. on some issue in contemporary Chinese society. Handout forthcoming.

50% 2 midterm exams.

25% Final exam

Regular attendence and participation in discussions are expected. Excessive absences will result in grade reduction. Students are expected to abide by the proscription on plagiarism in the student handbook.

provided.
Lectures and Readings:

Jan 25,27	Introduction, Geography, Demography
Jan 30 Feb 1,3	Legacy of Traditional China Cohen, M. 1970. Intro. to Smith's Village Life in China (xerox) Smith, Richard. 1983. Thought in China's Cultural Heritage (xerox) Fei Xiaotong. 1980. The Scholar and The Merchant in China's Gentry (xerox)
Feb 6,8,10	Republican China – Urban Life NO CLASS Feb. 8 – Lecture at Gettysburg, 8:00 p.m. Honig, Emily. 1985. Burning Incense, Pledging Sisterhood: Communities of Women in the Shanghai Cotton Mills, 1919-1949 (xerox) Bergere, Marie-Clair. 1981. The Other China: Shanghai from 1919-1949 (xerox)
Feb 13,15,17	Republican China – Rural Life Perry, Elizabeth. 1980. Protectors Turn Rebels: The Case of the Red Spears (xerox) Eastman. 1974. Social Traits and Political Behavior in Kuomintang China (xerox)
Feb 20,22,24	Socialist Transformation Madsen. Preface, intro., and Part I
Feb 27 Mar 1,3	Cities, Mass Campaigns MIDTERM FEB 27 Begin Liang and Shapiro
Mar 6,8,10	The Cultural Revolution Complete Liang and Shapiro
Mar 13,15,17	Marriage Law and Gender Honig and Hershatter. Chaps. 1-6
SPRING BREAK MAR 18-26	
Mar 27,29,31	Socialism and the Family Wasserstrom. 1984. Resistance to the One-Child Family (xerox) Tien. 1987. Abortion in China: Incidence and Implications (xerox)
Apr 3,5,7	Values MIDTERM APRIL 7 Complete Madsen.

Apr 10,12,14	Popular Culture Anagnost. 1987. Politics and Magic in Contemporary China (xerox) Wang Anyi. The Base of the Wall (xerox)
Apr 17,19,21	Honig and Hershatter. Chaps. 7-9, Conclusion Davis. 1987. Patrons and Clients in Chinese Industry (xerox)
Apr 24,26,28	Stratification Davis-Friedmann. 1985. Intergenerational Inequalities and the Chinese Revolution (xerox) Butterfield. 1982. Rank But Not Class (xerox)
May 1,3,5	Student Papers

FINAL EXAM WEDNESDAY MAY 10, 2:00 p.m.

Denison University
Sociology/Anthropolgy 325 Leonard Jordan
The Challenge of Modern China Fall 1988

Since the establishment of the People's Republic of China in 1949, the government and the people have been carrying out an experiment in social reorganization on a vast scale. Both their successes and failures are opportunities for us to gain a better understanding of social processes. This course is intended to cover post-1949 China in the context of that society's recent history (1840-1949). There will be a general focus on the historical unfolding of modern China and its impact on various social structures and institutions.

Special attention will be given to political and economic changes at the local community level and how those changes affected the class structure, community organization, the organization of work, the family. Special attention will be given to the role of women in China throughout this period. We will trace and compare the consequence for these patterns throughout the course. The recent integration of China into the international market system, has created special problems relating to the educational system, rural and urban shifts and conflicts, the physical environment and energy, population control, etc. These special problems will be addressed at the end of the course and will serve to raise questions about China's future in the world scene.

REQUIRED BOOKS:

The following books are required reading by all students. In addition there will be articles on reserve in the library under "Jordan: China" they will be indicated in the COURSE OUTLINE AND READING ASSIGNMENTS by an (R) following the list of the article. These books have been chosen for their rich detail of everyday life in rural China, the condition under which most Chinese people experienced the Revolution and its attempt to create a new society.

Anita Chan, Richard Madsen, Jonathan U.	CHEN VILLAGE: The Recent History of a Peasant Community in Mao's China
William Hinton	FANSHEN: A Documentary of Revolution in a Chinese Village
Kay Ann Johnson	WOMEN, THE FAMILY AND PEASANT REVOLUTION IN CHINA
Edwin E. Moise	MODERN CHINA
Orville Schell	TO GET RICH IS GLORIOUS: China in the 80s

COURSE FORMAT:

The course is designed as a seminar, but will have several pedagogical styles. There will be lectures and mini-lectures,

Week 10: Oct. 31: 1970-1976: Reforms and Death of Mao Zedong
Johnson: chp. 13; Chan, et.al.: chps. 5, 6; Meisner: chp. 21 (R); Class essay; #2 written report due Nov 5

Week 11: Nov. 7: 1976-1978: Internal Struggles for Power
Chan, et.al.: chps. 7 and 8; Meisner: chp. 22 (R)

Week 12: Nov. 14: 1978: Four Modernizations, and Political Reform of Deng Xiaoping
Moise, chp. 9; Chan, et.al.: chp. 9; Schell: pp. 3-74; P & W: chps. 10, 12 (R); Class essay

Week 13: Nov. 21: Modernizing China: Kinship, Family and Gender
Johnson: chp. 14

Week 14: Nov. 28: Modernizing China: Issues and Problems
Chan et.al.: Epilog; Schell: pp. 74-117; W & P: chps. 6, 7 (R); Student research presentations

Week 15: Dec. 5: Modernizing China: Issues and Problems
Johnson: chp. 15; Schell: pp.119-227; Meisner: chp. 23 (R); Student research presentations

Week 16: Dec. 12: Final Research Paper Due December 12

Bryn Mawr College
Political Science 219 Michael Nylan
The Chinese Village

GENERAL DESCRIPTION: This course traces the history of the Chinese Village from the late 19th century to the present day. Weeks 1-9 focus on various historical movements, such as Rural Reconstruction (1920's and'30's) and the Great Leap Forward (1957), so that students will become knowledgeable about major policy shifts in government and village response. Whenever possible, we shall read the "classic" texts for each period, such as Fei Hsiao-t'ung's Peasant Life. In the last few weeks, we focus on select topics: youth in China, women's role in the village, political imprisonment and dissent, popular religion.

REQUIREMENTS: Students are expected to do the reading each week. Class attendance (and beyond that, class participation) is also required. Part of your grade will reflect class participation, so it is to your advantage as students to speak up. To facilitate this process, I ask that beginning with week 3 on alternate weeks students hand in 1-2 page memoes ("response papers") by 9 a.m. the morning of class. These memoes are not supposed to be summaries of the reading. They are meant to let me know your reactions to the reading. You might, for example, compile a list of unanswered questions or ask for more information on a specific theme. You might object to the author's point of view, giving your reasons. Since there are 11 weeks of class after week 3, you should have handed in to me a total of 5 response paper before the semester ends.

Aside from this, you will have other brief assignments. Twice in the course of the semester, we'll have formal debates in class. One half of the class will do one set of readings; the other half, a second set. Your participation in these debates will help you understand the major issues confronting Chinese leaders. After week 8, there will also be a one-hour self-scheduled exam. The same week, you wil have due a 3-page book report. (A list of possible books will be handed out in plenty of time. The choice is up to you.) In week 10, a paper either on women or popular religion is due. The final 8-page paper asks you to devise policy revisions for China's current leaders, using the entire range of readings you have at your disposal. I strongly urge students to work either formally or informally together, as such students do consistently better in class. This schedule is designed to help you put in the slow but steady work needed to gain a good understanding (and good grades) from the course. As you can see, it avoids putting undue pressure on you either at mid-term or at finals week. Instead, it emphasizes continual accretion of knowledge.

Week 1 readings:

Scott, The Moral Economy of the Peasant, pp. 13-55 (xerox on reserve

A.H. Smith, Village Life in China (c. 1898), pp. 15-34, 312-338
Lloyd Eastman, Family, Field and Ancestors (selections)
+for those who have never had Chinese history before,
either
Schirokauer, A Brief History of Chinese and Japanese Civilizations, pp. 445-489
Eberhard, A History of China, pp. 280-332

Week 2 Reading:

Mao Dun, Spring Silkworms (a novelette)
Fei Hsiao-t'ung, Peasant Life in China

Week 3 Reading:

William Hinton, Fan Shen (Purchase), pp. 17-231
Vivienne Shue, Peasant China in Transition, pp. 41-96

Week 4 Reading:

Chan, Madsen and Unger, Ch'en Village (Purchase), pp. 41-102
Vivienne Shue, Peasant China, pp. 275-317
Richard Madsen, Morality and Power (Purchase), pp. 67-150

Week 5 Reading:

Chan, et.al., Ch'en Village, pp. 103-235
Madsen, Morality and Power, pp. 154-198

Week 6 Reading:

Madsen, Morality and Power, pp. 201-243
Orville Schell, To Get Rich is Glorious (Purchase)

Week 7 Reading:

Chow, Analytic Frameworks (xerox on reserve)
+ half the class read Raymond Myers, Chinese Peasant Economy, pp. 31-203, and half the class read Jack Potter, Capitalism and the Chinese Peasant, pp. 13-26, 131-214, 273-291, and we'll have a debate about the influence of Western imperialism on the Chinese economy.

Week 8 Reading:

Deng Xiaoping, Fundamental Issues (selections handed out in class)
Christine Wong and Elizabeth Perry, The Political Economy of Post-Mao China (Purchase)

Week 9 Reading:

either Patricia Stranahan, Yenan Women (reserve)
or Margery Wolf, The House of Lim (Purchase)

Week 10 Reading:

Kay Johnson, Women, the Family and Peasant Revolution in China

Week 11 Reading:

Beverley Hooper, Youth in China (Purchase)

Week 12 Reading:

Amnesty International Report on Political Prisoners and Dissent in China
Simon Leys, "Totalitarianism" (handout)
Martin Whyte, "Corrective Labour Camp Inmates and Political Rituals" (xerox on reserve)

Week 13 Reading:

Selected articles on Chinese religion, including "Gods, Ghosts and Ancestors" from Family, Field, and Ancestors (xeroxes in packet marked "Chinese Religion" on Reserve)

Week 14 Reading:

Parish and Whyte, Village and Family in Contemporary China, pp.131-300

Bryn Mawr College
History

Michael Nylan

Chinese Notions of Time and Space,
as seen through the Garden,
the House and the City

Requirements: Three short papers of 3 pages each + 8 page paper due the first day of final exams, in lieu of an exam. One of the three short papers may be late, without detriment to your grade. The final paper may not be late. In addition, response papers will be due every other week throughout the semester.

Read for Class 2: Joseph Needham, *The Shorter Science and Civilization* (abridged by Colin Ronan), I, 127-190 (reserve)

+"The Chinese Concept of Nature," in *Chinese Science: Explorations of an Ancient Tradition*, ed. by Nathan Sivin and Shigeru Nakayama, 71-91 (reserve)

Class 3: Sarah Rossbach, *Feng-shue* (purchase)
(alternative readings for Rossback are Stephen Feuchtwang: *An Anthropological Analysis of Chinese Geomancy* (reserve) or Stephen Skinner, *The Living Earth Manual* (reserve)

+ Stephen Bennet, "Patterns" (xerox on reserve)

Class 4: Maggie Keswick, *The Chinese Garden*

Class 5: George Kates, *The Years That Were Fat* (purchase)

Class 6: Liang Ssu-ch'eng, *A Pictoral History of Chinese Architecture* (purchase)

+Nancy Steinhardt, *Traditional Chinese Architecture* (purchase)

Class 7: Wang Sung-liang, "Taiwanese Architecture and the Supernatural," (reserve)

+Emily Ahern, "Domestic Architecture in Taiwan: Continuity and Change," (reserve)

+ Ronald Knapp, *China's Traditional Rural Architecture* (purchase)

Class 8: Meyer, "Feng-shui of the Chinese City," pp. 138-155 (reserve)

+selected readings from Paul Wheatley, *Pivot of the Four Quarters*, pp. 3-77, 107-190 (reserve)

Class 9: Arthur Wright, "The Cosmology of the Chinese City," in *The City in Late Imperial China*, pp. 33-73 (book on reserve)

or Paul Wheatley, "The City as a Cosmo-Magical Symbol, in

Pivot, pp. 411-451

+ James Hotaling, "The City Walls of Ch'ang-an," (reserve)

Class 10: Peng, T.C., "The Philosophy of the City Design of Peking," in Ekistics, pp. 124-139 (reserve)

+ Florence Ayscough, "The Symbolism of the Forbidden City," pp. 111-126 (reserve)

+ Wan-go Weng, Peking

Class 11: Ezra Vogel, Canton Under Communism (reserve)

Class 12: Rhoads Murphey, "The City as a Center of Change," in D.L. Dwyer, The City in the Third World (reserve)

William G. Skinner, "Urban and Rural in Chinese Society," in The City in Late Imperial China, 253-273 (reserve)

+Laurence Ma, "Anti-urbanism in China," 114-118 (reserve)

+ Mark Elvin, "Chinese Cities since the Sung Dynasty," in The City in Late Imperial China, 79-89 (reserve)

Class 13: R.J.R. Kirkby: Urbanization in China: Town and Country in a Developing Economy, 1949-2000 (reserve)

+ either Charles Cell, "The urban-rural contradiction in the Maoist Era," (xerox on reserve)

or Pannell, "Past and Present City Structure in China," (xerox on reserve)

Short papers: Topic 1 (due the end of week 5): Describe either verbally or pictorially your idea of a Chinese garden. You may wish to visit on your own the Chinese garden at the Metropolitan Museum in New York to get your ideas.

Topic 2 (due end of week 8): Read What is Japanese Architecture? Compare Chinese and Japanese architecture.

Topic 3 (due the end of week 11): Compare the traditional notions of the city with the assumptions made by Communist city-planners after 1949.

Long paper: Your choice of topic. See me for suggestions.

George Washington University
Chinese 161
Chinese Culture Through Films

C. W. Shih
9/1/88

TEXTS: (all paper backs)

1. Jacques Gernet, A History of Chinese Civilization

Recommended (not required)

2. Fung, A Short History of Chinese Philosophy
3. Ba Jin, Family
4. Birch, Anthology of Chinese Literature (on reserve)

CHINESESE 161 CHINESE CULTORE THROUGH FILMS September 1, 1988 Gelman B-04

WEEK	DATE	PERIOD	THEME	FILM	READING	REPORT ON READING (Please sign up)	LIBRARY REFERENCE Sh=Shih
1	9/1	Ancient Shang:c.1750-1110 B.	The Land; Pre-historical Rise of Chinese Civilization:Shang	The Beginning (Weng) Bronze and Jade	Introduction pp. 1-30	Limit to 10 minutes.	MP114 Sh:1/2"
2	9/8	Zhou:c.1110-221 B.C.	Formation of Chinese Thought: Confucianism; Dauism Legalism	The Making of a Civ. Hundred Schools(Weng) Believing:(Dragon)	pp. 37-67 83-100		MP115 MP116 GW:3/4"
3	9/15	Qin: 221-206 B.C. Han:206 B.C.-221 A.D	Unification and Expansion: Qin Han	First Empire (Weng) Xi'an (Sun)	pp. 100-69		MP117 MP129
4	9/22	Six Dynasties: 222-589	Major Religions: Buddhism Daoism	Buddhism (Weng) Buddhism(Long Search) A Taste of China(Li)	pp. 174-85 202-32		Sh:3/4" Sh:3/4" Sh:3/4"
5	9/29	Sui: 589-618 Tang: 618-907 Five Dyn./Ten Kingd.	China's Cosmopolitan Era: the Tang Poetry Arts	Great Mix (Weng.5) Golden Age (Weng.6) China: Silk/Gold	pp. 233-60 274-91		MP118 MP119 Sh:1/2"
6	10/6		Midterm test	—	—	—	—
7	10/13		Voice of protest in Trad. China	Third Sister Liu	pp. 298-359		Sh:1/2"
8	10/20	Song: 960-1279 Yuan: 1279-1368	The Elite Culture: Painting, Calligraphy, Poetry	Age of Maturity City of Cathay Discoveries	pp. 360-84		MP121 Sh(16mm) Sh:1/2"
9	10/27	Ming: 1368-1644 Qing: 1644-1911	Popular Culture: Fiction Drama	Creation (Dragon) Peking Opera	pp. 386-422 437-460		GW:3/4" Sh(16mm)
10	11/3	Republic: 1912-49	China and the West	Roots of Madness	pp. 462-71 495-525		Sh:3/4"
11	11/10		Modern China:Revolution & Tradition	(A current film)	pp. 526-63 Family		Sh:1/2" ....
12	11/17		Modern	Return from Silence	Family		MP
13	12/1	1949-present	Modern	The Great Wall	pp. 564-623		GW:1/2"
14	12/8		Modern	(A current film)	pp. 624-78		

University of Michigan, Ann Arbor
Sociology 428
Social Institutions of Contemporary China

Martin K. Whyte
Fall 1988

READING ASSIGNMENTS:

General Background -- optional:

J. Fairbank, *The United States and China*
L. Bianco, *Origins of the Chinese Revolution, 1915-1949*
Various selections from the pre-1949 period in R. Dernberger, et.al., eds. *The Chinese: Adapting the Past, Building the Future*

Historical Background:

J. Fairbank, "The Old Order;" J. Fairbank, "The Chinese Scene;" R. de Crespigny, "Patterns of Nature and Man;" Confusius, Mencius, and Han Fei, "Sources of Chinese Tradition;" J. Fairbank, "The Political Tradition," all in Dernberger, *The Chinese*.
Fei Hsiao-t'ung, "Peasantry and Gentry," *American Journal of Sociology*, 1946

Political Institutions and Political Culture

Mao Zedong, "The Chinese Revolution" and S. Goldstein, K. Sears and R. Bush, "China after Mao" in R. Dernberger, *The Chinese*
Parris Chang, "The Evolution of the Chinese Communist Party since 1949," in Y. Shaw, eds. *Power and Policy in the PRC*
John Gardner, "The Wu-fan Campaign in Shanghai," in A. Barnett, ed., *Chinese Communist Politics in Action*
Martin Whyte, "Small Groups and Communications in China," in G. Chu and F. Hsu, eds., *Moving a Mountain*
M. Whyte and W. Parish, *Urban Life in Contemporary China*, Chapters 2, 9
H. Harding, "Political Development in Post-Mao China" and P. Link, "Intellectuals and Cultural Policy after Mao," in A. Barnett and R. Clough, eds., *Modernizing China*
Liu Binyan, "People or Monsters" in his book, *People or Monsters*
Fang Lizhi, "Democracy, Reform, and Modernization" and "Intellectuals' Role in Chinese Society" in *China Spring Digest*, March-April 1987

Legal and Penal Institutions

V. Li, "Two Models of Law" and Amnesty International, "Prisoners of Conscience and the Death Penalty" in R. Dernberger et.al. eds., *The Chinese*
Hungdah Chiu, "Chinese Law and Justice: Trends over Three Decades," in Y. Shaw, ed., *Power and Policy in the PRC*
S. Leng, "Criminal Justice in Post-Mao China," *The China Quarterly*, 1981
M. Whyte and W. Parish, *Urban Life...*, Chap. 8

Economic Institutions and Work Organizations

The World Bank, "China: The Economic System" in R. Dernberger et.al., *The Chinese*

John Gurley, "Capitalist and Maoist Economic Development" in E. Friedman and M. Selden, eds., *America's Asia*

Andrew Walder, "Organized Dependency and Cultures of Authority in Chinese Industry," *Journal of Asian Studies*, 1983

Dwight Perkins, "The Prospects for China's Economic Reforms," in A. Barnett and R. Clough, eds., *Modernizing China*

"Builder," "Joining Forces," and "Mr. Average" in Zhang Xinxin and Sang Ye, *Chinese Lives*

Midterm Examination -- Date to be Announced

Villages and Rural Change:

M. Whyte, "The Commune as a Social System" and S. Potter, "The Position of Peasants" in R. Dernberger et.al., *The Chinese*

N. Lardy, "Agricultural Reforms in China," *Journal of International Affairs*, Winter 1986

D. Zweig, "Prosperity and Conflict in Post-Mao Rural China," *The China Quarterly*, March 1986

J. Oi, "Commercializing China's Rural Cadres," *Problems of Communism*, Sept.-Oct. 1986

"Ten Thousand Yuan," "Bridges and Rabbits," and "Land" in Zhang Xinxin and Sang Ye, *Chinese Lives*

Cities and Urban Life:

G. Henderson and M. Cohen, *A Chinese Hospital* and B. Frolic, "My Neighborhood" in R. Dernberger et.al., *The Chinese*

M. Whyte and W. Parish, *Urban Life...*, Chaps. 3,4,10-12

Family Life:

Wang Yalin and LiJinrong, "Urban Workers' Housework" and S. Mosher, "Birth Control: A Grim Game of Numbers," in R. Dernberger, et.al. *The Chinese*

E. Honig and G. Hershatter, *Personal Voices*, Chapters 3-6 (other chapters optional)

"Dr. Yang,"Newly-weds," and "Whirlpool" in Zhang Xinxin and Sang Ye, *Chinese Lives*

Stratification:

Richard Kraus, "Class Conflict and the Vocabulary of Social Analysis in China," *The China Quarterly*, 1977

Jonathan Unger, "The Class System in Rural China," Zheng Yefu, "Connections," and Zhang Xinxin and Sanq Fe, "'A Fly in a Bottle,' That's Me," in R. Dernberger et.al., *The Chinese*

"At Your Service" in Zhang Xinxin and Sang Ye, *Chinese Lives*

Martin Whyte, "Social Trends in China: The Triumph of Inequality?" in A. Barnett and R. Clough, eds., Modernizing China

Schools and Education:

Stanley Rosen, "Recentralization, Decentralization, and Rationalization: Deng Xiaoping's Bifurcated Educational Policy," Modern China, 1985
"Diploma" and "Second Try" in Zhang Xinxin and Sang Ye, Chinese Lives

FINAL EXAMINATION

BOOKS: All readings for the course are on reserve in the undergraduate library. Students are advised, however, to buy four paperbacks used in the course: M. Whyte and W. Parish, Urban Life in Contemporary China, A. Barnett and R. Clough, Modernizing China, and R. Dernberger et.al., eds. The Chinese: Adapting the Past, Building the Future; and E. Honig and G. Hershatter, Personal Voices. In addition, you may want to try to purchase some books you will use in your reading report (see below). Most are available in paperback, but the bookstores have not been asked to stock them for this course, and all should be on reserve. A partial coursepack will also be available from Kinko's on East Liberty St.

REQUIREMENTS: This course will have a midterm examination, which counts for 30% of your final grade, a reading report, which counts another 30%, and a final exam, which only if permission is obtained from the instructor prior to November 1st. The reading report will be due on November 21st. Two sets of books have been placed on reserve--one dealing with the Cultural Revolution, and the other dealing with rural life and village change. For the most part the books are case studies of the experiences of particular individuals, or in particular places, and they reflect a variety of points of view. Each student should decide which topic he or she is most interested in and then read at least two of the books from that topic, in order to prepare a paper that compares and contrasts the views presented in the books read. The paper should be 5-10 pages in length. More information will be presented in class.

The selections are:

CULTURAL REVOLUTION

G. Bennett and R. Montaperto, Red Guard
W. Hinton, Hundred Day War
Liang Heng, Son of the Revolution
Ken Ling, Revenge of Heaven
Ruth Lo, In the Eye of the Typhoon
D. & N. Milton, The Wind will not Subside
Yang Jiang, A Cadre School Life

Gao Yuan, Born Red
Yue Daiyuin and C. Wakeman, To the Storm
Anne Thurston, Enemies of the People
Nien Cheng, Life and Death in Shanghai

VILLAGE LIFE AND CHANGE

J. Chen, A Day in the Life of Upper Felicity
Y. Chen, The Dragon's Village
C.K. Yang, A Chinese Village in Early Communist Transition
W. Hinton, Fanshen
W. Hinton, Shenfan
J. Myrdal, Report from a Chinese Village
J. Myrdal and G. Kessle, China: The Revolution Continued
J. Myrdal, Return to a Chinese Village
E. Friedman, P. Pickowicz, and M. Selden, Chinese Village, Socialist State
A. Chan, R. Madsen, and J. Unger, Chen Village
S. Moser, Broken Earth
N. Chance, China's Urban Villagers
Huang Shu-min, The Spiral Road

Notes on Romanization of Chinese

Chinese is, of course, written in the form of characters, rather than in alphabetic form. When Chinese characters are presented in letter form in Western publications, this is called romanization--don't ask me why. The systems of romanization commonly used all have "quirks" that have to be learned in order to know how to read things and to not sound silly if you have to speak them aloud. In this course students are not required to know these systems and their quirks in detail, but nonetheless some familiarity with the 2 main systems that you will find in your readings -- Wade-Giles and pinyin -- and how they render certain sounds will help you with the readings and lectures. Below are listed some of the unusual features of these two systems.

Wade-Giles	phonetic	pinyin
ch	j	zh
ch'	ch	ch or q(with no u)
k	g	g
k'	k	k
p	b	b
p'	p	p
t	d	d
t'	t	t
ts	dz	z
ts'	ts	c
hs	sy(sort of)	x
j	r(sort of)	r
-ih	-ir	-i (but elsewhere i makes an i, not ir)

Examples:

Mao Tse-Tung	Mao Dzedoong	Mao Zedong
Chou En-lai	Joe Enlai	Zhou Enlai
Chiang Ch'ing	Jiang Ching	Jiang Qing
Teng Hsiao-p'ing	Deng Syauping	Deng Xiaoping
shih-ch'u	shirchu	shichu
piao-hsien	byausyan	biaoxian
jen-min jih-pao	renmin ribao	renmin ribao

Note: Chinese publications make some modifications in pinyin to deal with certain problems. For example, sometimes an apostrophe is inserted when otherwise it would be unclear where the syllable break was. For example, the base of CCP operations during the anti-Japanese war was in Yenan. In pinyin this becomes Yan'an, so that you know the first n is part of the first syllable. Finally, two provinces have characters that sound the same, except for the tone. Previously these were known as Shansi and Shensi (neither a correct Wade-Giles spelling, and the second being misspelled to make the difference clear). Now in pinyin these are spelled Shanxi and Shaanxi--the extra "a" telling you when it is the "other one."

Final note: To make life even more complicated, certain well known names of places and people are usually given in customary spellings that do not fit either of the two systems. For example, Canton, Peking, Yangtze River, and Tibet; Sun Yat-sen and Chiang Kai-shek.

Wellesley College
Economics 218
The East Asian Economies
(partial syllabus)

Marshall Goldman and
David Lindauer
Spring

READINGS: JANUARY 26 - FEBRUARY 18

I. INTRODUCTION

1. John King Fairbank, "The Non-development of Science," in The States and China, (New York, Viking Compass Edition: 1962): pp.64-67.
2. Roy Hofheinz and Kent E. Calder, The East Asia Edge, (New York, Basic Books: 1982): pp. 3-37.
3. Dwight H. Perkins, China: Asia's Next Economic Giant? (Seattle University of Washington Press: 1986): pp. 3-37.

II. PEOPLE'S REPUBLIC OF CHINA

A. The Pre-revolutionary Period

1. Dwight Perkins, "Introduction: The Persistence of the Past," in D.H. Perkins, ed., China's Modern Economy in Historical Perspective (Stanford University Press), pp. 1-18.
2. The World Bank, "The Chinese Inheritance," in China: Socialist Economic Development, Volume 1, (Washington, DC: 1983), pp. 31-45.
3. John King Fairbank, "The Nationalist Government and the Economy," in The United States and China (New York, Viking Compass Edition: 1962), pp. 206-225.
4. Carl Riskin, "China's Presocialist Economy" in China's Political Economy (New York, Oxford University Press: 1987), pp. 11-37,

B. Comes the Revolution

1. The World Bank, "The Economic System," in op.cit. pp. 46-63.
2. Riskin, "State Power and Foundations of Socialism," pp. 38-52.
3. Riskin, "Mobilization and Social Transformation, 1952-1955," pp. 53-80.
4. Riskin, "Prelude to Late Maoism, 1955-1957," pp. 81-84; 95-113.

5. Riskin, "Crisis of Late Maoism," pp. 114-147.

C. Comes the Reform

1. Robert F. Dernberger, "Economic Policy and Performance," in the Joint Economic Committee (JEC), *China's Economy Looks Towards the Year 2000*, Volume 1 (Washington, DC, GPO: May 21, 1986), pp. 15-48.

2. Frederick Crook, "The Reform of the Commune System," in the JEC, pp. 354-375.

3. Christine Wong, "Ownership and Control in Chinese Industry: the Maoist Legacy and Prospects for the 1930's" in JEC, pp. 571-603.

D. China in the World Economy

1. Dwight Perkins, "Is China Following the East Asian Pattern?" in Perkins, *Asia's Next Economic Giant*, pp. 39-85.

2. Marshall Goldman and Merle Goldman, "Soviet and Chinese Economic Reform: The Leader Becomes the Follower," *Foreign Affairs* (forthcoming).

3. Fox Butterfield, "Clawed By the Tiger," *China - Alive in a Bitter Sea*, (New York, Times Publishing: 1982).

Carleton College
Economics 39-11
Seminar on China's Economy

Penelope Prime
Fall 1988

The purpose of this course is to introduce students to issues of economic development in post-1949 China. The framework we will use to organize our study is an anlysis of strategies and outcomes of economic development within the context of China's changing socialist economic and political system. While focusing primarily on economic issues, our study will be sensitive to traditional and contemporary philosophical, cultural, and political aspects of Chinese society.

As a seminar, this course requires substantial reading and thought on one's own, as well as learning through discussion in a group format. To get us started, for the first few weeks of the course I will lecture combined with you taking turns leading discussions of particular readings. In the remaining weeks each of you will be responsible for leading at least one seminar class based on a paper written and distributed beforehand. Class participation, as seminar leader and as participant, will count for 30% of the course grade. A take-home essay around midterm will count for 25% of the course grade. The final 45% of the grade will be based on a seminar paper of approximately 10-15 pages. The purpose of the paper is to extend one of the issues raised in the readings and discussions through your own analysis based on research using primary sources (in translation).

Because of the variety of materials available on China, and because of our attempt to cover a number of topics, this course requires a good deal of closed reserve reading.

In addition, three books may be purchased at the bookstore:

Carl Riskin, China's Political Economy: The Quest for Development Since 1949 (New York: Oxford University Press, 1987)

Harry Harding, China's Second Revolution: Reform After Mao (Washington, D.C.: Brookings Institute, 1987)

William Byrd, et.al., Recent Chinese Economic Reforms: Studies of Two Industrial Enterprises, World Bank, 1984)

Part I: Introduction

The People, Culture and Geography:

Carl Riskin, China's Political Economy, Chapter 1.
Harry Harding, China's Second Revolution, Chapters 1 & 2.
Rudi Volti, Technology, Politics, and Society in China (Westview, 1982), Chapter 1 and 10.

Recommended:

Chu-yuan Cheng, China's Economic Development: Growth and Structural Change, Chaptur 1.
Frederick W. Mote, Intellectual Foundations of China, pp. 1-65.
Christopher Howe, China's Economy: A Basic Guide, Preface and Introduction.

Part II: Theories of Development and Socialist Organization

Neoclassical and Radical Approaches:

Richard D. Wolff and Stephen A. Resnick, Economics: Marxian versus Neoclassical (Johns Hopkins University Press, 1987), Chapter 4.
Victor D. Lippit, The Economic Development of China (Sharpe, 1987), Chapters 1 and 3.
Risking, "Surplus and Stagnation in Modern China," pp. 49-84 in Dwight Perkins, ed., China's Modern Economy in Historical Perspective (Stanford University Press, 1975).
Riskin, Chapter 2
Robert F. Dernberger, "The Role of the Foreigner in China's Economic Development," pp. 19-48 in Perkins, China's Modern Economy.
Malcolm Gillis, Dwight H. Perkins, Michael Roemer, and Donald R. Snodgrass, Economics of Development (New York: W.W. Norton, 1987), Chapters 3 - 4.

Recommended:

Volti, Chapter 2.
Philip C.C. Huang, ed., The Development of Underdevelopment in China: A Symposium (Sharpe, 1978, 1980).
Dwight Perkins, "Introduction: The Persistence of the Past," pp. 1-18 in Perkins, China's Modern Economy.
Loren Brandt, "Farm Household Behavior, Factor Markets, and the Distributive Consequences of Commercialization in Early Twentieth-Century China," Journal of Economic History, Vol. XLVII, No. 3 (September 1987), pp. 711-737.

Models of Socialist Economic Organization:

Planning Models:

Gillis, et.al., Chapters 5-6.
Gregory Chow, The Chinese Economy (New York: Harper & Row, 1985), Chapter 2, pp. 41-53.
Janos Kornai, "'Hard' and 'Soft' Budget Constraint," pp. 33-51 in Janos Kornai, Contradictions and Dilemmas: Studies on the Socialist Economy and Society (Cambridge, MA: MIT Press, 1986).

Recommended:

Wlodzimierz Brus, *The Economics and Politics of Socialism*, Chapter 1, "Some General Problems of Decentralization in a Socialist Planned Economy," pp. 1-20.

Labor Cooperatives

Morris Bornstein, ed., *Comparative Economic Systems: Models and Cases*, 5th edition (Homewood, IL: Richard D. Irwin, 1985):
Jaroslv Vanek, "The Participatory Economy," pp. 131-140.
J.R. Shackleton, "Is Workers' Self-Management the Answer?" pp. 141-152.

Market Socialism

Chow, Chapter 2, pp. 53-74.
Bornstein, *Comparative Economic Systems*:
Oskar Lange, "On the Economic Theory of Socialism," pp. 118-126, and "The Computer and the Market," pp. 127-130.

Mao Zedong and the Reformers:

Riskin, Chapter 3.
Harding, Chapter 3.
Volti, Chapter 4.
Mao Tsetung, *Selected Works of Mao Tsetung*, Vol. 5: "The Ten Major Relationships," pp. 284-307.
"Unity Thinking with the Viewpoint of the Initial Stage of Socialism," and "Paper Explains 'Elementary' Socialism," FBIS-CHI-87-180, 17 September 1987, pp. 8-10.
Wang Zhenzhong and Chen Dongqi, "Breakthroughs in Traditional Economic Theory," *Beijing Review*, 7 September 1987, pp. 15-17.

Recommended:

Mao Tsetung (Mao Zedong), *A Critique of Soviet Economics*, "Reading Notes on the Soviet Text 'Political Economy' (1961-1962), part I, pp. 1-67.
Alexander Eckstein, *China's Economic Revolution* (Cambridge: Cambridge University Press, 1977), Chapters 2 and 8.
Nicholas R. Lardy and Kenneth Lieberthal, *Chen Yun's Strategy for China's Development: A Non-Maoist Alternative*, Introduction and Chapter 1.
Lin Wei and Arnold Chao, eds., *China's Economic Reforms*, Chapter 4 (Zhou Shulian, "The Market Mechanism in a Planned Economy," pp. 94-113); Chapter 5 (Wang Haibo, "Competition Under Socialism," pp. 114-122); and Chapter 10 (He Jianzhang and Zhang Wenmin, "The System of Ownership: a Tendency Toward Multiplicity," pp. 186-204.
Foreign Languages Press, *Documents of the First Session of the Fifth National People's Congress of the People's Republic of China*, "The Constitution of the People's Republic of China," pp. 129-145.

Peter Schran, "On the Yenan Origins of Current Economic Policies," in Perkins, *China's Modern Economy in Historical Perspective*.

Mao, Volume 5, "The Cooperative Transformation of Agriculture," pp. 211-234; and "On the Correct Handling of Contradictions," pp. 384-421.

Hu Qiaomu, "Observe Economic Laws," *Beijing Review*, 10 November 1978, pp. 7-28.

Satish Raichur, "Economic 'Laws,' the Law of Value, and Chinese Socialism," *Australian Economic Papers* (December 1981): 205-218.

Zhao Ziyang, "Advance Along the Road of Socialism with Chinese Characteristics," *Beijing Review*, 9-15 November 1987, pp. 23-49.

Gordon H. Chang, "Perspectives on Marxism in China Today: An Interview with Su Shaozhi, Director of the Marxism-Leninism-Mao Zedong Thought Institute, Academy of Social Sciences, Beijing, China," *Monthly Review* (September 1986): 14-28.

Maurice J. Meisner, "The Wrong March: China Chooses Stalin's Way," *The Progressive*, 26 October 1986, pp. 26-30.

Part III: China's Economy Today: An Overview

Riskin, Chapter 14.

Harding, Chapters 4-8.

"High Price of Reform," *Far Eastern Economic Review*, 10 March 1988.

"Price Reform Makes Its Impact Felt," *Beijing Review* 14 September 1987.

"Wuxi: Combining Agriculture and Industry," *Beijing Review*, 25-31 July 1988.

"Growing Troublesome," *Far Eastern Economic Review*, 18 February 1988.

"Private Businesses Produce Millionaires," *Beijing Review*, 21-27 March 1988.

"Road Works Ahead," *Far Eastern Economic Review*, 7 July 1988.

Recommended:

Penelope B. Prime, "Low Expectations, High Growth: China's Economy in 1987," pp. 19-36 in Anthony Kane, ed., *China Briefing: 1988* (Boulder, CO: Westview, 1988).

Part IV: Seminars: Changing Economic Theory, Institutions, and Decentralization

Seminar 1. Planning and Markets: Centralization and Decentralization

Volti, Chapter 5.

Riskin, Chapter 4-9, and 11.

Harding, Chapter 5.

Liu Guoguang, "Unifying Planning and Marketing," Beijing Review, 12 October 1987, pp. 17-19.

Xue Muqiao, "Socialism and Planned Commodity Economy," Beijing Review, 17 August 1987, pp. 14-18.

Lin Wei and Arnold Chao, editors, China's Economic Reforms, Chapter 4: Zhou Shulian, "The Market Mechanism in a Planned Economy," pp. 94-113.

Recommended:

Carl Riskin, "Neither Plan nor Market: Mao's Political Economy," paper prepared for New Perspectives on the Cultural Revolution, William Joseph, Christine Wong, and David Zweig, Eds., forthcoming.

Barry Naughton, "Finance and Planning Reforms in Industry," pp. 604-629 in U.S. Congress, Joint Economic Committee, China Looks Toward the Year 2000 (Washington, D.C.: U.S. Government Printing Office, 1986).

Christine P.W. Wong, "Ownership and Control in Chinese Industry: The Maoist Legacy and Prospects for the 1980s," pp. 571-603 in U.S. Congress, Joint Economic Committee, China Looks Toward the Year 2000.

Nicholas R. Lardy, "Centralization and Decentralization in China's Fiscal Management," China Quarterly, no. 61, March 1975, pp. 25-60; and "Reply," China Quarterly, no. 66, June 1976, pp. 340-354.

Audrey Donnithorne, "China's Cellular Economy: Some Economic Trends Since the Cultural Revolution," China Quarterly, no. 66, June 1976, pp. 328-340; and "Comment on 'Centralization and Decentralization in China's Fiscal Management'," China Quarterly, no. 66, June 1976, pp. 328-340.

Audrey Donnithorne, "China's Cellular Economy," China Quarterly, no. 52, December 1972.

Nicholas R. Lardy, Economic Growth and Distribution in China (London: Cambridge University Press, 1983).

Thomas P. Lyons, "China's Cellular Economy: A Test of the Fragmentation Hypothesis," Journal of Comparative Economics 9(1985):125-144.

Penelope B. Prime, "Self-Sufficiency and Central-Provincial Finance: The Cultural Revolution and its Legacy in Jiangsu Province," paper prepared for New Perspectives of the Cultural Revolution, William Joseph, Christine Wong, and David Zweig, Eds., forthcoming.

Penelope B. Prime, "Some Implications of Public Finance for Socialist Economic Development: The Case of China," paper presented at the Annual Meeting of the Association for Asian Studies, San Francisco, 25-27 March 1988.

Janet Cady, "Economic Reform in China," National Committee on US-China Relations, especially pp. 1-25.

Wang Haibo, "Competition Under Socialism," pp. 114-122 in Lin Wei and Arnold Chao, eds., China's Economic Reforms.

Seminar 2. The Rural Economy

Volti, Chapter 6.

Riskin, Chapter 12.

Nicholas R. Lardy, "Overview: Agricultural Reform and the Rural Economy," in Joint Economic Committee, US Congress, *China's Economy Looks Toward the Year 2000*, Vol. 1, (1986).

Nicholas R. Lardy, *Agriculture in China's Modern Economic Development*, pp. 1-17, 48-97, 190-221.

Frederick W. Crook, "The Reform of the Commune System and the Rise of the Township-Collective-Household System," pp. 354-375 in U.S. Congress, Joint Economic Committee, *China Looks Toward the Year 2000* (1986).

Lee Travers, "Peasant Non-Agricultural Production in the People's Republic of China," in *China's Economy*, Vol. 1.

Christine Wong, "Rural Industrialization in the People's Republic of China: Lessons from the Cultural Revolution," in Joint Economic Committee, U.S. Congress, *China Under the Four Modernizations*, Washington, D.C., 1982.

Recommended:

Thomas B. Weins, "Limits to Agricultural Intensification: the Suzhou Experience," in *China Under the Four Modernizations*.

Ramon H. Myers, "Cooperation in Traditional Agriculture and Its Implications for Team Farming in the People's Republic of China," in Perkins, *China's Modern Economy in Historical Perspectives*.

William Hinton, *Fanshen*.

Terry Sinclair, "Rural Marketing and Exchange in the Wake of Recent Reforms," in Elizabeth J. Perry and Christine Wong, eds., *The Political Economy of Reform in Post-Mao China* (Cambridge, MA: The Council on East Asian Studies/Harvard University, 1985).

Terry Sincular, "China's Grain and Meat Economy: Recent Developments and Implications for Trade," *American Journal of Agricultural Economics* (December 1985):1055-1062.

Thomas B. Weins, "Agriculture in the Soviet Union and China: Implications for Trade: Discussion," *American Journal of Agricultural Economics* (December 1985):1063-1066.

Seminar 3. The Urban Economy

Riskin, Chapter 14.

William Byrd, et.al., *Recent Chinese Economic Reforms: Studies of Two Industrial Enterprises*.

Thomas G. Rawski, "Overview: Industry and Transport," in *China's Economy*, Vol. 1.

Andrew G. Walder, "The Informal Dimension of Enterprise Financial Reforms," in *China's Economy*, Vol. 1.

Recommended:

Volti, Chapters 7 and 8.

Andrew G. Walder, "Wage Reform and the Web of Factory Interests," *China Quarterly*, no. 109, March 1987, pp. 22-41.

Martin King Whyte and William L. Parish, *Urban Life in*

Contemporary China (Chicago: University of Chicago Press, 1984), pp. 1-106, 357-376.

Thomas G. Rawski, "The Growth of Producer Industries, 1900-1971," in Perkins, *China's Modern Economy in Historical Perspective*.

Nobuo Maruyama, "The Mechanism of China's Industrial Development," *The Developing Economies* 20.4 (December 1982):437-471.

Gene Tidrick and Chen Jiyuan, *China's Industrial Reform* (New York: Oxford University Press, for the World Bank, 1987).

Gordon White, "The Politics of Economic Reform in Chinese Industry: The Introduction of the Labour Contract System," *China Quarterly*, no.111, September 1987, pp. 365-389.

Seminar 4. Growth, Living Standards and Incentives

Riskin, Chapter 10.

Liu Guoguang, "Socialism is Not Egalitarianism," *Beijing Review*, no.39, 28 September 1987, pp. 16-18.

Shigeru Ishikawa, "China's Economic Growth Since 1949--An Assessment," *China Quarterly* 94 (June 1983):242-281.

Nick Eberstadt, "Material Poverty in the People's Republic of China in International Perspective," in *China's Economy* Vol. 1.

Louis Putterman, "The Restoration of the Peasant Household as Farm Production Unit in China: Some Incentive Theoretic Analysis," in Perry and Wong, eds., *The Political Economy of Reform*.

John S. Henley and Nyaw Mee-Kau, "The Development of Work Incentives in Chinese Industrial Enterprises--Material Versus Non-Material Incentives," pp. 127-148 Malcolm Warner, ed., *Management Reforms in China*.

Recommended:

Volti, Chapter 9.

William L. Parish and Martin King Whyte, *Village and Family in Contemporary China*, pp. 47-127, 317-337.

Lin Yang, "An Open City's Cultural Life," pp. 19-22, *Beijing Review*, 14 September 1987.

Leo A. Orleans, "Overview: China's Human Resources," in *China's Economy*, Vol. 1.

Gao Yuan, *Born Red: A Chronicle of the Cultural Revolution* (Stanford, CA: Stanford University Press, 1987).

E.L. Wheelwright and Bruce McFarlane, *The Chinese Road to Socialism* (New York: Monthly Review Press, 1970).

Ng Sek Hong and Russell D. Lansbury, "The Workers' Congress in Chinese Enterprises," in Malcolm Warner, ed., *Management Reforms in China*.

Deborah Davis-Friedmann, "Intergenerational Inequalities and the Chinese Revolution," *Modern China* 11.2 (April 1985): 177-201.

Deborah Davis, "Unequal Chances, Unequal Outcomes: Pension Reform and Urban Inequality," *China Quarterly*, no. 114 (June 1988), pp. 223-242.

Andrew G. Walder, "The Remaking of the Chinese Working Class, 1949-1981, Modern China 10.1 (January 1984):3-48.
Andrew Walder, "Some Ironies of the Maoist Legacy in Industry," pp. 215-237 in Mark Selden and Victor Lippit, eds., The Transition to Socialism in China (New York: M.E. Sharpe, 1982).

Seminar 5. Foreign Economic Issues in China's Development

Riskin, Chapter 13.
Harding, Chapters 6 and 9.
"Resolutely Combating Bourgeois Liberalization," p. 15, and "'Complete Westernization' Negates Socialism," p.16, Beijing Review, no. 3, 19 January 1987.
Hu Sheng, "Why Capitalism is Impractical in China," Beijing Review no. 13, 30 March 1987, pp. 14-18.
Chen Junsheng, "Why China Must Stick to Socialism," Beijing Review no. 4, 26 January 1987, pp. 14-18.
Leslie Sklair, "Capitalist Efficiency Without Capitalist Exploitation--Some Indications from Shenzhen," pp. 176-197 in Malcolm Warner, ed., Management Reforms in China (New York: St. Martin's Press, 1987).
Dennis Fred Simon, "The Evolving Role of Technology Transfer," pp. 245-286 in Vol. 2 of China's Economy Looks Toward the Year 2000.

Recommended:

Terry Cannon, "Foreign Investment and Trade: Origins of the Modernization Policy," Chapter 9, pp. 288-324 in Feuchtwang and Hussain, eds., The Chinese Economic Reforms (New York: St. Martin's Press, 1983).
Tim Wright, "Imperialism and the Chinese Economy: A Methodological Critique of the Debate," Bulletin of Concerned Asian Scholars 18.1 (January-March 1986):36-45.
Shigeru Ishikawa, "Sino-Japanese Economic Co-operation," China Quarterly, no. 109, March 1987, pp. 1-21.
Congress of the United States, Office of Technology Assessment, Technology Transfer to China (Washington, D.C.: U.S. Government Printing Office, July 1987).
Alexander Eckstein, China's Economic Revolution, Chapter 7.
A. Doak Barnett, China's Economy in Global Perspective (Washington, DC: The Brookings Institute, 1981).
Samuel P.S. Ho and Ralph W. Huenemann, China's Open Door Policy: The Quest for Foreign Technology and Capital (Vancouver: University of British Columbia Press, 1984).

Part VII: Overview and Evaluation

Riskin, Chapter 15.
Harding, Chapters 7, 8 and 10.
Robert F. Dernberger, "Economic Policy and Performance," in China's Economy Looks Toward the Year 2000 Vol. 1.

Kjeld Erick Brodsgaard, "State, Party, and Economy in the Transition to Socialism in China," review essay, Bulletin of Concerned Asian Scholars 18.1 (January-March 1986):46-55.
Shi Ling, "What Marxism Means: One Student's View," Beijing Review no. 1, January 1987, pp. 28, 34.

Gettysburg College
Contemporary Chinese Policies and Politics

Shu Lin Ding
Fall 1988

Course Description

China has undergone earthshaking changes since 1949. The direction of change during the last decade has been quite different from that in the earlier three decades, but the momentum of change is greater and more profound than ever. What is taking place in China is beginning to be felt by more and more people in the outside world. The ins and outs of all these changes, however, merit some serious study. A course highlighting the political scene in contemporary China will, therefore, help enlarge our vistas of the affairs of the world.

The context of the present course is about: 1) contemporary Chinese political system; 2) major political campaigns in the fifties and early sixties; 3) the "Cultural Revolution" from 1966 to 1976; and 4) China's modernization drive and open policy since the downfall of the "gang of four" in 1976.

Course Requirement

The students are required to fulfill the reading assignments and participate actively in class. Classroom discussions will be held about once a month, in which the students are expected to voice their opinions on some major issues of contemporary Chinese politics (topics for discussion will be announced in advance).

1) The student should acquire through reading some knowledge of China's history before 1949, so that contemporary Chinese politics is viewed in its historical context. 2) All suggested readings are intended to serve a heuristic purpose. Respect facts and other people's opinions, but never fall slavish to them and substitute them for your own inquiry.

There will be no quizzes for the course. There will be a mid-term examination and a final examination. Students are required also to submit a paper approximately 15 pages long during the second half of the semester. Topics for the paper will be announced two weeks in advance.

Required Textbooks

Contemporary Chinese Politics by James C.F. Wang
Modernizing China edited by A. Doak Barnett and Ralph N. Clough

Schedule for classroom instructions and reading assignments:

Week 1

Understanding the party and state mechanisms: the ruling party; the State Council; the National People's Congress; the Political Consultative Conference.

Reading assignment:
James C.F. Wang: *Contemporary Chinese Politics*
pp. 71-157

Week 2-3

Ideological Campaigns before the "Cultural Revolution"

Reading assignment:
Merle Goldman: *Literary Dissent in Communist China*
(Harvard University Press, 1967) Chapters 5-9,
pp. 87-242

Week 4-9

The Ten-year "Cultural Revolution"

Struggles centered around the criticism of the play *Hairui Dismissed from Office*
The Red Guard movement
"Bombard the Bourgeois Headquarters"
Lin Biao and the September 13th Incident
Deng Ziaoping's resumption of power
The Tian'anmen Incident

Reading assignments:
James C.F. Wang, *Contemporary Chinese Politics*,
pp. 16-32.
The students are also advised to read Chapter 17 of
John King Fairbank's *The Great Chinese Revolution 1800-1985* (Harper & Row, Publisher, New York, 1987)
(pp. 316-341)

Week 10-11

The Downfall of the "Gang of Four"
The Third Plenum of the 11th Party's Central Committee
The ideological emancipation campaign
Repudiation of the "Cultural Revolution"
Casting aside the theory of "class struggle"

Reading assignments:
James C.F. Wang, *Contemporary Chinese Politics*
pp. 32-41
A. Doak Barnett and Ralph N. Clough (eds.),
Modernizing China: "Political Development in Post-Mao China," pp. 13-37

Week 12

Rehabilitation of the unrightly wronged and the current intellectual policy

Reading assignments:
  James C.F. Wang, Contemporary Chinese Politics: "The Treatment of Chinese Intellectuals," pp. 263-264
  A. Doak Barnett and Ralph N. Clough (eds.), Modernizing China: "Intellectuals and Cultural Policy After Mao," pp. 81-102.

Week 13-14

Economic and Political reforms:

The open policy

Reading assignments:
  James C.F. Wang, Contemporary Chinese Politics, Chapter 8, pp. 212-240
  A. Doak Barnett and Ralph N. Clough (eds.), Modernizing China: "The Prospects for China's Economic Reforms," pp. 39-61; "Social Trends in China: The Triumph of Inequality," pp. 103-123

University of Southern California
Political Science 356
Politics in the People's Republic
of China

Stanley Rosen
Fall 1988

The purpose of this course is to familiarize the student with the major issues and problems which have faced China in the 20th century, particularly since 1949. While the emphasis will be on post-1949 political issues, as well as politics in post-Mao China, it will also be necessary, as an aid in understanding, to discuss the Chinese revolution and its continuing importance for Chinese politics, as well as to examine socio-economic issues as they relate to politics. Our stress will be on the decisions the Chinese leadership has made at different periods in order to accomplish this goal.

During the course of the term some of the topics we shall consider include:

- the political thought of Mao Zedong
- the 'two-line struggle' in Chinese politics
- the Chinese model of economic development and its changes over time
- the causes and consequences of the 'Great Leap Forward'
- Chinese education and policy towards intellectuals
- the causes and consequences of the 'Cultural Revolution'
- the current relevance or non-relevance of Mao's thought as a guide for the present leadership
- the activities and subsequent purge of the 'Gang of Four'
- the 'Four Modernizations'
- the 'democracy movement'
- is China going capitalist?
- current debates on policy issues
- the future of the current reform movement

The books assigned for the course are as follows:

1. Bianco - Origins of the Chinese Revolution
2. Burns/Rosen - Policy Conflicts in Post-Mao China
3. Meisner - Mao's China and After
4. Marding - China's Second Revolution
5. Resolution on CPC History, 1949-1981
6. Liang Heng/Shapiro - Son of the Revolution
7. Salzman - Iron and Silk
8. Kane - China Briefing 1988
9. Honig Hershatter - Personal Voices: Chinese Women in the 1980's

All of the above books and pamphlets should be available in the bookstore and on reserve.

There will be one midterm (25%) and on final examination (75%) in this course. The lectures and reading assignments shall proceed as follows:

Week One: Introduction and Historical Background (Traditional China and its Changes by the 19th Century).

Begin reading Bianco

Weeks Two and Three: The Chinese Revolution and the Role of Mao Zedong before 1949.

Week Four: Socio-Economic and Political Developments from 1949-1958.

Begin reading Meisner

Week Five: The Great Leap Forward, Communization and the Consequences: Prelude to the Great Proletarian Cultural Revolution (1958-1965).

Begin reading Liang/Shapiro.

Week Six: The Cultural Revolution.

Week Seven: Politics After the Cultural Revolution.

Week Eight: The Case of the "Gang of Four."

Begin reading Resolution on CPC History.

Week Nine: MIDTERM EXAM ABOUT HERE

Week Ten: Party and Government in China

Begin reading Burns/Rosen.

Week Eleven: China After Mao: Political Changes

Begin reading Harding.

Week Twelve: China After Mao: Economic Changes

Begin reading Salzman.

Week Thirteen: China After Mao: Social Changes

Begin reading Honig and Hershatter

Week Fourteen: Summary and Conclusions: Final Examination Review

Begin reading Kane.

Reading requirements by midterm:

Bianco, all.

Meisner, pp.3 - 428.

Liang/Shapiro, all.

Resolution, pp. 1 - 86.

Reading requirements by final:

Meisner, pp. 435 - 485.

Burns/Rosen, pp. 1 - 178; And any two sections from Part II. Honig and Hershatter, pp. 1-12 and any three chapters.

Kane, Chapters on domestic politics, economy, and students.

Harding, all.

Hamilton College
Government 211
Chinese Politics

Richard Suttmeier
Fall 1988

Grades will be based on two hour exams (40%), a review essay (15%), a final (30%) and class participation (15%).

Suggested for purchase:

DeBary. *Sources of Chinese Tradition* Vol. 2.
Fairbank. *The United States and China*. 4th ed.
Harding. *China's Second Revolution*.
Lampton & Keyser. *China's Global Presence*.
Yue & Wakeman. *To the Storm*.

I. *The Political Tradition*

Week of August 29 - No class; the meetings for this week will be made up later in the semester.
Assignment: Fairbank, Chs. 1-5.

Week of September 5 - The Old Order
M. DeBary. Vol. 1 (on reserve), Selections from the *Analects*, *Lao Tzu*, *Mencius*, *Hsun Tzu*.
W. DeBary. Vol. 1, Selections from *The Great Learning*, *The Mean*, *Han Fei Tzu*.

Week of September 12 - The Collapse of the Old Order
M. Fairbank, Chs. 6-7; DeBary. Vol. 2, pp. 1-9.
W. Fairbank, Ch. 8; DeBary. Vol. 2, Ch. XXII.

Week of September 19 - The Republic
M. Fairbank, Ch. 9; DeBary. Vol. 2, pp. 151-182.
W. Fairbank, Ch. 10; DeBary. Vol. 2, pp. 134-143, 184-195.

Week of September 26 - The Rise of the Communist Party
M. Fairbank, Ch. 11.
W. DeBary, Vol. 2, pp. 196-247.

Week of October 3
M. Fairbank, Chs. 12-13.
W. EXAM

II. *Political Reconstruction?*

Week of October 10 - The New Order
M. Fairbank, Ch. 14; *begin Yue and Wakeman*
W. Fairbank, Ch. 15; DeBary. Vol. 2, pp. 271-278; Continue Yue and Wakeman.

Week of October 17 - *LUAN*
M. Fairbank, Ch. 16; Continue Yue and Wakeman
W. Finish Yue and Wakeman

BREAK

Week of October 24 - Transition
W. Review Essay Due

III. The Post-Mao Era

Week of October 31 - Political Dynamics
M. Lieberthal and Oksenberg. Bureaucratic Politics and Chinese Energy Development (on reserve), pp. 11-17, Ch. 4.
W. Harding, Chs. 2-3.

Week of November 7 - Reform
M. EXAM
W. Harding, Chs. 4-6.

Week of November 14
M. Harding, Chs. 7-8.
W. Lampton and Keyser, Chs. 1-2.

Week of November 21 - Chinese Futures/World Futures
M. Lampton and Keyser, Chs. 3 and 6.

THANKSGIVING

Week of November 28
M. Lampton and Keyser, Ch. 7.
W. Lampton and Keyser, Ch. 8.

Week of December 5
M. Lampton and Keyser, Ch. 9; Harding, Ch. 9.
W. Harding, Ch. 10.

Swarthmore College
Political Science 20 — Tyrene White
Politics of China — Fall 1988

Course Objectives: This course will examine the politics of the People's Republic of China. There are four main objectives. This first is to provide an overview of the political history of contemporary China. We will examine: 1) the emergence of the Chinese Communist Party and the process of revolution under the leadership style of Mao Zedong, 2) the impact of Maoist thought and leadership style on China's political, economic and social development, and 3) the dramatic changes that have occurred under the post-Mao leadership of Deng Xiaoping. Second, we will examine the organizational structure of the Chinese political system and the problem of institutionalization. Third, we will analyze the policy debates that have been recurring themes in Chinese politics and evaluate the performance of the political system. The fourth objective is to consider contending approaches to the study of Chinese politics. Is China best seen as a totalitarian system? A bureaucratic polity? Or is Chinese politics based on factional alignments, personal networks and patron-client relationships? These and other models will be considered.

Requirements: 1) Complete all reading assignments. 2) Take two exams, each of which will constitute one third of the course grade. The midtern will be given October 20, and the date of the final will be announced. 3) Prepare a research paper of 12-15 pages in length (typed, double-spaced) on an approved topic. The paper is due by 5:00 p.m. on December 12, and will constitute one-third of the course grade. Additional instructions for the preparation of the paper will be given at a later date. Late papers will be penalized, and make-up exams will be given only under the most exceptional circumstances.

Books: The following are available at the bookstore for purchase, and they are also on reserve in McCabe Library. In the course outline below, assignments from these volumes are indicated by reference to the names of the author(s) and the page numbers.

John King Fairbank, The Great Chinese Revolution, 1800-1985
Anita Chan, et.al., Chen Village
Harry Harding, ed., China's Foreign Relations in the 1980s
Frederick Teiwes, Leadership, Legitimacy and Conflict in China
Nien Cheng, Life and Death in Shanghai

James R. Townsend, Politics in China, 3rd. ed.
Harry Harding, China's Second Revolution

Additional Reading Assignments: In addition to assignments from the books above, a number of additional readings have been listed in the course outline below. These readings are available in McCabe at the reserve desk. They are collected in PS20 BINDERs and have been designated below with an asterisk.

Recommended Reading: A few additional readings have been listed for your reference should you wish to pursue a particular topic. These are NOT a part of your reading assignment, and they have NOT been placed on reserve.

COURSE OUTLINE

6 Sept: Introduction

PART I. CHINA IN REVOLUTION

A. China's Imperial Tradition

Reading: Fairbank, ch. 1,2,5,6,7
article by Hunt, pp. 1-42, in Harding, ed.

B. Decades of Revolution

Reading: Fairbank, ch. 8-14
Townsend/Womack, ch.2
**Lucien Bianco, Origins of the Chinese Revolution, pp. 108-208
**Suzanne Pepper, Civil War in China, ch. 5 (132-195)
**Steven Levine, Anvil of Victory, ch. 6-7
**Mao Zedong, read one of the selections listed below

Recommended: Mary C. Wright, eds., China in Revolution, The First Phase, 1900-1913.
Chow Tse-tung, The May Fourth Movement
Maurice Meisner, Li Ta-chao and the Origins of Chinese Marxism.
Mao Tse-tung, "Analysis of the Classes in Chinese Society," "Report on an Investigation of the Peasant Movement in Hunan," and "Problems of Strategy in China's Revolutionary War," all in the Selected Works of Mao Tse-tung, vol. 1.
Harrison Salisbury, The Long March: The Untold Story.
Mark Selden, The Yenan Way in Revolutionary China.
Benjamin Schwartz, Chinese Communism and the Rise of Mao.

PART II. EARLY YEARS OF THE PEOPLE'S REPUBLIC

A. Regime Consolidation and Rural Transformation

Reading: Fairbank, ch. 15
Townsend/Womack, pp. 107-119
**Maurice Meisner, Mao's China, ch. 10

B. The Political Economy of Development, 1953-57

Reading: **Maurice Meisner, Mao's China, ch. 9
**Mao Zedong, "On the Correct Handling of Contradictions Among the People," Selected Works, v. 5.

Recommended: Harry Harding, Organizing China: The Politics of Bureaucracy, 1949-1975.

Vivienne Shue, Peasant China in Transition.

A. Doak Barnett, Communist China: The Early Years, 1949-1955.

William Hinton, Fanshen.

Roderick MacFarquhar, The Origins of the Cultural Revolution, vol. I: Contraditons Among the People.

Parris Chang, Power and Policy in China.

Edward Rice, Mao's Way.

Roderick MacFarquhar, The Hundred Flowers Campaign and the Chinese Intellectuals.

Frederick Teiwes, "Establishment and Consolidation of the New Regime," in Cambridge History of China, v. 14.

PART III. PRELUDE TO THE CULTURAL REVOLUTION

A. The Great Leap Forward and the Disintegration of Leadership Consensus

Reading: Fairbank, ch. 16

Townsend/Womack, pp. 119-126

**Kenneth Lieberthal, "The Great Leap Forward and the Split in the Yenan Leadership," ch. 7 (pp. 293-359) in The Cambridge History of China, v. 14.

**Roderick MacFarquhar, "High Noon at Lushan," pp. 187-251, The Origins of the Cultural Revolution, v. II: The Great Leap Forward, 1958-1960.

B. Retrenchment and Recovery, 1960-65

Reading: Townsend/Womack, pp. 126-131.

**Nicholas Lardy, "The Chinese Economy Under Stress, 1958-1965," ch. 8 in The Cambridge History of China, vol. 14.

Chan, et.al., Prologue and ch. 1-3.

Recommended: Roderick MacFarquhar, The Origins of the Cultural Revolution, v. II: The Great Leap Forward, 1958-1960.

Richard Baum and Frederick Teiwes, Ssu-ch'ing: The Socialist Education Movement of 1962-66.

William E. Griffith, The Sino-Soviet Rift, and Sino-Soviet Relations, 1964-1965.

Donald S. Zagoria, The Sino-Soviet Conflict, 1956-1961.

Allen Whiting, "The Sino-Soviet Split," ch.11 in The Cambridge History of China, v. 14.

PART IV. THE CULTURAL REVOLUTION DECADE, 1966-1976

A. The Great Proletarian Cultural Revolution, 1966-69

Reading: Fairbank, ch. 17

Townsend/Womack, pp. 131-136

**Maurice Meisner, ch. 18

Chan, et.al., ch. 4-6

Nien Cheng, ch. 1-9

B. The Consequences and Aftermath of the Cultural Revolution, 1969-76

Reading: Townsend/Womack, pp. 136-141
**Maurice Meiser, *Mao's China*, ch. 19-20
Nien Cheng, ch. 10-16
Chan, et.al., ch. 7-9

Recommended: Thomas Robinson, ed., *The Cultural Revolution in China*.
Hong Yung Lee, *The Politics of the Chinese Cultural Revolution*.
Stanley Karnow, *Mao and China*.
Tang Tsou, "The Cultural Revolution and the Chinese Political System," in *The Cultural Revolution and Post-Mao Reforms*.
Tang Tsou, *The Cultural Revolution and Post-Mao Reforms*.
Ross Terrill, *Madame Mao: The White-Boned Demon*.
Jurgen Domes, *China After the Cultural Revolution: Politics Between Two Party Congresses*.
Michael Y. M. Kau, *The Lin Piao Affair: Power Politics and Military Coup*.

PART V. CHINA AFTER MAO: A NEW REVOLUTION?

A. Deng Xiaoping and the Politics of Revenge and Reform

Reading: Townsend/Womack, pp. 141-151
Fairbank, ch. 18-19
Harding, *China's Second Revolution*, ch. 1-3
**CPC Resolution, "On Questions of Party History"

B. The Post-Mao Reforms

Reading: Harding, ch. 4-8
Chan, et.al., Epilogue

Recommended: U.S. Congress, Joint Economic Committee, *China Under the Four Modernizations, Parts I and II* (1982) and *The Chinese Economy Post-Mao, Parts I and II* (1986).
David M. Lampton, ed., *Policy Implementation in Post-Mao China*.
Stuart R. Schram, *Ideology and Policy in China Since the Third Plenum*.
A. Doak Barnett and Ralph Clough, eds., *Modernizing China*.
John Burns and Stanley Rosen, *Policy Conflict in Post-Mao China*.

PART VI CHINA AND THE WORLD: THE OPEN DOOR

Reading: Harding, ed., *China's Foreign Relations*, ch. 2-6
Harding, *China's Second Revolution*, ch. 9

Recommended: Samuel Kim, ed., *China and the World: Chinese Foreign Policy in the Post-Mao Era*.

Donald S. Zaforia, "The Moscow-Beijing Detente," *Foreign Affairs*, Spring 1983 (853-873).

PART VII. UNDERSTANDING CHINESE POLITICS

Reading: Teiwes, entire
Townsend/Womack, ch. 1, pp. 82-107 in ch. 3, ch 7-8

Recommended: Lucian Pye, *The Dynamics of Chinese Politics*.

Andrew J. Nathan, "A Factionalism Model of CCP Politics," *China Quarterly*, no. 53 (1973), pp. 34-66.

Michael Oksenberg, "Politics Takes Command: An Essay on the Study of Post-1949 China," in *Cambridge History of China*, v. 14. See pages 576-590.

Vivienne Shue, *The Reach of the State*.

Quinnipiac College
History 235
Modern China

Ron Heiferman

History of China since the Ming Dynasty (1644-Present). A study of traditional political and social institutions, Confusian, Taoist, and Buddhist thought, artistic and literary development, elements of stability and change, reform and revolution, and international relations to recent times.

Objectives

A. To acquaint the student with the political and social intitutions of Imperial China.

B. To trace the development of China's economic, political and social institutions from the Ch'ing dynasty to the present.

C. To trace China's intellectual confrontation with the West and her entrance into the "family of nations" in the twentieth century.

D. To trace the evolution of Marxism-Leninism-Maoism as an ideological replacement for the Confucian tradition.

Course Content

China: Land and People
The Confucian Order
The Ch'ing Dynasty: Traditional Political and Social Institutions
China's Traditional World View: the Tribute System
International Systems Clash: the Opium Wars
Rebellion, Reform, and Revolution
Warlordism
Chiang K'ai-shek and the Kuomintang
The Chinese Communist Movement
When Tigers Fight: the Second Sino-Japanese War: 1937-1945
Civil War: 1945-1949
The People's Republic of China
Sino-American Relations and Detente

Methods of Presentation

The first six weeks of the course will be devoted to topical discussions of the traditional Chinese political, social and economic systems. Each student will be required to read selections from the texts as well as supplementary readings from selected monographs and periodicals. At the beginning of the seventh week, the course will take a chronological approach and students will be asked to choose a topic for their research papers in consultation with the instructor. The last part of the semester will be devoted to the period from 1911 to the present with lectures emphasizing problems of modernization, cultural identity, and international relations. As part of their effort to become familiar with China, students will be asked to read literature in translation and to discuss this literature in class.

Evaluation

There will be a midterm, a final and a research paper required of each student in the class. The midterm and final will be essay exams and each will count for 25% of the course grade. The research paper will be 10 pages in length on a topic chosen by the student with the approval of the instructor and will count for 30% of the course grade. Paper topics may be historical, e.g. "The Examination System," or "China's Traditional World View," deal with literature or literary figures, e.g. "Lao She and the Chinese Revolution," deal with the social consequences of modernization, e.g. "The Self-Strengthening Movement - 1870-1900," or Sino-American relations e.g. "Nixon's visit to China: 1972." Students will be expected to read a novel and a play in translation and classroom discussions of these works will count for 20% of the course grade.

Texts

Required Readings:	Fairbank, J.K. *The United States and China* Lao She, *Rickshaw* (novel in translation) Tsao Yu *Sunrise* (play in translation)
Supplementary texts:	Chang Chung-li, *The Chinese Gentry* Chow Tse-tsung, *The May Fourth Movement* Cohen, Paul, *China and Christianity* DeBary, W.T., *Sources of Chinese Tradition* Lang, Olga, *Chinese Family and Society* Lifton, Robert, *Revolutionary Immortality* Sheridan, J., *Biography of a Warlord: Feng Yuhsian* Wright, Mary, *Last Stand of Chinese Conservatism*
Research Aids:	Hucker, Charles, *China: A Critical Bibliography* Yuan, T.L., *China in Western Literature*

Prerequisites

Three hours in the Humanities Tradition and/or Economics 101. Since this course deals with a variety of themes relating to economic and political institutions, students with a background in one or more of these areas will be better able to relate to the course and use the insights of these disciplines in their course work and papers.

Justification

A. The population of China comprises one-quarter of the human race. If this were not sufficient reason for the study of China, it should also be noted that the Chinese have produced one of the world's richest artistic, literary and philosophical traditions. Some contact with these traditions would seem de rigeur in a curriculum which seeks to broaden the student's cultural horizons.

B. Students will be introduced to a world of values which are not part of the Judo-Christian tradition and provide an alternative to it which has influenced the lives of billions of people in the world of East Asia. The contrast between these traditions should be illuminating for our students.

C. Students will be introduced to the fact that Chinese art and ideas have had a greater impact on the Western world than we sometimes imagine. Enlightenment thought, impressionist art, and some modern poetry offer three examples of the impact of the great tradition of East Asia on the West. By engaging the students in such comparison, they will also, hopefully, see the importance of the history of ideas.

D. In preparing research papers, students will have the opportunity to improve their writing skills. Furthermore, they will learn how and where to find bibliographic materials and how to use them to search out appropriate sources for their papers. In some cases, this may involve use of area libraries, such as the East Asia Collection at Yale or the Day Missions Library at the Yale Divinity School. Such collections are, contrary to popular opinion, open and available to our students with proper introductions.

Dickinson College
Anthropology 231
Chinese Civilization

Ann Maxwell Hill
Spring 1988

Description: This course is an introduction to Chinese civilization, beginning with an overview of the Shang and Zhou periods of the first and second millennia B.C. The main focus is on imperial China from the Qin (221-206 B.C.) through the Qing (1644-1911). Enduring Chinese institutions and modes of thought and expression are viewed in this broad chronological context, as well as changes in Chinese society as a consequence of population growth, new technology, commercialization and foreign ideologies. A brief look at the Chinese Revolution concludes the course.

A knowledge of Chinese civilization should stimulate you to consider contrasts between Chinese traditions and our familiar Western ones. On the other hand, the organization of the Chinese state and the sources of change in Chinese history have many resonances with Western civilization. The course should sensitize you to the essential humanity you share with the Chinese, in spite of our mythology of the exotic Orient.

Texts and Readings:
Ebrey, Patricia
1981. Chinese Civilization and Society. New York: The Free Press.
Wolf, Arthur
1978. Studies in Chinese Society. Stanford: Stanford.

All other readings will be handed out in class.

Evaluation: 30% Two essays @ 15% each; handouts forthcoming
30% Midterm exam
40% Final exam

One additional requirement is a field trip to the Smithsonian on Saturday, January 30th. We will leave at eight in the morning and return in time for dinner.

Regular class attendance is expected. Excessive absences will result in grade reduction.

Lectures and Readings:

Jan 20,22 1. Scope of Course and Introduction
Shang State and Culture
Chang. Urbanism and the King in Ancient China. (xerox)

Jan 25,27,29 2. Chinese Script: Bones to Bronzes to Bamboo
Chinese Painting
FILM on the 27th
Li Chu-tsing. Chinese Art. (xerox)

Jan. 30	FIELD TRIP TO SMITHSONIAN	
Feb 1,3,5	3.	Zhou Feudalism and Culture Chinese Thought in Classical Literature Ebrey. Introduction and Part I Munro. The Classical Legacy. (xerox)
FEb 8,10,12	4.	The First Empires: Qin and Han DISCUSSION and ESSAY on Munro on the 10th Ebrey. Part II Feuchtwang. School-Temple and City God.
Feb 15,17,19	5.	Patriarchs and Patrilineages Wolf. Child Training and the Chinese Family. Ahern. The Power and Pollution of Chinese Women. Topley. Marriage Resistance in Rural Kwangtung.
Feb 22,24,26	6.	Buddhism and Popular Religion DISCUSSION of Topley on the 24th Wolf. Gods, Ghosts and Ancestors. Potter. Cantonese Shamanism.
Feb 29 Mar 2,4	7.	Popular Religion (con.) MIDTERM Mar 2
Mar 7,9,11	8.	Tang Dynasty: Flourescence of Traditional China DISCUSSION of Ko Hung's Autobiography on the 11th Ebrey. Part III.
Mar 14,16,18	SPRING BREAK	
Mar 21,23,25	9.	Chinese Literature Handouts of Tang Poems, Shi ji and Monkey
Mar 28,30 Apr 1	10.	Song Dynasty: the Beginnings of Modern China Urban Life and Merchants Ebrey. Part IV DeGlopper. Doing Business in Lukang Elvin. The Revolution in Market Structure and Urbanization (xerox)
Apr 4,6,8	11.	DISCUSSION of Elvin (Quantitative, Qualitative) on the 6th Elvin. Quantitative Growth, Qualitative Standstill (xerox)
Apr 11.13.15	12.	Late Imperial China (Ming and Qing) Ebrey. Parts V and VI Mancall. The Ch'ing Tribute System (xerox)

Apr 18,20,22 13. DISCUSSION of Mancall on the 18th
Western Imperialism and Internal Rebellion
Ebrey. Part VII
Perry. Predators Turn Rebels: the Nien (xerox)

Apr 25,27,29 14. DISCUSSION and ESSAY on Perry on the 25th
Roots of the Chinese Revolution

FINAL EXAM: Thursday, May 4, 2 p.m.

Portland State University
History 54 Linda Walton
China During the Ming and Ch'ing

Texts: Wakeman, The Fall of Imperial China
Hucker, The Ming Dynasty: Its Origins and Evolving Institutions
Spence, The Death of Woman Wang
Spence, Emperor of China
Feuerwerker, State and Society in Eighteenth-Century China
Ts'ao, Dream of the Red Chamber
Feuerwerker, Rebellion in Nineteenth-Century China
Levenson, Confucian China and Its Modern Fate
Ning, A Daughter of Han

Following two introductory lectures designed to establish the historical context of the course, we will be reading about and discussing the Ming and Ch'ing periods in Chinese history. The course is set up within a general chronological framework, but we will attempt to go beyond the strict confines of dynastic periodization in order to illuminate broader social, political, economic and intellectual developments. We will be using a variety of historical sources, including literature and biography, to provide as deep an understanding as possible of the complexity of the Chinese historical experience from the late fourteenth through the nineteenth centuries. You will be asked to write two short (2-3 pages) papers on some of the assigned reading during the course of the term, as well as to contribute to discussion of the reading for each class session. You will also be asked to write a bibliographic essay of approximately 8-10 pages on a topic that you select in consultation with me. The last third of the course will be devoted to this project: one week in individual conferences with me (no class); and the last couple of weeks of class will be spent on oral presentations of your topics accompanied by an annotated bibliography that will be duplicated for distribution to the class on the day of your presentation. Your bibliographic essay will be due on the last day of class (December 10). The only other written work will be the final examination. All papers are to be typed, and any papers that are not turned in on time will be dropped one letter grade for each day they are late. The final examination will comprise 40% of the final grade; each short paper, 10% (20% total); the bibliographic essay and presentation, 30%; and class participation, 10%.

September 10 Introductory Lecture, I

12 Introductory Lecture, II

15 Chinese Society in the Later Imperial Period: Peasants, Gentry, and Merchants

Wakeman, Chs. 1-3.

September 17 History, Politics, and the Dynastic Cycle

Wakeman, Ch. 4.

19 The Founding of the Ming Dynasty

Hucker, The Ming Dynasty, pp. 1-26.

22 Imperial Administration During the Ming

Hucker, pp. 26-73.

24 Ming Autonomy

Hucker, pp. 73-100.

26 The Rise of the Manchus and the Ch'ing Dynasty

Wakeman, Chs. 5,6.

29 Life, Love, Death, and Taxes in 17th Century China

Spence, The Death of Woman Wang, pp. xi-xv; 1-58.

October 1 Life, Love, Death, and Taxes..., cont.

Complete The Death of Woman Wang.

3 Short paper on Woman Wang due; no class.

6 In the Emperor's Eyes: The Ch'ing Monarchy

Spence, Emperor of China, pp. xi-89.

8 In the Emperor's Eyes..., cont.

Complete Emperor of China.

10 Short paper on Emperor of China due; no class.

13 The Golden Age of the Ch'ing

Feuerwerker, State and Society..., pp. 11-33.
Continue Dream of the Red Chamber.

15 The Golden Age of the Ch'ing, cont.

Feuerwerker, State and Society..., pp. 35-75.
Continue Dream of the Red Chamber.

17 The Golden Age of the Ch'ing cont.

Feuerwerker, State and Society..., pp. 77-115.
Continue Dream of the Red Chamber.

October 20 Life is But a Dream: Illusion and Reality in 18th Century China

Complete *Dream of the Red Chamber*.

22 Intruders in the Dream: The Coming of the West

Wakeman, Ch. 7.
DeBary, et.al., *Sources of Chinese Tradition*, Ch. 24.

24 The Dream Shattered: The Opium Wars and the Taiping Rebellion

Wakeman, Ch. 8.
deBary, et.al., Ch. 25.

29 Rebellion in 19th-Century China

Feuerwerker, *Rebellion*..., pp. 1-45.

31 The Sources of Rebellion

Feuerwerker, *Rebellion*..., pp. 47-78.

November 3 The Mandate Restored

Feuerwerker, *Rebellion*..., pp. 79-99.
Wakeman, Ch. 9.
Begin *A Daughter of Han* (Book I).

5 Reform and Reaction

Wakeman, Ch. 10.
deBary, et.al., Ch. 26.
Continue *A Daughter of Han* (Book II).

7 The End of the Mandate

Wakeman, Ch. 11.
deBary, et.al., Ch. 27 (pp. 760-786).
Complete *A Daughter of Han* (Book III).

10 Confucian China's Intellectual Response to the West

Levenson, vol. I, pp. 59-108.

12 Confucianism, Monarchy, Bureaucracy

Levenson, vol. II, pp. 3-73.

14 Confucianism into History

Levenson, vol. II, pp. 77-116; vol. III, pp. 3-15.

November	17	Paper conferences (no class).
	19	Paper conferences (no class).
	21	Paper conferences (no class).
	24	Presentations
	26	Presentations
December	1	Presentations
	3	Presentations
	5	Presentations
	8	Presentations
	10	Presentations

Portland State University
History 483
Classical and Early Imperial China

Linda Walton
Fall, 1986

TEXTS: Hucker, China's Imperial Past
deBary, Sources of Chinese Tradition (Vol. I)
Birch, Anthology of Chinese Literature (Vol. I)

COURSE REQUIREMENTS: Essay (5 pages; due Nov. 10)
Bibliography (1-2 pages; due Nov. 10)
Research Paper (10-15 {20-25} pages; Dec. 12)
Final Exam

GRADING: Essay (20%)
Bibliography and Research Paper (40%)
Final Exam (40%)
Class attendance and participation, which are expected of all students, will determine boderline grades

EARLY AND CLASSICAL CHINA (Hucker, Introduction and Part One)

September	29	Origins of Chinese Civilizations
October	1	Bronze Age China: Shang (Birch, pp. 3-29)
	3	Shang State and Society (deBary, Ch. 1)
	6	The Chou Conquest and Western Chou
	8	Eastern Chou
	10	Confucius and the Way of Humanity (deBary, Ch.II)
	13	A Critic of Confucius: Mo-tzu (deBary, Ch.III)
	15	Lao-tzu and the Tao-te Ching (deBary, Ch.IV, pp.48-62)
	17	Chuang-tzu and the Way of Nature (deBary, Ch.IV, pp.62-85)
	20	The Confucian Tradition: Mencius and Hsun-tzu (deBary, Ch.V)
	22	The Warring States Period and the Rise of Legalism (Birch, pp. 49-78; deBary, Ch. VI, pp. 122-125)
	24	Discussion
	27	Film: "Xian" (58 min.)
	29	Film: "Buddhism in China" (30min.)

	31	Film: "Masterpieces of Chinese Art" (28 min.)
November	3-7	No class; independent research and essay writing
	10	Legalism, The Ch'in State and the Unification of of China (deBary, Ch.Vi, pp. 136-144)
	12	The Founding of Han and the Han Imperial Order (deBary, Chs. VII, IX)
	14	Han Confucianism (deBary, ch. VIII)
	17	Han Historians (deBary, Ch. X; Birch, pp. 93-133)
	19	Late Han Culture and Taoism (Birch, pp. 138-153; deBary, Ch. XI)
	21	Introduction of Buddhism (deBary, ch. XII)
	24	Chinese Buddhism (deBary, Chs. XIII,XIV)
	26	Religion, State, and Society in the Six Dynasties (Birch, pp. 157-168; 182-188; 194-214)
December	1	The Reunification of China: Sui
	3	The T'ang Imperial Order
	5	T'ang Society and Politics
	8	Late T'ang (deBary, Ch. XV)
	10	T'ang Poetry (Birch, pp.217-241; 266-278; 323-329)
	12	T'ang Literature and Culture (Birch, pp. 242-259; 288-322) RESEARCH PAPERS DUE

Portland State University
History 410G
Early Modern China, 1400-1800

Linda Walton
Winter 1983

TEXTS: Huang, 1587: A Year of No Significance
Spence, The Death of Woman Wang
Feuerwerker, State and Society in 18th Century China
Ts'ao, Dream of the Red Chamber
Miyazeki, China's Examination Hell

This course has a dual purpose as both a survey of China during the Ming and Ch'ing dynasties and a topical treatment of major problems in the history of late imperial/early modern china. the course format will be lectures and discussion; in addition, we will view tow films and take a field trip to the Portland Art Museaum to see examples of Chinese art fromthe Ming and Ch'ing periods. Graded work includes the following: presentation on research topic (15%), 10-15 page research paper (35%), final examination (40%). class attendance and participation will account for the remaining 10%. The research papers will be due at the last class meeting (March 9).

Jan. 5	Introcution: China during the Ming and Ch'ing Problems in the History of Late Imperial/Early Modern China
Jan. 12	Emperor and Ministers: Confucian Ethics and Bureaucratic Life in the Imperial State. Read: Huang, all. (film).
Jan. 19	The 17th Century and the Manchu Conquest: The Other Side of Imperial rule. Read: Spence, all.
Jan. 28	State and Society in 18th Century China: The Golden Age of Ch'ing. Read: Feurwerker, all. (film)
Feb. 2	Literature and Society: Life in an 18th Century Aristocratic Family. Read: Ts'ao all.
Feb. 9	Examination Life and Society in Ch'ing China. Read: Miyazaki, all. MUSEUM (we will go to the Portland Art Museum for part of the class).
Feb. 16	PAPER CONFERENCES (no class)
Feb. 23	Research reports
Mar. 2	Research reports
Mar. 9	Research reports (PAPERS DUE)

Portland State University
History 484
Late Imperial China

Linda Walton
Winter, 1987

TEXTS: Hucker, China's Imperial Past
deBary, Sources of Chinese Tradition (Vol. I)
Birch, Anthology of Chinese Literature (Vol. I)

COURSE FORMAT AND REQUIREMENTS:

This is an upper division survey of the late imperial period in Chinese history, covering the Sung, Yuan, Ming and Ch'ing periods from about A.D. 1000 to 1800. Written work will include a research paper (10-15 pages), the topic of which must be approved by the instructor no later then February 2. The bibliography and outline of the papers are due on February 16. Graduate students will be expected to write a 20-25 page paper. The only other written work will be the final examination. the paper and scheduled presentation (see last two weeks of classes below) will be worth 50% of the final grade; the final exam, 50%. The paper presentation, along with all other work described here, is absolutely required; you cannot pass the course unless everything has been completed. Class attendance and participation is expected, and informed discussion is encouraged.

January 7 Introduction

Begin reading Hucker, Part III. Continue reading at your own pace throughout the term (this does not mean waiting until the end of the term to read it!); read around in it as a handbook.

9 The T'ang-Sung Transition

12 The New Society of sung China (film)

14 Confucian statesmen and Reformers: Ideology and Politics in the Northern Sung

deBary, pp. 383-436.

16 "Barbarians on the Borders:" The Rise of Non-Chinese States and the Fall of Northern Sung

19 Holiday (Martin Luther King Day)

21 History-writing in the Sung

deBary, pp. 436-454.

23 The Origins of Neo-Confucianism in Sung China

deBary, pp. 455-478.

26 Chu Hsi and the "School of Principle/Reason"
deBary, pp. 479-502.

28 The "School of Mind" in the Sung

deBary, pp. 503-514

30 Art, Literature, and Popular Culture in the Sung (film?)

February 2 The Mongol conquest and the Yuan Dynasty (film)

4 The World of Khubilai Khan and Marco Polo

6 the Ming Restoration (film)

9 Commerce, Society, and Urban Culture in the Ming

11 Popular Culture and Literature in the Ming

Birch, pp. 27-126.

13 Ming Neo-Confucianism and Religion

deBary, pp. 514-526.

16 Examination Life and Culture: Ming Literati Style (film)

18 The Rise of the Manchus and the Manchu Conquest of China (film)

20 Late Ming Reflections on Government, Politics, and the Manchu Conquest

deBary, pp. 527-557.

23 State and Society in the 18th Century

25 Ch'ing Thought and Culture

27 Ch'ing Literature and the Arts

Birch, pp. 151-189; 201-258.

March 2,4,6,9,11,13 PAPER PRESENTATIONS

13 Papers due

17 Final exam

Portland State University
History 485 — Linda Walton
Modern China — Fall, 1984

This course will survey modern Chinese hitory from the Opium Wars through the Cultural Revolution, focusing on the discussion of particular topics drawn from the reading as well as providing a narrative of events. Required written work includes a 10-15 page paper (20-25 page for graduate credit), 50% and a final exam, 50%. In addition, everyone will be expected to give a brief oral presentation of their papers during the last two weeks of class. both the oral presentation and a bibliography and one page statement or outline of the proposed paper are also required and will be weighed in the final evaluation of the course grade. Paper conferences with the instructor will be held on November 1 and 6, and the bibliography and outline-statement will be due on November 20. The paper itself will be due the last day of class, December 6. Both the subject and the form of the paper will be discussed in class.

TEXTS: Bianco, *Origins of the Chinese Revolution*.
Ning/Pruitt, *A Daughter of Han*.
Snow, *Red Star Over China*.
Hinton, *Fanshen*.

September 25 Introduction: the Idea of Modern China

27 The Fall of Imperial China: The Opium Wars and the Taiping Rebellion

Bianco, Ch.1; *Daughter of Han*, I.

October 2 The 1898 Reform Movement and the Boxer Rebellion
A Daughter of Han, II.

4 The Revolution of 1911 and the Republic of China
A Daughter of Han, III.

9 Discussion: *A Daughter of Han*

11 Intellectual Revolution: The May Fourth Movement
Bianco, Ch.2; Begin *Family*.

16 Discussion: *Family*

18 The Chinese Communist Movement, 1921-35
Bianco, Ch.3; Begin *Red Star Over China*.

23 Peasant Nationalism and the Sino-Japanese War
Bianco, Chs. 4,6; cont. *Red Star*...

25 Discussion: *Red Star Over China*

		Bianco, Ch.7; Begin Fanshen.
November	1	Paper Conferences
	6	Paper Conferences
	13	Literature and Politics in New China The Hundred Flowers Movement
	15	The Great Leap Forward and the Sino-Soviet Split
	20	The Cultural Revolution (Bibliography and outline statement due)
	27	Oral presentations
	29	Oral presentations
December	4	Oral presentations
	6	Oral presentations (Papers due)
	10	Final exam

Portland State University
History 407C — Linda Walton
Topics in the History of Imperial China — Spring, 1981

TEXTS: Hucker, Charles. China to 1850: A Short History
Wright, Arthur. Buddhism in Chinese History
Spence, Jonathan. The Death of Woman Wang
Gernet, Jacques. Daily Life in China of the Eve of the Mongol Invasions, 1250-1276
Ts'ao, Hsueh-ch'in. Dream of the Red Chamber

Since this course assumes no previous background in Chinese history, the first two classes will be devoted to overviews of Chinese history, one from the perspective of contemporary historical understanding and one from the perspective of traditional Chinese conceptions of their past. the following eight classes will focus on broad topics that range over the entire span of premodern Chinese history. The exploration of these topics in historical context is essential to an understanding of the complexity and change in Chinese society and civilization in the past, and this understanding is the purpose of the course.

By the second class meeting (7 April) each student will select one of the eight topics according to his or her interests and prepare a bibliography (10-15 sources) on the subject to be handed in on the day the topic is discussed in class. The student(s) will also make a presentation at the beginning of the class on his/her understanding of the various aspects of the topic treated in the literature cited in the bibliography. This bibliography and presentation will be evaluated as 30% of the final grade and will be the basis of the final paper, which will be due during the examination period and evaluated as 50% of the final grade. The remaining 20% of the final grade will be based on class participation during the course of the term. since this is a seminar all students must take an active role in class discussion after the first two weeks of the term. And since we meet only once a week, everyone is expected to attend all of the time. Only one excused absence will be allowed on the basis of illness or some equally serious reason. Failure to appear for the presentation means that a student must either drop the course or fail it.

March 31 The Pattern of the Chinese Past: A Contemporary Historical Perspective

Hucker, China to 1850 (entire).

April 7 The Pattern of the Chinese Past: The Confucian Perspective

Loewe, Michael, Imperial China, pp. 276-300. (reserve)

SHORT QUIZ ON HUCKER

April 14 Confucianism, the State, and Social Order

Bodde, Derk, "Basic Concepts of Chinese Law" in *Proceedings of the American Philosophical Society* 107:5, pp. 375-398 (reserve)
deBary, W.T., ed. *Sources of Chinese Tradition*, Chs. II,V,VI. (reserve)

21 Family, Clan and Community

Meskill, John, ed., *An Introduction to Chinese Civilization*, pp. 342-378. (reserve)
Lang, Olga, *Chinese Family and Society*, pp. 3-56. (reserve)
Liu, Hui-chen Wang, "An Analysis of Chinese Clan Rules: Confucian Theories in Action" in Nivision and Wright, eds., *Confucianism in Action*, pp. 63-96.

28 Class, Status, and Social Mobility

Loewe, *Imperial China*, pp. 120-149. (reserve)
Ch'u T'ung-tsu, "Chinese Class Structure and its Ideology" in Fairbank, ed., *Chinese Thought and Institutions*, pp. 235-250. (reserve)
Menzel, Johanna, ed. *The Chinese Civil Service*, pp. 1-8, 22-40; 67-75. (xerox)

May 5 Buddhism and Taoism

Wright, *Buddhism in Chinese History*. (entire)
deBary, *Sources of Chinese Tradition*, Ch. IV (reserve)
Wright, Arthus, "An Historian's Reflections on the Taoist Tradition" in *History of Religions* 9 (1969-70). (reserve)

12 Rebellion and Popular Religion

Yang, C.K., *Religion in Chinese Society*, pp. 218-243. (reserve)
Overmyer, Daniel, "Folk-Buddhist Religion: Creation and Eschatology in Medieval China: in *History of Religions* 12 (1972), pp. 42-70. (reserve)
Muramatsu, Yuji, "Some Themes in Chinese Rebel Ideologies" in Wright, ed., *The Confucian Persuasion*, pp. 241-267. (xerox)

19 Rural Life in Imperial China

Spence, Jonathan. *The Death of Woman Wang*. (entire)

26 Urban Life in the Later Imperial Period

Gernet, Jacques. Daily Life in China on the Eve on the Mongol Invasions, 1250-1276. (entire)

June 2 Women, Marriage and Sexual Life in Imperial China

Ts'ao Hsueh-ch'in, Dream of the Red Chamber. (entire)

Ropp, Paul, "The Seeds of Change: Reflections on the Condition of women in the Early and Mid-Ch'ing" in Signs 2:1 (1976-77). (reserve)

BEST COPY AVAILABLE

NAME: Faith Vautour
DATE: January 17, 1989

FINAL CURRICULUM PROJECT PLAN

I. TITLE: The Effects of 20th Century Politics on Chinese Art

II. LENGTH: 5-8 days (If background and 20th century both done; 3-4 days if just 20th century section is done)

III. TARGET AUDIENCE: Grades 9-12

IV. CURRICULUM CONTENT: Students in a Chinese History and Culture course; students studying effects of revolutions in World History classes; Art History classes

V. FOCUS OF CURRICULUM: Chinese art has been influenced by many factors over the past two thousand years. While providing a background to the origins of calligraphy, to the development of traditional Chinese art (ink on silk/paper), major themes of this art (mountains, landscape, bamboo), along with Buddhist cave art, the major focus of this project will be to show the effects of 20th century politics on Chinese art.

VI. GOALS OF THE CURRICULUM: Students will have developed a general background knowledge of traditional Chinese art that will enable them to draw conclusions about how art was affected by the ups and downs of Chinese politics during the 20th century.

VII. OBJECTIVES OF THE CURRICULUM: In order to understand the effects of 20th century politics on Chinese art, students will need to become familiar with the development of Chinese art over the previous 2000 years. Therefore, earlier lessons must be taught (4-5 days at the beginning of a Chinese History and Culture course or as background material immediately preceding the introduction of this topic) which would include the following goals:

A. OBJECTIVES FOR BACKGROUND CURRICULUM: DEVELOPMENT OF CHINESE ART TO THE 20TH CENTURY

1. OPTIONAL: Students will become familiar with the techniques of Chinese calligraphy as a form of art, including an identification of the "Four Treasures" (paper, brush, ink and stone)
MATERIALS: Fun with Chinese Characters, 1, 2, 3

2. OPTIONAL: Students will be able to identify Buddhist cave paintings/sculpture and will be able to explain its effect on the development of Chinese art
MATERIALS: Articles from Beijing Review on Dunhuang cave art, Vol. 31, Nos 9, 11, 12; pictures from books on Chinese art; slides made from these pictures

3. Students will be able to identify key characteristics of Chinese painting from the Tang Dynasty to the mid-19th century and will be able to compare and contrast this Eastern art with examples of Western art developed during the same period
MATERIALS: any art books that contain early examples of Chinese as well as Western art; slides that can be purchased from any of the major art galleries in Washington/New York/etc (Sackler and Freer Galleries in Washington have slides on Chinese art); Heart of the Dragon, chapter on "Creating: Ink, Bamboo and Rock"

B. OBJECTIVES: THE EFFECTS OF 20TH CENTURY POLITICS ON CHINESE ART

1. Students will be able to identify examples of non-traditional art introduced into China in the 20th century before liberation: wood-block prints and socialist realist paintings from the Soviet Union

2. Students will be familiar with Mao's 1942 speech on the Arts and the early effects of the communist revolution on the direction of Chinese art

3. Students will be able to identify the acceptable/non-acceptable forms of art during the Cultural Revolution

4. Students will be exposed to the direction of Chinese art since 1976

VIII. TYPES OF ACTIVITIES/INFORMATION TO BE INCLUDED FOR THE EFFECTS OF 20TH CENTURY POLITICS ON CHINESE ART

A. Write term "revolution" on board: Students will be asked to react to this term and reactions will be placed on board (INTENTION: Usually students do not realize a cultural effect can take place in a political revolution; I'm hoping that no connections will be made with art but if they are, we'll direct the lesson from there)

B. Since this curriculum project may be taught 8-10 weeks after the earlier lessons on traditional Chinese art (I recommend teaching traditional art at the same time as the 20th century art to provide more continuity), students will begin by looking at a couple of examples of this art to discuss what the purpose of the artist was in doing the painting, what the content/theme was, and whether they feel the artist was successful in achieving his/her goal.

ENCLOSED SLIDES #1-7

SLIDES 1-3: TRADITIONAL LANDSCAPES
SLIDES 4-7: TRADITIONAL SUBJECTS

C. Show examples of wood-block prints and socialist realist paintings from books/slides on Chinese (and Soviet) art; slides can be made by taking pictures of the appropriate works from a good art book. Before any information is given on the works, I again will be asking: What do you feel the artist is trying to do in this work? Examine the content of the work. After reading about this type of art in any one of the references on Chinese art, I will then lead a discussion on whether the artist was successful in achieving his/her goal.

ENCLOSED SLIDES #8-9: WOOD-BLOCK SLIDES FROM ART BOOKS

D. Read and discuss Mao's 1942 speech at Yunan on the purpose of art/literature in a socialist society

E. Analyze the art of the 1950's-1976, especially the peasant paintings from Huxian County. This can be done by looking at examples of peasant art in Joan Cohen's book The New Chinese Painting, 1949-1986, by making slides from this or other books and studying those, or studying peasant paintings themselves purchased in Huxian County. Students will analyze similarities/differences in content, style and message intended as compared and contrasted to earlier works studied.

ENCLOSED SLIDES #10-16

SLIDES 10-12: PROPAGANDA ART PRE 1964
SLIDES 13-16: EXAMPLES OF PEASANT PAINTINGS FROM HUXIAN COUNTY

F. TEACHER PREPARATION: Read articles in Art International by Ellen Laing on "Chinese Peasant Painting" and Michael Sullivan "New Directions in Chinese Art"

G. Read selected biographies of Chinese artists affected by Cultural Revolution from Joan Cohen's The New Chinese Painting, 1949-1986. Discuss the reasons why artists and their works were rebuked and how their lives were affected.

H. Reading from Todd Campbell "Tradition Revived: Contemporary Chinese Painting" from US-China Review, November-December 1986. Identify what types of work artists in China have been doing since 1976 and react to them as a class and as individuals.

I. Related activities:

1. Essay: What effects do you feel political developments of past fifty years will have on Chinese Artists?

2. Essay: Compare and contrast Chinese art before the 20th century to works created in the 20th century.

3. Discussion: What proposals could we make to guarantee that artistic treasures are not destroyed?

4. For one (or more) of the works we studied, write a poem about the work or an essay reacting to the work. If the work was not titled, especially the peasant paintings on Slides 13-16, create a title before writing a poem.

5. Have students do their own examples of any type of Chinese art based on some theme/subject we have studies in our Chinese History and Culture course

IX. MATERIALS NEEDED FOR THE CURRICULUM:

A. Books on Chinese art, such as Mary Tregear's Chinese Art

B. Background material needed:

1. Slides, Buddhist Cave art (Or pictures can be substituted); slides on Chinese art from Sung Dynasty to 1940's (Can be purchased at Sackler Gallery in Washington). Prints can be substituted as well

2. Beijing Review articles, Vol. 31, # 9, 11, 12

3. Alasdair Clayre's Heart of the Dragon and the video of it--Chapter on "Creating"

C. Hand-Out of Mao's Speech at Yunan in 1942 (John Gittings "Art" from China: Yesterday and Today

D. Pictures/slides on actual paintings of 20th century art

E. A MUST: Joan Cohen's The New Chinese Painting, 1949-1986 (Can be ordered from China Books and Periodicals)

F. OPTIONAL: Ellen Johnston Laing's article "Chinese Peasant Painting, Amateur and Professional" from Art International XXVIII/1, Jan-March 1984 (Good for teacher preparation and research material; too involved for regular classroom use in my opinion)

G. OPTIONAL: Michael Sullivan's article "New Directions in Chinese Art" from Art International, Vol 25 1-2, 1982 (Good for teacher preparation and research material; too involved for regular classroom use in my opinion)

H. US-China Review, November-December 1986. Article on "Tradition Revived: Contemporary Chinese Painting"

X. SKILLS EMPHASIZED

A. Knowledge: Periods of development in Chinese art, especially that dictated by political upheavals of the 20th century; Mao's speeches concerning role of art in revolution; biographical knowledge of key artists

B. Compare/contrast the development of Western art to Chinese art

C. Analysis and evaluation: effects of revolution on artistic development, past, present and future; discussion of what students feel, for each group of slides or paintings we look at, what the artist's purpose/theme is, the content on each work, and whether the artist achieved his/her purpose

D. Aesthetic: writing poems about some of the art studies; doing own examples of various forms of art

E. Future effects: predictions on the direction of Chinese art currently and what can be done to protect art from the effects of another Cultural Revolution

XI. REQUIRED READINGS:

A. Background: Three articles from Beijing Review; "Creating" chapter in Heart of the Dragon

B. Mao's 1942 speech

C. Selected sections from Joan Cohen's The New Chinese Painting 1949-1986

D. Article from US-China Review, November-December 1986 "Tradition Revived: Contemporary Chinese Painting"

E. May be required/optional: two articles from Art International

XII. EVALUATION OF THE CURRICULUM

A. EVALUATION OF STUDENTS: STUDENTS SHOULD:

1. Be able to identify types of art work by looking at different examples then they have seen previously

2. Be able to express in some art form (own paintings, poems, short stories) their reaction to some aspect of Chinese art that we have studied

3. Be able to explain the effects that political developments in China have had on Chinese art in the 20th century

B. EVALUATION OF THIS UNIT AND THE TEACHING OF IT:

1. Students will be asked to evaluate the materials used in this unit: the books, readings, slides, paintings

2. Students will be asked to evaluate the different teaching strategies used

3. Teacher should be able to get a feeling for what materials were useful/interesting as well as what strategies were successful in determining what aspects of this curriculum should be revised in the future teaching of it

SCRIPT TO ACCOMPANY SLIDES FOR FULBRIGHT PROJECT
FROM: FAITH VAUTOUR

The sixteen slides here are just samples that can be replaced by anything teachers can get their hands on. For example, there are many books with better pictures of Chinese art than I have here. Six of the slides are taken from books on China; the other ten are taken from prints and scrolls that I purchased in China. The Sackler and Freer Galleries in Washington, D. C. also have slides on Chinese art that can be purchased for use in this project.

SLIDE #1: "Poet on a Clifftop." By Ming Shen Chou (1427-1509). On an album leaf, done in ink on paper. Shows that the figure is still not as important as in Western art (Figure is actually a bit larger than in earlier periods). Taken from Chinese Art by Mary Tregear.

SLIDES #2 and #3. These are slides taken from prints purchased in China. Teachers can use these to show more traditional landscapes from Chinese art, particularly the misty mountains which artists used to create depth between the scene in the foreground and the mountain in the background.

SLIDES #4, #5, #6, and #7. These are also taken from prints/scrolls purchased in China. Teachers can show these to point out to students traditional subject matter in early Chinese art--bamboo, water scene, horse and philosopher with bamboo.

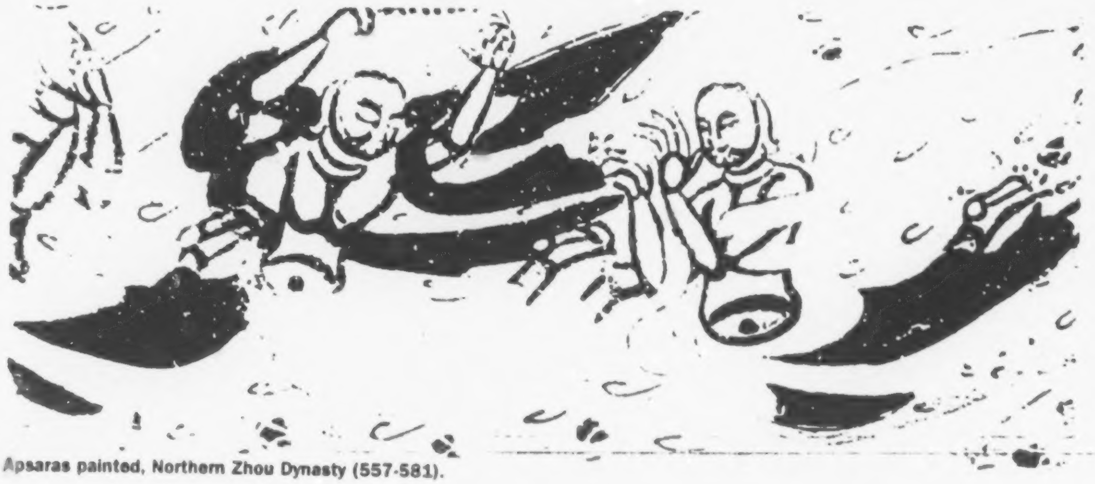
SLIDES #8 and #9. These are examples of woodblock art in the 1930's following the Soviet Socialist Realism style. Slide #8 is entitled "Roar China" by Li Hua, done in 1935. China is seen as a blind-folded, shackled slave having only to roar to express pain. The purpose was to propagandize the revolution by revealing the suffering of the masses. Slide #9, untitled, is by Yang Nawei in 1937. This depicts the misery of the family of an absent soldier called into the Nationalist army. (Can't find the books from which these were taken.)

SLIDE #10. A contemporary painting of Mao taken from Salisbury's CHINA-One Hundred Years of Revolution. A good example of using art to glorify Mao.

SLIDE #11. This is a poster painting urging the Chinese to use all their energy and resources to make advances in science and technology. (taken from The Heart of the Dragon.

SLIDE #12. This is a slide entitled "Landscape after a Poem by Mao Tse-Tung", done by Li Keran in 1964. An ink and color on paper, this shows how artists were promoting Mao's thoughts in their works. Even so, Li was sent to the countryside for a year of labor reform, his family exiled to remote areas, for paintings like this because they were considered a negative example of reactionary art called "Black Painting" by Mao's wife Jiang Qing. (From Tregear's Chinese Art.)

SLIDES #13, #14, #15, and #16. These are all slides taken from the peasant art that I purchased in China. This was the art promoted by Jiang Qing as the only true art of the cultural revolution. Teachers can do a lot with these, including having students identify how this art differs from traditional art, identifying the key ingredients in this type of painting, giving titles to the paintings, and writing a poem describing the painting.



Apsaras painted, Northern Zhou Dynasty (557-581).

REPORT ON DUNHUANG (I)

A Grotto Treasure House

This is the first in a series of articles on the 1,600-year-old Dunhuang Buddhist grottoes, their history, present appearance and the research being done into them — Ed.

by Our Correspondent Ling Yang

The world's largest, best-preserved treasure house of Buddhist art is in the northwestern part of China, in Dunhuang, Gansu Province, which was an important city on the "Silk Road." It is now a major centre for studying China's society, culture and international exchanges in the Middle Ages.

The Mogao Grottoes in Dunhuang house many murals and statues going right from the fourth century through the next one thousand years, a unique place in China. "The work here is of very high artistic value and embodies the styles of different ages, reflecting the progress of China's art history," say two art historians who were here last September to take part in the first international forum on grotto archaeology and art.

The caves of the Mogao Grottoes riddle the 1,600-metre-long stone cliff like a honey comb.

Recently changes have taken place in these grottoes — every cave now has an aluminium alloy door equipped with double spring locks. Large plates of organic glass stand like screens in front of some of the murals and statues. The guide says that although these caves are located in remote desert, still an average of one thousand people come to visit them every day. The effects of this influx in recent years have been more damaging than the natural erosion of centuries, and the glass screens were erected two years ago with a donation of HK$10 million from Shao Yifu of Hong Kong.

In two whole days of visiting cave after cave, I only saw one-tenth of the 492 grottoes.

There are paintings on the walls, corridors, niches and even ceilings of every grotto. There are also some statues. Although many centuries have passed, the colours of the murals and statues are still clear. The colours of the top layer of some early murals have faded, underneath the reddish brown and black lines are easily visible. These works have the charm of free, bold use of line and colour.

Mural Paintings

I was very impressed by the painting of Sattva feeding himself to a tigress in Grotto No. 254. The guide explained the story of the big wall to visitors: While three princes are playing on a mountain, they see under the cliff a starving tigress about to eat her own cubs for she has nothing to feed them with. The kind-hearted Prince Sattva sends his two older brothers off on some errand, strips naked and lies in front of the

"Deer of Nine Colours," Northern Wei Dynasty (386-534).

tigress. But the tigress is too weak to eat. Sattva climbs back up the mountain, slits his throat and throws himself off the cliff. The tigress laps the blood and thus revived finds the strength to eat the body. When the two older brothers come, they find only the skeleton. Their parents bring back the bones and enshrine them in a stupa to be worshipped. The prince is Sakyamuni — the founder of Buddhism — in a former incarnation.

The story is depicted on the one wall very cleverly. The scenes of different time and space are not arranged sequentially, vertically or horizontally which can be easily analysed, and yet the seeming haphazardness does make sense. After the painting which shows Prince Sattva feeding himself to the tigress and leaving a skeleton, comes the scene of the parents crying over the prince while holding his whole body. The scene is filled with a tragic solemn atmosphere. I cannot but admire the artistic imagination and skills of a millenium ago.

It is said that the total mural space in Dunhuang is over 45,000 square metres. If linked together, the paintings would extend across 30 kilometres. The grottoes tell stories from Buddhist sutras, of various Buddhist ceremonies and many sages and their retinues. There are paintings on the "pure land of the West," how demons are subdued and symbolic pictures of 500 bandits becoming Buddhas, reflecting the ancient people's rich imaginings of their ideal world.

Other murals depict historical events, such as the ruler of the local Tubo people (ancient Tibetans) in the ninth century listening to a preacher, and the rebel army led by a local leader Zhang Yichao marching against the domination of another ethnic group.

I chose to concentrate on the depiction of Apsaras. These are regarded by many as one of the best artistic images in Dunhuang. It is said that these pretty fairies

A statue of Sakyamuni, Tang Dynasty (618-907).

flying in the sky with their long skirts and sashes trailing behind them appear when the Buddha is born, becomes a monk, preaches and dies. They appear either as retinue or guardians, scattering flowers or playing music as a show of respect to the Buddha. The images of Apsaras in the early stages in the fourth century are less sophisticated and heavier, and they seem to move slowly. After the sixth century the Apsaras are streamlined and they give off the feeling of graceful flight. It is said that there are 4,500 different images of Apsaras in the Dunhuang grottoes.

Head of a reclining Buddha, Tang Dynasty.

Sculptures

In Grotto No.328, I could not but be amazed by the skill of our ancient artists in modelling a particular group of statues set in a niche. It is said to be a good example of sculpture during the height of the Tang Dynasty (618-907). The group of statues are often worshipped as the most representative images in the Buddhist world, so they are seen in many of the Dunhuang grottoes. In this group, Sakyamuni sits in the middle of the niche, solemn and peaceful, with his bright kasaya closely fitted to his body. His eyes look slightly downward, his lips seem to move, preaching Buddhist philosophy. On his left stands his most faithful disciple Kasyapa whose wrinkled, weather-beaten face and closed lips cannot hide his pleasure at being in his position. On the Buddha's right stands another disciple, Ananda, whose pretty, smiling face shows a care-free attitude in contrast to Kasyapa. Two Bodhisattvas sit on lotus platforms by the two disciples, with one leg hanging down and the other up, with the foot resting on the opposite knee. Their plump, smooth faces, slender fingers, graceful shyness tell of feminine gentleness. Beneath their lotus platforms kneel two other religious images (it is a pity that only one is left there, the other is abroad). They are carved simply with heads slightly upturned, in bold and vigorous style. They are clothed in clourful, compactly designed skirts.

Each of the 2,400 colour statues in the Mogao Grottoes has its own characteristics. The grottoes are accepted as China's largest, most systematic and most valuable collection of sculpture. The image of Sakyamuni in his Nirvana in Grotto No.158 leaves its visitors with an unforgettable impression. He lies dignified and peaceful on his right side, with right elbow and hand under his head. He has a reddish plump face, half closed eyes and he is smiling. There are many mourners on the mural behind him. Some are crying; some are desperate and scared; some are so amazed that they do not know how to act; some seem to be denying the whole thing.... In front of this magnificent dramatic scene, the great philosopher looks especially magnanimous and free of regret. The painter's depiction of Sakyamuni's calm and confident pose, I think, is the acme of perfection. Wandering in front of this 15.8-metre-long statue, I enjoyed the art from different angles and different distances. I could not believe that this was a death-bed picture of a man in his 80s, it looked more like a sleeping beauty who was dreaming of her sweet memories. Our ancient artists often feminized the Buddha, by giving him a thin, georgette-like kasaya to show the quiet full-figured body, to present elegance in a holy atmosphere.

Another example is the 26-metre-high sitting Buddha carved on the side of Grotto No. 130 which covers only 10 square metres. Buddha's right hand rests on his knee and his left hand is raised upward. Looking from the bottom of the cave, one can see the Buddha's face very clearly, kind yet solemn. When my eyes met his, I got a sense of his mystery, greatness and willingness to grant whatever is requested. When I was climbing on the top level of the passage dug on the cliff leading to the cave, I could see the upper part of the statue from the side. His face was not so plump as I had seen it from the bottom of the grotto. The lines of the eyebrows, eye sockets, bridge of the nose, the lips and ears' shapes all became deeper and rougher. The fingers seemed too long and their proportion to the palm not as correct as they seemed from a distance. I imagine that when the artisans carved the statue, they intended it to be that way, working for a distant perspective while close at hand. I could not but admire their superb skills.

Architecture

The architecture of the grottoes is no less important than the art inside. From far outside one can see several wooden eaves stretching out of the grottoes. Built in the tenth century, they are China's oldest wooden structures still extant.

The structures inside these grottoes clearly reflect foreign influence mixed with the style of central China. They are gems of China's building art.

Humiliation and Glory

Grotto No. 17, one of the Mogao Grottoes, is also known as the "Scriptures' Vault." It is a rather small cave about one metre above the ground. Originally, the entrance to the cave was sealed, and disguised by murals painted on the outer wall. In 1900, a monk wandering there discovered it by accident. Inside he found treasure stored there by monks about one thousand years before for safe keeping. The hoard included ancient hand-copied Buddhist books and sutras, manuscripts, vernacular literary works, secular decorative art works on silk, Confucian and Taoist classics, geographical notes, contracts, letters, bills and other documents. It was estimated that the total number of items was 40,000.

The materials document the religion, history, literature, art and the people's life of China's ancient feudal society. Their discovery excited the world, and was regarded as important in the study of human civilization and Chinese art history.

By the time of the discovery, China was in the darkest stages of its last feudal dynasty, the Qing. Foreign explorers and imperialists came to China in their droves, and took away Dunhuang treasures.

In 1905, the Russian, V. A. Obruchev, exchanged six boxes of household goods for two bundles of manuscripts and some silk paintings. Nine years later his compatriot, S. F. Oldenburg, took many handcopied books in Chinese and Huihu (ancient Uygur), numerous colour statues and silk paintings. He drew a sketch map of 443 grottoes and took more than 2,000 photographs.

After 1907, Aurel Stein, a Hungarian from Great Britain, went to Dunhuang several times. He carted away over 30 cases of relics, including over 150 embroidered silk pieces, some 500 paintings, and nearly 10,000 hand-copied or printed books and sutras.

The French Paul Pelliot went there in 1908. He knew Chinese and chose 6,000 books and sutra manuscripts which Stein had ignored but which were more valuable, and took several hundred photographs of important murals. Some of these murals were damaged later by White Russian troops who fled there.

Japanese and Germans came too. Langdon Warner, an American, came in 1924. He used glue to peel away 26 exquisite murals, which covered an area of three square metres. He also took away a couple of the best statues of the Tang Dynasty period.

Today, all that stolen treasure (two-thirds of the total discovered) is stored in the British Museum, the French national museums, and archives and museums in the USSR, India and the United States.

The other 8,600 incomplete hand-copied sutras and other relics are kept in the National Library of China in Beijing.

For decades the sutras, documents and relics from the Mogao Grottoes have been the focus of attention and interest all over the world. Hence the emergence of a branch of science—Dunhuangology. Scientists from more than 20 countries are studying it. In China where Dunhuangology originates, its study has extended in recent years.

The Dunhuang Research Institute located by the grottoes is home to dozens of Dunhuang experts. The institute has become a powerful centre of academic excellence and thus earned the right to sponsor the 1987 international forum on grotto archaeology and art. ■

"At the beginning, I only meant to try. But after I began writing, I started to feel I had returned to the places where I shared years with my comrades and loved ones. Thoughts began to gush from my mind like a fountain," Zhu said.

During those days she put all her energy into writing. Suffering a great deal from spinal neuralgia, Zhu could hardly sit at her desk. She had frequently to change her writing posture, sometimes standing and sometimes bending on her knees. She wrote faster and faster, 7,000 to 8,000 words a day. It took her only four months to complete the 600,000-word book.

Another of her works is *Firing Red Maple Leaves*. In direct prose style, it is a collection of anecdotes of a number of veteran proletarian revolutionaries, including Mao Zedong, Zhu De, Zhou Enlai, Liu Shaoqi and Dong Biwu. This book has also gained wide popularity. One literary critic comments: "Working and living alongside high-ranking Party leaders for a long time enables the author to produce a natural but meticulous picture of the leading figures."

Zhu's 270,000-word novel, *A Sacred and Pure Love* describes the pursuits, changes and the fate of the youth in the revolutionary base area and Shanghai when the Great Revolution was at a low ebb. "I hope it will help today's young people gain an understanding of history and life," Zhu said.

During the past decade, Zhu has contributed 14 other literary works, including the autobiographical novels *The Spring Dew Nurtures Me*, *The Rosy Clouds Accompany Me* and *The Bright Sun Shines Upon Me*, and a biography *Daybreak and Sunset Glow*. Some of her works have been translated into foreign languages. In recognition of her valuable contributions, the Chinese Writers' Association recruited her as a member in 1980.

'Disco Makes Me Young'

Since the end of the 1960s, Zhu has lived in a quiet courtyard near Beihai Park in Beijing. She bore no children, having undergone a sterilization operation in the 1930s in Yanan. She was perhaps the only Chinese woman to have the operation at that time. "Life then was very tense and it would have been inconvenient to have children around me," Zhu said. She dedicated the prime of her life to her career and saved the lives of many revolutionary fighters, many of whom later became high-ranking officers of the People's Liberation Army.

In the early 1950s, Zhu adopted a young girl. She bought her a piano and also found a tutor for her. Zhu herself also practised and could later play very well. Today, when she is tired, she likes to relax by playing Beethoven or Liszt. "I like Beethoven, because he is deep," Zhu said.

Zhu's other hobby is growing flowers and plants, which she thinks can fill people with vitality. Her favourites are roses, narcissi and vines.

Zhu now lives on her own, but she never feels lonely. Many young people come to visit her and listen to music and dance with her. Zhu is not only good at Western ballroom dancing but is also able to dance disco very well and has earned the nickname "queen of disco." Zhu said disco dancing makes you shake your body, the music is a form of stimulation which is very good for people who sit over a desk writing all day long.

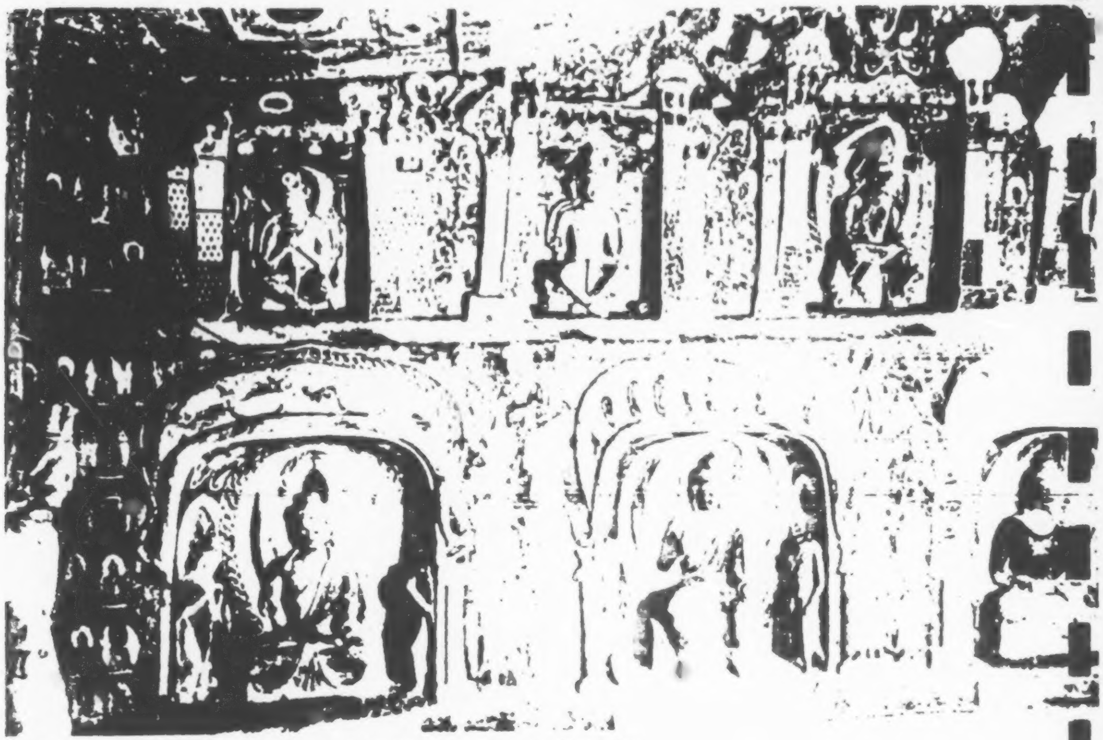
Talking about her writing, Zhu said she never expected to become an outstanding novelist nor to enter the pages of history. "I only wanted to present my experiences in an artistic form. I hope they can help enlighten the younger generation," she concluded. ■

Latest Research Results of Dunhuang Art

This is the second instalment of the series on the 1,600-year-old Dunhuang Grottoes and their art. The first, a description of the grottoes and their story, appeared in Issue No. 9 — *Ed.*

by Our Correspondent Ling Yang

In September last year China sponsored an international seminar on the Dunhuang Grottoes in Gansu Province, northwest China. Around 40 foreign scholars from ten countries and regions and a similar number of their Chinese counterparts were there. Some 50 papers were read at the



Coloured Buddhist statues in niches, the Northern Wei Dynasty (386-534).

seminar discussing art, aesthetics, archaeology, religion, history, architecture, music, dance and foreign contacts.

Artistic Style

Buddhism and Buddhist art were introduced to the Western Regions (a Han Dynasty term for the area west of Yumenguan, including what is now Xinjiang and parts of Central Asia) from India via the Silk Road in the first century AD. Located right on the caravan route linking Central Asia with China, the Dunhuang Grottoes became a sacred place for Buddhist pilgrims and a cultural centre.

The grottoes were carved out of steep sandstone cliffs in a layered honeycomb pattern and connected by wooden walkways and ladders. In the first few centuries as they were being created, the frequent political upheavals bases and the population migrations as well as the subsequent changes ideology, local customs and aesthetic value resulted in rich varieties of style.

Hunting, the Western Wei Dynasty (535-556).

In his paper, Duan Wenjie, the president of the Dunhuang Art Research Institute, pointed to the way the grotto murals are examples of the different styles prevalent in the first 200 years of the grottoes being created. Duan believes that the evolution of murals is an integral part of the development of the Western Regions, Central Plains and Dunhuang art.

The earliest murals are filled with delicately drawn figures in foreign costumes whose broad faces show prominent cheekbones and noses set high on the face—suggesting influence of Indian and other Western Regions. Later murals depict slender figures with short faces and draped in light, baggy robes with wide sleeves. The two types coexisted in Dunhuang, forming a style which was not exactly Western Regions', nor Central China's. The two gradually became mixed in the middle of the 6th century.

A deva-dancer, the Western Wei Dynasty.

Duan says that the murals from the first 200 years of the grottoes demonstrate the national style, the time, different artistic schools and different personal styles. The national styles derive from a number of dynasties, the messages in the paintings change over time. The two together can be studied in the context of the different painting schools.

Duan, a painter, came to Dunhuang in the mid-1940s. Since then, he has copied and studied the murals, and familiarized himself with the paintings in each grotto. This enables him to be one of the most accomplished experts on Dunhuangology today.

Two papers at the seminar were on the Sui Dynasty murals. Although the Sui was founded in 581 and lasted for a mere 37 years, about 100 grotto caves were dug in that period, as the then rulers were fervent Buddhists. Thus the Sui carved a prominent place for themselves in Dunhuang grotto art history.

The Tang Dynasty (618-907) murals form a peak in Dunhuang's art. Form, spirit and colour are better harmonized, resulting in a far more typically Chinese style than in earlier periods.

In his paper, Lang Shaojun, a fine arts history researcher from Beijing, agrees that the murals and sculptures of the 200-plus Tang caves are the grandest and most reliable Tang Dynasty art remaining. He sees their style as an expression of the self-confidence of the Chinese nation and its highly developed spiritual and material life at the time.

Fighting, the Western Wei Dynasty.

Social Factors

Shi Weixiang, a famous painter and senior fine arts researcher, examined the social factors which contributed to the creation of Dunhuang. These included the maturing of the Chinese culture which dates back to five centuries earlier.

The extensive social exchanges and frequent contacts with China's interior and the Western Regions wrought their influence on ways of life and religious belief, and thus too affected the Dunhuang art.

The third social factor, Shi said, is the secularization of religious belief, resulting in the depiction of longevity, happiness, wisdom and many other beautiful things.

Shi's paper also mentioned the impact of the Confucianism-based feudal system and social ethics on the mural paintings.

Grotto Caves

There are very few records on the actual digging of the hundreds of grottoes in Dunhuang. Very often, the date and method of carving must be surmised from the structure of the cave and the style of the art inside it.

Between 366 when the first grotto cave was carved, and the 13th century, and the later period of the digging, political power changed hands 15 times; falling to Han, Tibetan, Mongolian and other ethnic rule.

The Statues of Bodhisattva and Ananda in the Mogao Grottoes, the Tang Dynasty (618-907).

ALL PHOTOS BY CHEN ZH LIE

Fan Jinshi, the vice-president of the Dunhuang Art Research Institute, talked in her paper about the characteristics of the grottoes and paintings carved and painted in the 160 years of the early Tang Dynasty. Her detailed analysis and fine conclusions based on a great deal of on-the-spot studies were acclaimed by the seminar participants. An archaeology major, she went to work in Dunhuang after her graduation from the Beijing University in the 1960s.

In his paper, Liu Yuquan said that of the caves believed to have been dug during the Northern Song (960-1127) and Xixia State periods, 23 were dug by Huihu people, predecessors of the Uygurs in present-day Xinjiang. Huihu people participated in cave digging in Dunhuang between the late 10th and the early 12th centuries, according to Liu who compared the murals of those 23 caves with other Huihu art in Xinjiang.

International Exchange

The papers presented by [illegible]he foreign scholars dealt with to[illegible]es such as the high level of Buddhist development in the 4th and [illegible]h centuries in the long, nar[illegible]w Gansu corridor; the comparative styles of Dunhuang grotto art, Buddhist art in Xinjiang, an[illegible]n Japan and Pakistan.

[illegible] Honchi, a Japanese

scholar, read a paper entitled "From Bamiyan to Dunhuang." Bamiyan Valley is an ancient Buddhist shrine at the western tip of Buddha's early influence. Its grottoes and murals carry strong Indian overtones and also influences of Byzantium and Rome. Higuchi's paper surveys the two Buddhist grottoes along the ancient Silk Road, and concludes that the architectural system originated in the Bamiyan grottoes.

During the seminar, many foreign scholars showed slides of Dunhuang relics kept abroad. Auspicious Image is a silk painting kept first in India and now in England. It is very tattered. Dr. Roderick Whitfield of London University reported on his efforts to restore it to its original condition.

The meeting of Chinese and Indian cultures were at the heart of the discussion. Yun-hua Jan compared two murals dealing with the subject of subduing the demons, one in India's Ajanta Grottoes and one in Dunhuang. The Canadian Chinese scholar found that although the grottoes were dug at around the same time and the two murals depict t
same sub their figures ha
different gestures; it seems th
was little cross-influencing ther

Tang Zhong from India cit
many elements purporting
show the extent to which Chin
culture derived from the India
He said that Dunhuang murals
evidence of this. His thesis th
China's dragon is derived fr
Naga, the snake god of India, w
much discussed at the semin
Many Chinese scholars disagre
with him but appreciated t
boldness of his suggestion.

Changes in Japanese Foreign Aid Strateg

Japanese foreign economic assistance used to focus on furthering the country economic interests. Today it is geared towards serving Japan's political ends. Japanes aid is proportionally lower in quantity and poorer in quality than that of many oth countries. But this situation seems bound to change.

by Lu Guozhong

In recent years Japan, having become the largest creditor nation in the world, promised to provide economic assistance everywhere. At the June 1986 summit of seven major Western powers, former Japanese Prime Minister Yasuhiro Nakasone announced that Japan would implement a "capital recycling" plan which would provide an additional US$20 billion in loans to developing countries in the following three years (US$10 billion had already been promised earlier in 1986).

This proposal — which became known as the Japanese version of the Marshall Plan — aroused the interest of many countries, which are closely following developments in Japanese foreign aid.

Japan's postwar foreign economic assistance began with the signing of war indemnity agreements with Southeast Asian countries in 1954. The scale of aid was relatively small in the 1950s and 1960s, and has gradually expanded since 1978 as a result of the implementation of three plans aimed at doubling Japan's foreign aid. In 1986, Japan's official development assistance to third world countries rose to US$5.6 billion, second only to the United States among the Western nations. If private investment and loans from commercial banks are included, Japan's foreign "monetary co-operation" reached US$14.8 billion, the highest in the world.

In the years since the war, the aims of Japan's foreign economic assistance have differed in different periods. In the 1950s and 1960s, it was designed to further the country's economic intere
and open up markets for expor
Japan has provided free shi
building materials and equipme
to Burma, the Philippines, I
donesia and other Southe
Asian countries under the rub
of war indemnities since 1954. B
this so-called assistance w
actually designed to increa
Japan's commercial exports.

More recent economic a
sistance to the developing cou
tries has mainly consisted
Japanese yen loans and exp
credits with conditions attache
Japan has used such assistance
enable its commodities to flo
into the recipient countries a
dominate their markets. This
how Japan replaced the Unit
States as the most importa
trading partner of Southe
Asian countries.

economic development during his leadership of the bureau. After the bureau was abolished, he handed over his modern office building and Anyang's only two red de luxe limousines, and took up the post of director of the Standard Measuring Administration Bureau. He found the work very challenging. Currently, he is involved in establishing a measuring tools testing centre equipped with advanced instruments, and is making efforts to tighten quality control.

Song Chaoyu, a staff member of the city Party committee's general office, volunteered to work at the grass-roots level and was appointed deputy director of a pharmaceutical factory. Although he now has more responsibility, his income has increased, and he enjoys additional fringe benefits.

Party committee secretary Meng attributes the initial success of the city's structural reform to the efforts of all the people involved. The abolition of some intermediate layers such as the various industrial bureaus has helped stimulate enterprise. With guaranteed autonomy and the introduction of the director responsibility and contract management systems, the city's industrial enterprises last year registered higher output value, profits and taxes, and collective and individual incomes. However, the city authorities see as desirable the establishment of a new operation mechanism with government market regulation and production guided by the market. As for political structural reform, the city has only just begun and still has a long way to go. ■

REPORT ON DUNHUANG (III)

Dunhuang Institute: Devoted to Its Caves

This is the last part of the series on the treasure-house of Buddhist art at Dunhuang. The first two articles which described the grottoes' present appearance and the recent research on them were published in "Beijing Review," No. 9 and No. 11 — Ed.

by Our Correspondent Ling Yang

The Dunhuang Art Research Institute has over 100 people working in it. They all say that they are used to being in a place so far from big cities, so lonely, monotonous and harsh. They all have a deep commitment to the cause of the grottoes. Many of them came to Dunhuang when they were still young, and have dedicated the best part of their lives to the grottoes.

Protecting the Treasures

The Mogao Grottoes were reinforced after the founding of the People's Republic of China. The whole project, including the construction of stone pillars, wooden cave supports, and cement-covered plank paths which link various grottoes, and outer walls coated with crushed stones, has now been completed. The project cost several million yuan, and can resist an earthquake registering 7 on the Richter scale, said engineer Li Yunhe. Li, around 50, is a deputy director of the cultural relics protection department, one of four sections under the Dunhuang Art Research Institute. He came to this out-of-the-way desert from coastal Shandong Peninsula after completing middle school in the 1950s. He has been on several occasions sent to Beijing and Xian to study mural preservation and restoration of ancient artefacts and buildings as well as fine art. He has become an expert and leader in his field after many years of practical application.

Li's department, staffed by just 20 people, is in perfect order. Every grotto has its own detailed file. The major efforts of the department are aimed at preserving the murals and statues. They are facing such threats as scab-like incrustations, peeling, fading and mildew. Another problem is the blackening of some caves by the smoke from the cooking fires of the tsarist Russian soldiers who fled here early this century. Measures are being taken to bring these problems under control and all the grottoes are well preserved.

A large mural from the 10th century in Grotto No. 161 was beginning to peel off. Under the guidance of the experts, a dozen or so young people gently brushed dust off the mural, injected glue around the peeling area, pressed with fine silks and coated the whole thing with a transparent bonding agent. They worked for

A scene in Dunhuang county town.

three months in the dark grotto. When I visited this grotto I did not see any scars on the mural and there is no sign of damage.

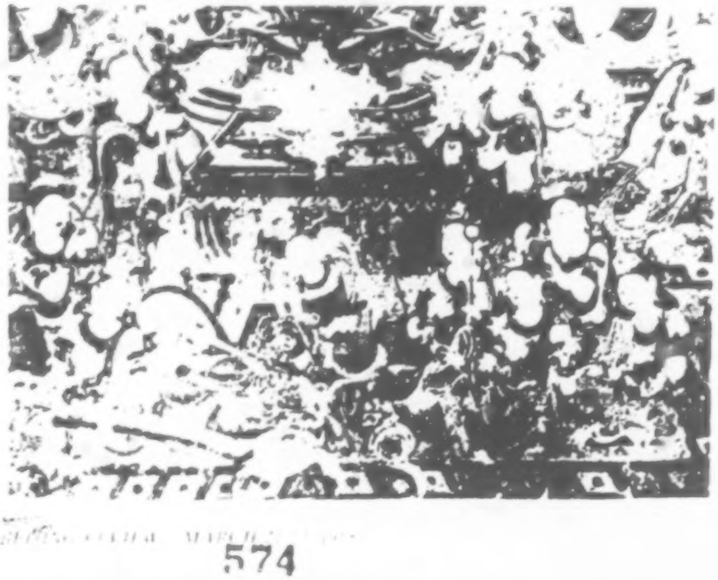
In a specially built passage outside Grotto No. 220 I saw a mural with figures and scenes of more or less the same size as the one inside. But they were painted 200 years apart, one on top of the other. Recently, with a remarkable, award-winning technique, the topmost mural was separated from the one below, and both can now be viewed. This outstanding achievement of the Dunhuang protectors has been rewarded by the Ministry of Culture.

Copying the Murals

Copying the murals is another major task of the Dunhuang researchers. The copies can be easily preserved and shown to the public. Besides, it is a good opportunity also for artists to study the art. The process began in 1940. Zhang Daqian, the much respected modern artist who died in 1983 in Taiwan, once stayed here for three years and copied over 100 large murals. His works were on display in Chongqing, Shanghai and other places, giving the locals a first chance to see the Dunhuang art. So far, murals covering 1,400 square metres have been copied. Many of the reproductions are excellent and have been displayed abroad a dozen times.

Ten artists at the Dunhuang Art Research Institute have been copying the murals for 30 to 40 years, and three of them are women who all come from the interior "land of fish and rice" (the

The playing of music depicted in grotto No. 112, Tang Dynasty (618-907).



A Tang Dynasty (618-907) statue, Kasyapa, in grotto No. 45.

Western equivalent is "milk and honey"). Like the men, they live in the crude rooms and eat simple food. They have been working here since their youth and are now over sixty. They have long experience of the desolation and loneliness and have endured sandy winds and severe cold. In the past they had to travel back to the interior to buy the drawing paper they needed and have procedures, such as having their paper properly mounted, done there. They had to make their brushes and grind the pigments themselves. Much of their work was done with movable mirrors which reflected the sunshine onto the cave walls. Sometimes, they worked by the light of kerosene lamps or candles. To reproduce murals on the ceilings of the grottoes, they had to climb ladders and look at the mural first and then come down to draw it. Conditions are better now.

To do their work, the artists first study the period style of their model, its content, its theme, the features of the forms and faces, the structure of the piece, its outline, and colouring methods. They then sketch and colour their own drawings, following as closely as they can the process used by the original artists. The combination of copying the murals with the preceding research has meant a constantly improving quality of reproduction and has made the artists into formidable scholars in the field.

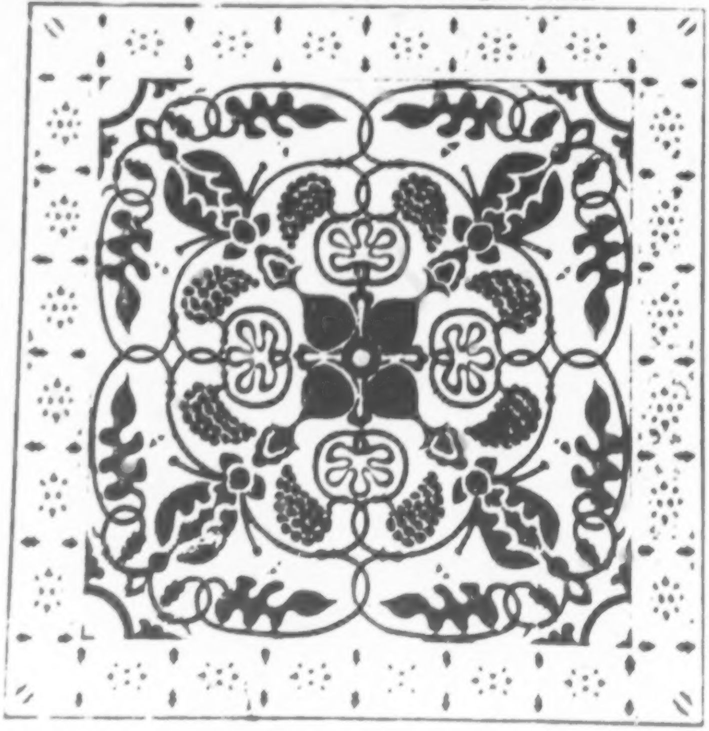
Researches

At the recent international seminar on the Dunhuang grottoes, Zheng Ruzhong from the Dunhuang Art Research Institute reported on the initial results of his researches into the musical instruments depicted in the Mogao grotto murals. He has identified 200 caves with murals which depict music being played. They contain 3,346 musicians, 490 orchestras and 4,330 musical instruments. The music is enjoyed in the heavenly palace, during religious ceremonies or in the earthly world; sometimes a musical instrument is shown to fill a vacant space in the murals; the guardian gods are also shown holding musical instruments. The musical occasions in the murals are graphic presentations of the rites, decrees and regulations, banquets and leisure, singing and dancing performances, and orchestral music of successive dynasties, and they reflect the cultural consciousness and national features of ancient China.

Zheng Ruzhong studied the musical instruments in the murals, their evolution and the forms of their performance. His presentation was well-received.

The scholars of the Dunhuang Art Research Institute have carried out complex research on the chronology of the murals and undertaken comprehensive research into the contents of the murals, and the documents and historical literature which relate to

A design on the ceiling of grotto No. 209 of the Mogao Grottoes.



Photos by CHEN ZONGJIE

Chang Shuhong, a noted artist and Dunhuang researcher, and his wife, by the Mogao Grottoes.

them. Zheng Ruzhong had been an art teacher at a university in east China, but after a tour to Dunhuang, he and his family moved to Dunhuang. Before beginning his in-depth work he made detailed on-the-spot research for one year.

Over the past ten years, the Dunhuang Art Research Institute has published *Dunhuang Research*, a large periodical carrying reports on the progress of the research on the grottoes; *Collected Works on Dunhuang Research*, a series of books covering the grotto arts and archaeology; comprehensive records of the Mogao Grottoes; *China's Grottoes*, a large picture album series in five volumes; reading materials and popular picture albums in 16 volumes relating to the history and art of Dunhuang for the lay reader.

Most of the reseachers in Dunhuang are young people. Ma De was one of the youngest participants at the international seminar on the Dunhuang grottoes. He has published [illegible] papers since his graduation from university ten years ago. At the seminar he delivered a paper on his survey of the cliff face of the Mogao caves built in the middle of the 10th century. The next day he left Dunhuang for Beijing to study Tibetan. He said that during the late period of the 8th century Dunhuang was under the rule of the Tubo (Tibetan) people. With the support of the leadership, his long-cherished wish was being realized and he has the chance to study Tibetan for one year at the Central Institute for Nationalities.

In the past few years, several dozen young people of the Dunhuang Art Research Institute have been sent to study art, history, the preservation of artefacts and foreign languages at universities and colleges in Beijing and Lanzhou, capital of Gansu Province. The research institute pays their expenses, and they continue to receive their regular wages. One of their number is now studying abroad.

The young blood at the institute promises a long and fruitful future for the institute. ■

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MICHAEL SULLIVAN

NEW DIRECTIONS IN CHINESE ART

Two dates are engraved on the minds of all Chinese today: 1911, the year of the overthrow of the Manchus, and 1949, the founding of the People's Republic by Mao Zidong. Now a third date will go down as a turning-point in modern Chinese history – 1976. This was a year of momentous political events, of portents and disasters. It began on January 8 with the death of Zhou Enlai, protector, as they believed, of artists and writers from the excesses of Jiang Qing (Mme Mao), the Gang of Four, and Mao himself. In March, the largest meteor shower ever recorded – traditionally the sign of the coming fall of a dynasty – descended upon Kirin Province. On April 4–5 on Tienanmen Square in Beijing a huge demonstration in memory of Zhou Enlai was brutally put down by the police and militia. In August, Tangshan was devastated by an earthquake that left nearly half a million dead. Mao Zidong died on September 9, and three weeks later, on October 6, Jiang Qing and the Gang of Four were arrested.

These events left people dazed and bewildered. It seemed that a great weight had lifted from their shoulders. But was it really true? Would it last? What did it all mean? The fall of the Gang and their thousands of adherents was not only a deliverance for artists and writers, actors and musicians; it was an occasion for almost universal rejoicing. We were told in Chengdu that on the night the news reached the city excited crowds poured into the streets and the wineshops were emptied "even of their sour wine".

Yet there was no sudden surge of artistic freedom. Many artists and writers, remembering the Hundred Flowers Campaign of 1957–58, when they had been branded as "poisonous weeds", were still fearful. Moreover, while a few heads had rolled, most of the bureaucrats who had become entrenched in the previous two decades were still there. "The Gang", we were told in Chengdu, "did not suddenly drop out of Heaven. They were the culmination of an historical process that had begun with the wilting of the Hundred Flowers in 1958".[1]

Early in the Cultural Revolution of 1966–69 the art schools had been closed, teachers and students sent off to farm and factory to work as common labourers, others sent to prison or placed under house arrest. Liu Haisu, grand old man of traditional art and President of the Nanjing Academy, told us that the Red Guard had come to his house, taken away all his paintings and books, among them press cuttings reporting his early struggles with Shanghai warlords after his return from Paris, and his efforts to get the nude accepted in the art schools. On the back of one clipping was a hostile review of one of Jiang Qing's early movies. For this, at the instigation of a group of artists and actors loyal to Jiang Qing, who was intensely jealous of anyone prominent in the arts, Liu Haisu was disgraced and placed under house arrest.

Huang Yungyu was arrested and dismissed because he had painted in an album for a friend an owl with one eye shut, a work that the paranoiac Jiang Quing saw as an attack on her cultural policy. Her wrath decended likewise on the venerable traditional painter Li Kuchan whose eight lotus flowers painted in monochrome ink were condemned as criticism (because they lacked bright colour) of the eight ballets and operas which were the only dramatic works she permitted to be staged. Li Keran, painter of landscapes and water buffaloes, suddenly found that the picture-mounting shops were forbidden to mount or display his works.

From 1966 to 1972, the leading Nanking artist Ya Ming was sent to the country to work as a peasant, in company with Huang Yungyu, the horse painter Huang Zhou and the landscapist Shih Lu. In 1976 Ya Ming's house was ransacked by a motley band of Red Guards, robbers, and common artists and students. They took away over 1 paintings, some of which later turned up on the art market in Hong Kong. Li Keran was very disturbed when we told him that some of his finest missing paintings are now in a private collection in Europe. When the Red Guard burst into Pang Xunqun's flat in Beijing, he managed to push a roll of paintings under the bed; all the rest were destroyed except a few that the rabble dropped in a rubbish-bin nearby. In 1944 Jiang Zhaohe had painted a brilliant and moving handscroll of refugees from the Japanese war; part was destroyed by the Red Guard, and survives only in photographs. Wu Zuoren's large oil painting of a market in Qinghai survives only in the lively preliminary sketch that

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PAL: NOTES

P. H. Pott, *Introduction to the Tibetan Collection of The National Museum of Ethnology, Leiden* (Leiden, 1951), pp. 33–34.

62. According to the *Hsiang Liang-tu* (as translated by Pott, *op. cit.*, pp. 45–46), eight arms symbolize the *dharma-kāya*, 40 the *sambhogakāya* and the remaining 952 *nirmāna-kāya*.

63. D. C. Bhattacharyya, *op. cit.*, 5, 11, 40, 47.

64. Lessing and Wayman, *op. cit.*, p. 115.

65. Tucci, *op. cit.*, p. 362.

66. B. Bhattacharyya, *op. cit.*, p. 139.

67. Dutt, *op. cit.*, pp. 43–46 (text).

68. The relevant portion is as follows: *candanamayam Lokesvarapratimā kartavyā/dakshinenāryavaradharah ... ātme nāryavalokiteśvarah trimūrtih kānyah*.

69. Edgerton, *op. cit.*, p. 57.

70. Dutt, *op. cit.*, p. 43 (text).

71. H. V. Guenther, *Tibetan Buddhism Without Mystification*, (Leiden, 1966), pp. 77. It is amazing how often in Buddhist texts the figure "thousand" representing infinity is used to denote divine qualities. For example (*ibid.*, p. 127), Mañjuśrī's teaching is compared with the "thousand-rayed sun".

72. *Ibid.*, pp. 38–39.

73. D. Mukherji (ed), *Āryamañjuśrīnāmasangiti* (Calcutta, 1963), pp. 1, 30, 39. Incidentally, Vajrabhairava is characterized in the text (p. 43) as *aṭṭahāso mahāhāso vajrahāso mahāravah /*

74. de Mallmann, *op. cit.*, pp. 86ff.

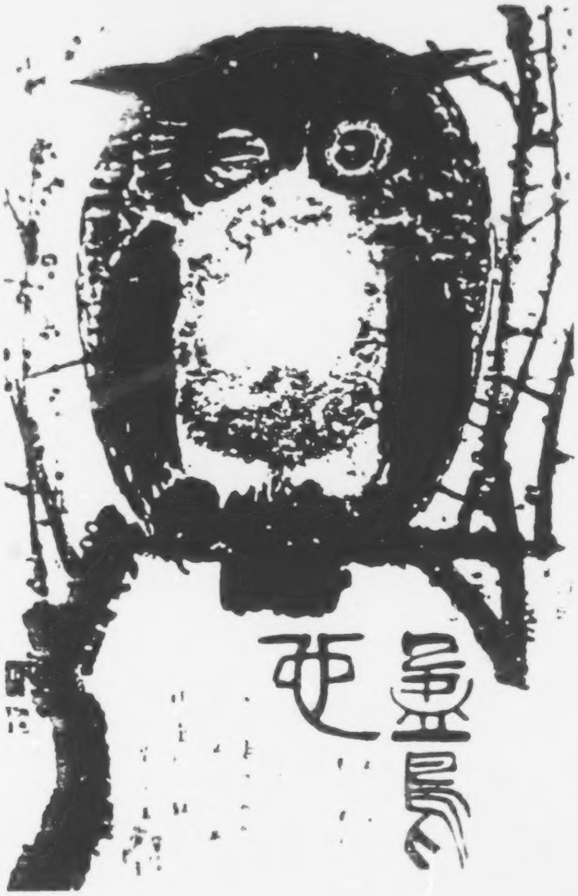
75. A. C. Soper, *Literary Evidence for Early Buddhist Art in China* (Ascona, 1959), pp. 160ff.

76. For a discussion of the luminous nature of the divine in early Indian religious literature, see R. Panikkar, *op. cit.*, pp. 3–347. For a comparative discussion of the importance of mystical light in other religions see M. Eliade, *The Two and One* (New York, 1965), pp. 19ff.

77. Eliade, *op. cit.*, p. 34.

78. *Ibid.*, p. 94.

79. *Ibid.*, p. 97.



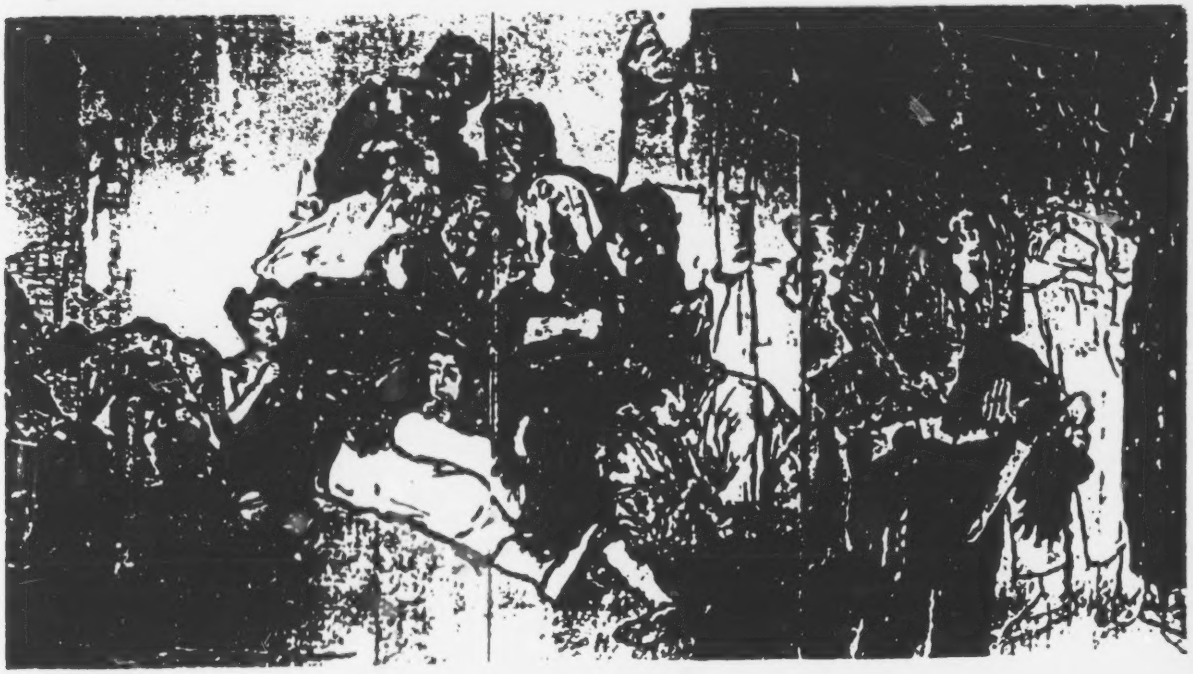
Huang Yungyu [illegible]

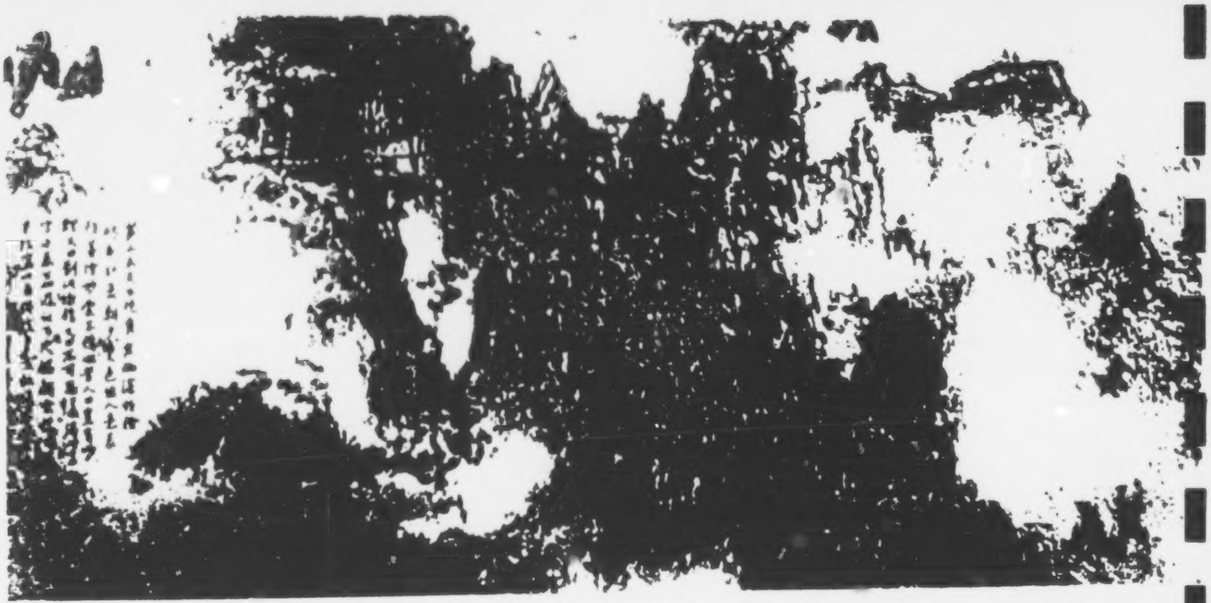
ists are now very reluctant to part with what remains o their life's work.

Yet the artists – those who survived – managed to kee spirit as well as body alive. Liu Haisu told us that becaus he was ill he did not have to spend his time writing confessions, so he painted, reflected on the past and on th meaning of art. "What helped me to survive," he said "was that I knew my conscience was clear." Huang Yungyu secretly painted in the hovel to which he had been banished landscapes in brilliant colours which he sent to friend in Canton for safekeeping. It may well be that som of the pictures that Jiang Qing thought subversive – suc as the owl – were in fact, in the old Chinese tradition, indirect attacks upon her. Obviously subversive was the artis who painted a girl striding across the picture from left t right, against the east wind which, according to Mao, mus always prevail; while another artist, an equally obviou reactionary, painted a cat staring hard at the Line, whil the mice gambolled about. In 1972 Jiang Qing had organised an exhibition of "black art" on the lines of Hitler's notorious exhibition of Degenerate Art in Munich. I is not altogether surprising that in an exhibition of cartoons held in Beijing soon after the Fall, the Gang were depicted as Nazis; one showed the propaganda chief Ya Wenyuan in the likeness of Dr Goebbels, holding up as hi most promising pupil an infant Jiang Qing.

How much the Red Guards and their friends actuall destroyed will probably never be known. Some major monuments were damaged. The shrine at Confucius' birth place in Shandong was desecrated; the former homes o [illegible] painters, including those [illegible] and Xu Beihong, vandalised. On the whole, th damage to major sites and monuments was not as bad a [illegible] might. Many were closed to the public – pos [illegible] the homes of Zhou E [illegible] including those of the He

Zhang Zhaohe *Refugees* 1944 [illegible] half of which was destroyed in the Cultural Revolution





Liu Haisu, *Sea of Clouds over Huangshan*, 1979. Ink and colour on paper

[illegible] that yielded the jade shrouds were [illegible] Cultural Revolution. [illegible] their work [illegible] against Zh[illegible] [illegible]

[illegible] winning design [illegible] Soviet [illegible]

Anon. *The Gang of Four* represented as Nazis after their fall, 1977

to a young artist, outside the establishment, who was not even a Party member? Huang's huge oil sketch for the tapestry has never been shown, and is now thought to lie in the basement of the Mausoleum.

By 1978, the art schools were opening their doors, and teachers returning to their homes from farm, factory or prison. In that year the China Federation of Literature and Art Circles was reestablished. For painters, a major step was the forming of the Artists' Associations, with a branch in each of the bigger cities, where the artists meet, exhibit, work, and sometimes live with their families. Unlike the faculty in the art schools, they have no teaching responsibilities, and are free to work undisturbed, except when an order comes down for paintings to decorate a public building or to exhibit abroad, for which they are paid by the state, a very modest percentage. These artists have a security that, now that political control has eased, some Western artists may well envy. All professionals, they constitute the artistic astablishment. This reverses the position of the last thousand years, when professionals were low in the social scale, the élite being the scholars and officials who painted as a passtime in their leisure hours. Today the only true amateurs are the peasants and workers who paint in the evenings or at weekends, and the so-called "dissidents" of the Xingxing Group, of whom I shall have more to say later in this article.

It was not until the Fourth National Congress of Artists and Writers was held in Beijing from October 30 to November 16, 1979, that the new, more liberal art policy was officially proclaimed. The meeting began with a reminder that Lenin had said that "greater scope must undoubtedly be allowed for personal initiative, individual inclination, thought and fantasy, form and content." The rehabilitated Party art theorist Zhou Yang declared in his address to the Congress, "There should be no forbidden zones in literature." He then went on to prepare the ground for an edging away from the hard line of the past: "We must not regard Marxism-Leninism-Mao Zedong Thought as a dogma immutable [illegible] ages [illegible] guide to action. We are confronted with many new circumstances and new problems unknown to the writers of the Marxist classics, Mao included. We cannot expect to find ready and complete answers to all the problems in the writings of the revolutionary teachers. As to some of Mao's directives and statements on specific questions, we should have the courage to revise and supplement those which do not conform ... with the actual situation." If these remarks can be taken as a reliable guide to future policy for the arts, their implications are very far-reaching indeed. For once dogma is questioned, where does the questioning stop? When Zhou Yang went on to say, "We should integrate Marxist theory with the practice of the literary and art movement of China, with the long cultural tradition of our country", he was opening the door to an absorption of Marxist theory that carries Mao's "make foreign things serve China" far beyond what Mao or the Party ever sanctioned, and that can be compared to the process whereby in early times Buddhist dogma had, much more gradually, come to terms with Chinese thought and values.

How much encouragement has this loosening of controls given to the creation of an *avant-garde?* Westerners are sometimes impatient to see Chinese painters shake off the double shackles of traditionalism and socialist realism and join the international movement in modern art. They wonder why Chinese artists do not follow their Japanese brethren in imitating every new trend that appears

[illegible] street characters paint
[illegible]

[illegible] almost total isolation [illegible] still are presently appallingly ignorant [illegible] was going on in the West, and now that the curtain ha [illegible] some younger painters are keenly interested in mod ern Western art. A slide of a Jackson Pollock showed to a students in Beijing caused a sensation, inspiring an elegan imitation that appeared in the second Xingxing exhibitio in 1980. But whether such imitations indicate a significa *influence* on modern Chinese art, or are merely a sympto of an intense curiosity on the part of art-starved painters, is as yet difficult to say. The Chinese will always measu foreign art against their own deeply-rooted cultural va ues, and will reject the more extreme or bizarre of We tern forms as divisive, transient, or merely trivial. We wer told by painters in Chengdu that artists today are learnin from the West rather than from their own past, and the cited with approval the example of the Sichuan tradition painter Zhang Daqian (Chang Dai-chien, or Chang T ch'ien). Zhang had met Picasso in Antibes in 1953 and no lives in Taiwan, where he often paints colourful landscap influenced by the New York Abstract Expressionists.

Since the all-clear was given at the 1979 Congress, t «deMaoisation» of art has been gathering pace, yet art att tudes officially promoted for thirty years cannot be deni overnight. New tensions are emerging, notably that in t arts schools between the traditional painters and the

Wei Zixi [illegible] on paper

ers, who still turn out large, heavy [illegible] with a military theme; while in the background is always the tension between the dedicated Maoist and the rest.

The Hangzhou Academy is no longer the centre of the modern movement. For a few years after Liberation it had flourished under Lin Fengmian, with the gentle, civilised Pang Xunqin as Dean of Studies. But in 1953 the painting division was moved bodily to Beijing and incorporated in the National Academy, presumably to bring this long-independent school under the direct eye of authority. Like the relatively cosmopolitan art schools in Shanghai, the Hangzhou Academy suffered especially severely during the Cultural Revolution. When in 1980 we asked to see books, documents, pictures of the School in its heyday we were told – perhaps wrongly, I do not know – that nothing from that era had survived. I found this cutting of all ties to the past only a little more depressing than the fact the younger generation seemed not to care. Yet it is perhaps not so surprising that in their impatience to repudiate the immediate past and think only of the future, they find it hard to imagine a remoter, happier past, of which no visible relics survive around them. New buildings are going up, in 1980 fourteen hundred applicants competed for 76 places, and the presence of six foreign students suggests the beginning of a link with art and artists abroad for which the young painters hunger so much.

Anyone who visited China in 1975 and again in 1980 would have been struck by the decline in propaganda art, and the enormous range of styles and techniques now being practised. The state of art today is extremely fluid. One has only to compare the work done by artists before and after 1976 to see that painting has taken on a new lease of life. In the late 1950's a typical work by Wei Zixi, *Wind and Snow Can't Stop Them*, showed cheerfully smiling Young Pioneers digging an irrigation ditch in a snowstorm. Today Wei Zixi paints traditional landscapes of Huangshan. Li Wenxin was noted for his grim paintings of coal-miners; now he too paints landscapes. Bai Xueshi's most memorable picture of the early '70's celebrated the building of the Red Flag Canal; his latest landscapes contain no hint of propaganda. Increasingly the kind of picture the Maoist critics called "revolutionary romanticism" is made by oil painters in the Soviet tradition, while the ink painters return to their traditional subjects. Some Party [illegible] naturally deplore this tendency.

For some – men like Fu Baoshi who in despair drank himself to death in 1965, and Pan Tianshou whom the Gang hounded to his grave in 1971 – the "Second Liberation" came too late. It is not surprising that the survivors lament the wasted years. What is admirable is the surge of energy they have found in their seventies and eighties. Liu Haisu paints his huge impressionistic studies of Huangshan with enormous vigour, adding after his signature the words "I am only eighty-six!". Pang Xunqin, in the three years he has been guiding the National Academy of Decorative Art in Beijing, has performed a miracle in establishing modern concepts of industrial design, fighting the bureaucrats, and building morale; "If only", he told me, "I were ten years younger!"

Li Keran has long been famous in Beijing for his landscapes and his paintings of water-buffaloes and the children who tend them. We asked him why he always painted water-buffaloes. "They are so beautiful", he said, "so tame that a small child can control them. I am moved by their melancholy eyes, the patience with which they bear their endless burdens for men." Under the Gang Li

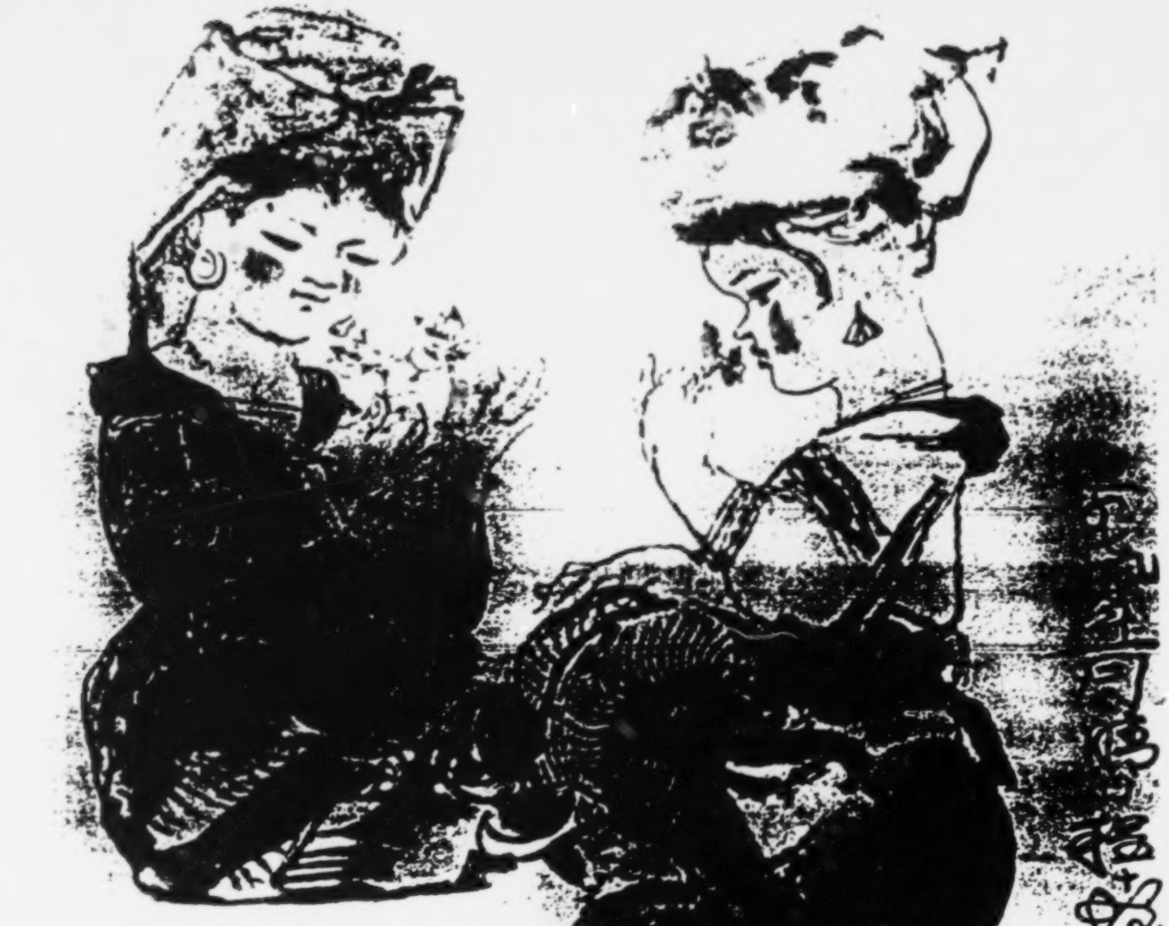
[illegible] Ink and colour on paper

[illegible] was condemned for his dark landscapes. His art ha [illegible] gone dead, and Jiang Qing was right to see the [illegible] negative reaction to her brand of culture. Today [illegible] with many followers amon [illegible] and Xu Daming [illegible]

Cheng Shifa is another painter whose style has [illegible]. We visited him in his quiet little stu [illegible] flat in Shanghai. Prolific, gr [illegible] Cheng Shifa made his name as a bo [illegible] and figure painter, chiefly of Tibetan and tri [illegible] of the Western Frontier whom he paints endlessly [illegible] just as he too says "they are so beautiful". The popul [illegible] of his pictures has bred not only a host of imit [illegible] among them, Liu Han and Zhou Sitong, but has tempt [illegible] him into facile prettiness that could be his undoing. Yet [illegible] after having had propaganda rammed down their thro [illegible] for thirty years, people hunger for the pretty, the sen [illegible] mental, the romantic, and Cheng Shifa's charming p [illegible] tures express a longing, in artist and public alike, for art that serves no other purpose than to provide pleas [illegible] and an escape from a life that is still drab and full of fr [illegible] tration.

One finds this tendency to paint pretty pictures [illegible] landscape also, particularly among the painters such as Shinning, Yang Mingyi and Sun Gunliang, who h [illegible] discovered the beauty of Suzhou, Wuxi and other pictur [illegible] que Venice-like towns north of Shanghai, which they pa [illegible] often on wet paper with an almost too seductive char [illegible]. Soon this style will begin to cloy, and something m [illegible] vigorous must take its place if these painters are to av

Cheng Shita [illegible] 1979. Ink and colour on paper



ginning to be a major outlet for painting, this could be difficult.

Not all the painters of the old generation have been able to adjust to the new climate. In Xian we met the long-established landscapists Fang Qizhong and He Haixia. Nurtured in a tradition so bound by conventions, such artists had, since 1949, merely replaced stereotyped scholars with stereotyped peasants, hackneyed waterfalls with equally conventionalised hydro-electric dams. Challenged to abandon conventions and express themselves, they were at a loss. He Haixia even asked me, "What direction do you think our painting should take? What should we do?" Their eagerness and modesty was extremely moving. Only the strongest artistic personalities have been able to break through the conventions, or, in the Chinese tradition, breathe a new life into an old and dried-up language, and so express, if indirectly, what it feels like to be living in the post-Mao era.

The revulsion against propaganda art has affected not only the professional painters. In 1975 the peasant paintings of the Huxian Production Brigade in Shaansi were extolled as a model for all. Beginning as a genuine local tradition, the art had, with the help of the Party and teachers from Sian, developed into a self-conscious school in which greater technical skill, repetitiveness and ideological orthodoxy had obliterated any character and individuality the Huxian paintings originally possessed. A museum was built to display these cheerful impersonal works which peasants and workers from all over China came to study and emulate. In 1980 [illegible] we talked to showed the [illegible] interest in them.

They will not sink without a struggle however. [illegible] [illegible] hardliners still [illegible] the heights and still [illegible] [illegible] the job of art [illegible] serve the masses. [illegible] article in *Meishu* summing [illegible] of the [illegible] Artists and Writers' Congress [illegible] Jiang Feng, Chairman of the Artists' Association [illegible] revolutionary [illegible] insisted that artists must have collective leadership. "As in nature all organisms work together and interact," he said, "so in art each artist should develop his own [illegible], but should work together with others for the harmonious development of the whole within the total [illegible] work." He reminded [illegible] that in 1962 Zhou Enlai had said that it was important to break down the [illegible] and so liberate them, but the [illegible] of society as a whole must be preserved: this would prevent the growth of "capitalism's So-called freedom". Artists must not forget the tradition of revolutionary art, which exists to serve the people. "During the War artists didn't paint landscapes or still-lives, but times have changed and now people want something different. Thus art enriches their lives and is not in conflict with the revolution." But he went on to complain that people no longer respect paintings done for the peasants and workers, and look down on the serial pictures which even the most famous painters had done in the early days after Liberation. Another hard-liner, Xu Yang, sees danger ahead. "We are moving towards the crossroads", he wrote in *Meishu*. "The painter must not just express what *he* or *she* feels, but must be with, and feel with, the people – like Millet." He goes on to suggest that now that China has emerged from the feudal backwardness of the Ming and Qing dynasties, there is no need for artist to protest as, for example, the great seventeenth-century individualist Bada Shanren had protested through his paintings of angry birds. Twenty years ago such pronouncements would have been accepted partly because the Party was in full control, partly because they embodied an appeal to the artist's social conscience. Ten years ago they would have prevailed because all opposition was crushed. Today they fall increasingly on deaf ears, and this has the Party theorists worried. Art in China is indeed, as Xu Yang said, moving towards the crossroads.

No longer can the young painters be persuaded that [illegible] express their own feelings is counterrevolutionary. For [illegible] the Cultural Revolution is largely responsible. So long [illegible] the Party could appeal to the artist's conscience, the individualist could be branded as selfish. But the excesses of the years after 1957 robbed that challenge of its validity. [illegible] suppression of the Tiananmen demonstration of April 5, 1976 [illegible] expression of anger that [illegible] [illegible] which it came nothing [illegible] the same.

[illegible] release of [illegible] feelings showed every[illegible] between 1977 and 1979. In the National Art Exhibition in October 1979 a whole gallery was devoted to the events of 1976 beginning with the death and funeral of Zhou Enlai. A particularly striking anonymous work showing the catafalque approaching a group of young mourners who express their grief with restrained intensity

Anon. *The Funeral of Zhou Enlai* 1977 Oil

怀念
周

seething crowds in the Square, the sea of [illegible] the young poets declaiming their verses, six hundred of which were later published.

Heroic deeds were done that day, or if they were not done, became part of the legend. A folk heroine in Chinese history is Mulan, a girl who took her father's place and fought in the frontiers wars. What we might call the "Mulan syndrome" appears everywhere in the art of these years, in pictures of lovely girls lying dead or injured, of a young heroine carried in the arms of a companion, as it seems up to heaven: this picture is called *Song of the Constant Soul*. Many of these girls falling beneath the clubs of the not-too-clearly defined militia clutch white roses in their hands. White is the colour of mourning in China, but I have wondered since whether this touch had also been inspired by the Weisse Rose, that heroic, doomed little group of young men and a girl who organised a silent protest against the Nazis in Munich in 1943. No one could tell me. Ai Xian's *Protecting the Wreaths* shows a girl with outspread arms at the foot of the Martyrs' Memorial on the Square. It is no coincidence that at about the same time that it was painted there appeared in *Meishu* a photograph of Vauthier's relief on the wall of the Père-Lachaise Cemetery in Paris commemorating the slaughter there in 1871 of the last of the Communards. The pose of the Spirit of the Commune, with outspread arms, is identical. In Ai Xian's painting, and a host of others hardly less dramatic, artists found, perhaps for the first time in the history of Chinese secular art, themes that had both a universal and a very private emotional appeal.

The apotheosis of Zhou [illegible] has become [illegible] which [illegible] artists [illegible] champion of [illegible] that he really protected [illegible] prevent many of the [illegible] Mao [illegible] Zhou [illegible] tal Revolution [illegible] struction. All he could do [illegible] to mitigate the lot of some unfortunate artists and writers. What is significant for post-Mao China is not what he achieved, but what he is believed to have stood for. His tragedy, and China's, was that Mao survived him.

As the reverberations of the Tienanmen Incident began to fade, artists began to recall the terrible decade that ended in October 1976. One popular oil painting *The Orphan*, by Lo Zhongli, showed a child kneeling on her bed, a broken violin beside her, gazing sorrowfully at a photograph of her father, obviously a musician victim of the Gang. Another haunting oil by Wang Dan, a student at the Hangzhou Academy, showed a little girl sitting alone amid the chaos of her home. Her parents are in jail or working as labourers, her elder brothers and sisters on the rampage, while with the keys hung round her neck, she is mistress of what is no home any more. The look of utter desolation on this child's face would move all but the most stony-hearted. In the Victorian sense, every picture tells a story, and a true one at that. Families were indeed torn apart, as children denounced their parents or, as happened with two of our oldest friends, were left to fend for themselves during their parents' four year imprisonment.

Many of the most powerful of these paintings are in oils. Why use a foreign medium to express such Chinese feelings? The rôle of oil painting is constantly debated in Soviet-style realism. Its popularity today is due to the directness with which oils can express strong and uncomfortable emotions. Since the 1920's Chinese painters have immeasurably expanded the range of subjects and feelings that can be handled in the traditional medium; but by painting in oils the artist can avoid the seductions of the calligraphic brushstroke and free himself from the immense vocabulary of pictorial conventions that traditiona painting has accumulated over the centuries. If any critic complained that the oil medium is not Chinese, the artis could answer, as did the independent master Wu Goanzhong, "When I pick up my brush to paint in oils, it becomes a Chinese painting." Born in 1919, a product of th Hangzhou Academy and three years' study in Paris (1947-50), Wu Goanzhong is certainly one of the most interestin painters working in China today. "Over the decades", h said recently, "I've continued to combine in my work aesthetic principles from East and West. My efforts have times produced both admiration and ridicule. I suppose a an artist I am something of a synthesizer, although n emphasis is basically Eastern."[8] For all his claim to be deliberately synthesising East and West, Wu's work has a miraculous freshness and spontaneity.

Problems of style and technique are once more debated in the art journals as they were in the 'twenties an thirties and the same battles are being fought all ove again. Artists and critics today speak as they did fifty yea ago of *xin guo hua*, new Chinese painting, originally stim lated by the Japanese *Nihonga* movement at the turn of t century. A typical example of this attempt to infuse [illegible]

Wang Tong *Youth* (detail), 1980 Oil

Wu Guanzhong [illegible] 1976 [illegible]

traditional art [illegible] new [illegible] and [illegible] Zhu Da's [illegible] which was [illegible] an exhibition of modern Chinese painting in [illegible] and other examples of [illegible] style.

The nude has been another subject of intense debate. Inevitably condemned by the Gang and their followers who smashed the plaster casts of [illegible] pornographic [illegible] unChinese [illegible] proper place, supported by a barrage of arguments. [illegible] Daqian, writing in *Meishu*, said that men and women could run naked in the ancient Greek Olympics because their culture was very advanced and their political system free and open, a not-too-subtle hint that the régime that forbade it must be the reverse. Wu Goanzhong cites Henry Moore as expressing the view that not just the outward appearance but the inner structure, movement, expansion and contraction of the human body are worthy of study. Rodin and Moore, he writes, have a long scientific tradition behind them. Shao Dazhou says it is necessary to study the human figure in action in order to depict life more truly. The mediaeval Church, he says, condemned the nude in wall-painting, but since the Renaissance artists have always painted it. Moreover a good drawing of the human figure cannot but express a definite social ideal and make people aware of its beauty. The Vatican under Pope Paul III had condemned Michelangelo for putting nude figures in his Last Judgement, calling him a Lutheran. "Science", writes Shao, "must combat this kind of obscurantism and superstition." To oppose the nude, therefore, is reactionary! And, in case any doubt remained in people's minds, *Meishu* published the postcards of the Venus de Milo and the Laocoon that Zhou Enlai during his work-study years in Paris had collected and annotated. Since Zhou could do no wrong, nothing further needed to be said.

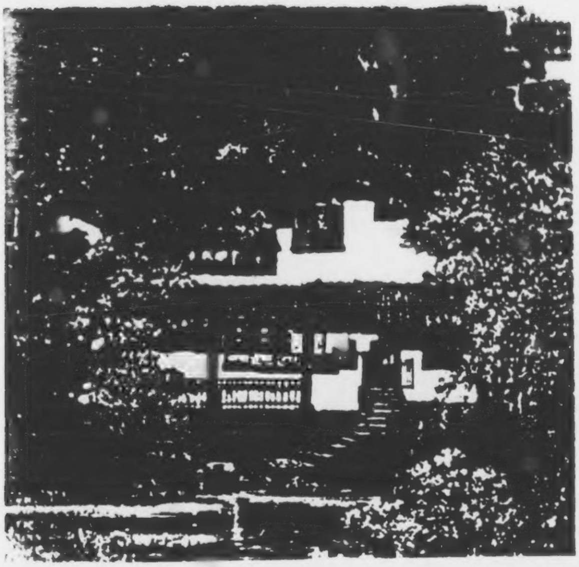
Although the battle for the nude is won, the Chinese have a sense of its proper place. In the art schools certainly; but even Wu Goanzhong is cautious. What is done in the art schools and among artists is one thing, but understand it, and think it merely low and cheap." He also urges the young artist, "Don't be conscious that you are painting a naked woman. That was harms art."

In 1978 a large wall-painting was in unveiled in the restaurant for foreign visitors in the new Beijing airport. It showed Dai people of the southwest splashing themselves in the popular Water Festival, and included the first nudes to appear in a public place in China in recent times. It was claimed by official critics that this was an insult to the Dai people. In fact, the Dai had raised no objection to what was, in this respect at least, an accurate representation of a popular custom. But when they heard that the Party officials disapproved, they said they did not like the paintings either. Artists we talked to said they felt that too much fuss had been made about the frescoes, and indeed about the nude in general, in the foreign press.

For three decades Abstraction has been under attack. Before 1966, even the comparatively liberal critic Zh Goangqian was insisting that there was no such thing a pure abstract beauty. Who would suggest, he wrote, that the beauty of a girl's blush is not connected with her modesty." In the Cultural Revolution discussion even at this level was forbidden. Today the approach to the question is more sophisticated. Writing in *Meishu*, Wu Goanzhong appeals to his readers: don't just dismiss Abstraction as old. We [illegible] Abstraction already in primitive art, so it's nothing new. There is a strong similarity between Western abstract art and the abstract element in Chinese art. If it is good, accept it, but don't accept the crazy or distorted. And he stops short of giving his approval to pure Abstraction such as that of Mondrian.

In the previous issue of the same journal, Wu Goanzhong had gone further. Slowly, carefully, he prepares the reader to accept the idea of abstraction, showing how it developed naturally from the Impressionists to Cezanne and the Cubists. From calculation for commerce came pure mathematics; from early medicine came scientific research. Likeness and beauty in art are two different things; what is like is not necessarily beautiful. We must study form, colour, harmony, composition like the scientist to discover what the abstract element is. Artists who live in modern houses find the tumbledown villages of the Jiangnan (Southeast) region beautiful, and love the endless variety of patterns and textures of roof and wall. It did no need the example of Western art to show them the beaut of form of artificial rocks and the patterns in the lattices of the Sozhou gardens. "When I was sketching in the country", he writes, "the shadow of leaves, petals, grasses fe on my paper ... That is the soul, not the substance, of th forms, and therein lies the beauty of Abstraction. Abstract beauty is the heart of the beauty of figurative art.

"As a child", he goes on, "I loved to look through kaleidoscope. Everyone likes pure form and colour. We do not need to understand music or the song of a bird for it to give us pleasure. But if we can abstract from these thing the element of pure formal beauty, we will understan what art is." Wu finds in the paintings of the seventeenth-century Individualist Bada Shanren the highest peak of al stract art in China. Bada's pinetrees and rocks are a wrong, insubstantial, unstable yet they express Bada's feeling (clearly by "abstract" here Wu does not mean "non-figurative", but rather painting the essential form of th subject). We may not understand what the scientist is doin in his laboratory, but because he discovers penicillin, we respect him. Western abstract art is different from ours



Deng Ke *Village House* [illegible] Oil

Lin Fengmian *Spring* Oil

but we must not cond[illegible] simply because we don't understand it. Abstract [illegible] from reality. However odd or incomprehensible [illegible] appear it can never be entirely divorced from what the artist has experienced in his life.

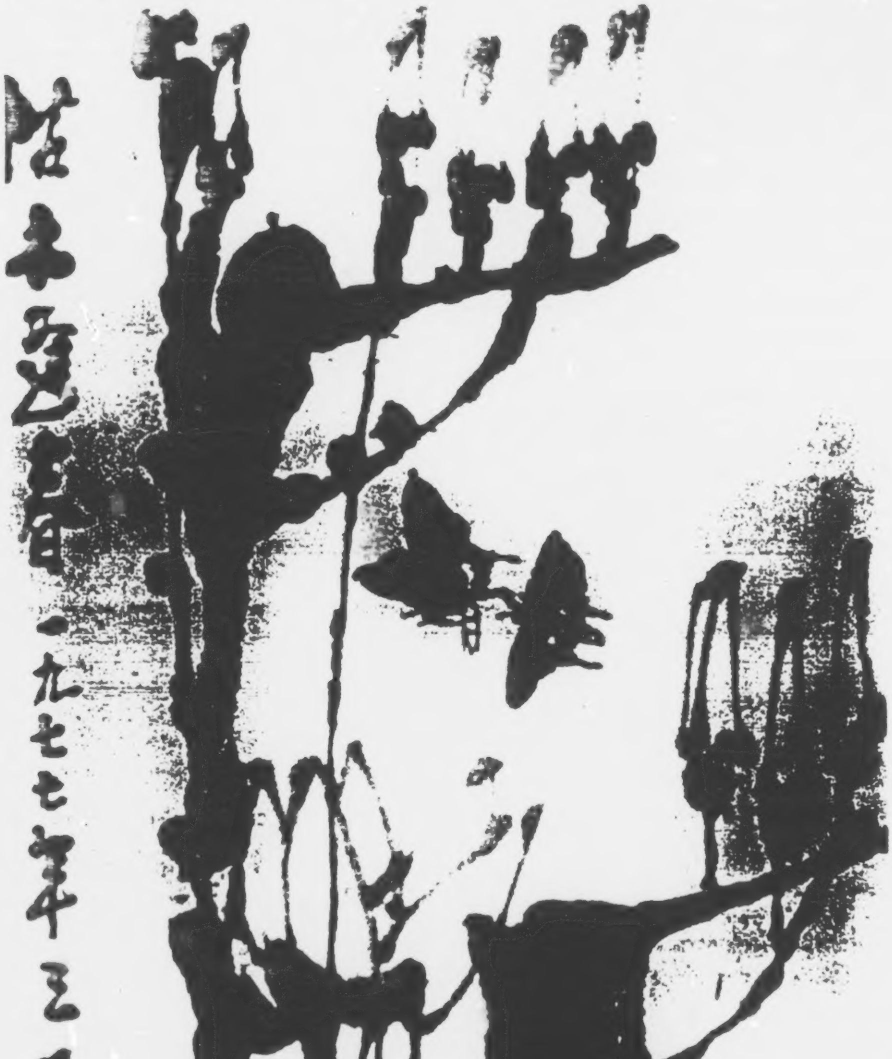
"I don't really [illegible] modern [illegible] between East [illegible] people's life [illegible] pure Abstra[illegible]

that Abstract Expressionism and all the conflicting Western movements that followed it are the next inevitable steps in the development of modern Chinese art. China responds to the stimulus, and goes on her own majestic way.

The traditional painting of today is marked by a new vigour, as for example in Cui Zifan's powerful *Magnolias* which shows [illegible] the masters of [illegible] Qi Baishi and Pan Tianshou. Wu Zuoren continues [illegible] his popu[illegible] Ya Ming and Song Wenzhi in Na[illegible] scenery along the Yangtse, the former more [illegible] with great sensitivity. These painters [illegible]

Zhu Daman, *Magnoli*[illegible]

Cui Zifan, *Magnolias in Spring*, 1977. Ink on paper



[illegible] not. To paint what is correct in nature could never, except in the Cultural Revolution, [illegible] noble.

More truly representative [illegible] artists who are [illegible]. Deng Ke paints strong and [illegible] Western-looking landscapes in oils. Wang Weibai appears to be developing in his own way the style that Lin Fengmian had created after his return from Paris in 1925. Already as a gifted student in Hangzhou before 1949, Huang Yongyu showed a startling originality and humour. This survived in the woodcuts he did in the honeymoon years after Liberation, until the Party sent him to the far northeast to illustrate logging operations, to be followed by his arrest and disgrace in the Cultural Revolution. Today, as Gertrude Stein said of Picasso, he must continually empty himself, so overflowing is his creative enery. Figure subjects, portraits, landscapes, [illegible]. Picture-making comes almost too easily to him and [illegible] he faces the danger of over-exposure and [illegible]. His finest works are the landscapes he paints for his own pleasure in his native home in Hunan whenever he can escape from the official pressures that beset every successful painter in China.

Today, Western-style oil painting is no longer confined to propaganda pictures on the Soviet model. Liu Haisu paints impressionist landscapes far livelier than his leaden oils of the "bad years." His sketch of the villa where Zhou Enlai used to convalesce shows that he has not forgotten his Paris training of fifty years ago. Wang Huaiqing manages in *An Old Woman* to combine quite without affectation the influence of north China peasant art with that of Bonnard, while in his picture of Bo-le the horse expert he brings together a degree of modernity with the antique, in-

Wang Huaiqing, *An Old Woman*, Oil.

Two oil paintings by second-year students of the Szechuan Art Academy. Left: Deep Feeling. Right: I Love the Oil Field. About 1979

troducing archaic characters as Zao Wou-Ki did in his early work in Paris?

Two works by anonymous second-year students in the Sichuan Academy are more interesting for their subject matter than for their technique, which is conventionally competent. *Deep Feeling* shows the old botany professor returning from heaven knows what tribulations to his long-neglected green-houses. The message of *I Love the Oil Field* is highly equivocal; clearly, from the suggestion of sudden mutual awareness that flashes between the young man and woman, it is not the oil field that this rather forlorn city girl will be falling in love with; while the maiden in a diaphanous dress in Huang Goangyu's *Summer* is certainly not reading *The Thoughts of Mao*. The most popular picture in 1980 was Wang Hai's *Spring*, of which reproductions are sold by the thousand. It shows a girl standing at her cottage door combing her long hair (itself suggestive of freedom) while the swallows build their nest, and her miserable cactus, having barely survived the long winter, puts out its first blossom. Mulan has taken off her armour at last, and stands dreaming of the future.

In June 1979 twenty-three independent artists tried to hold an exhibition in an art gallery. This was refused, so on October 1 they courageously staged a little protest march in Beijing. On October 20, they put up their own exhibition on the pavement outside the Beijing Art Gallery. When the police threatened to close it down, the Gallery took it inside for protection and in the following month the Beijing Artists' Association arranged for them to have a courtyard in the Beihai (Summer Palace) where they showed 170 paintings and sculptures for ten days. The *Beijing Daily* refused to advertise it. The works were all by young amateurs led by Li Yungcun, a graduate student in the National Academy, and Wang Keping, a journalist in a Beijing radio station. They included impressionistic street scenes, semi-abstractions, a nude with glittering eyes and streaming hair, and an imperial head in wood bearing a startling likeness to Mao Zidong. The Visitor's Book con-
late you on your daring. Compared with you the professional sculptors of China are like walking corpses", and "I have seen that the Chinese people's spirit is still alive. This is the best exhibition since Liberation."

Li Yungcun, Wang Keping and their friends call themselves the *Xingxing Pai*, Star, or Spark Group. The Chinese too have a saying, "One spark can start a prairie fire". Have they succeeded in starting a fire? It is too soon to say. But the movement was not crushed at birth. For the second exhibition in 1980 the Association gave them two large rooms on the top floor of the Art Gallery. The works ranged from landscapes in the manner of Cézanne and an imitation of Jackson Pollock to symbolist and surrealist pictures which, in true Chinese fashion, might or might not be veiled attacks on the bureaucracy. The Mao effigy was still there, while the most obvious expression of protest was Wang's sculpture in wood of an enormous fist from whose clutch someone, perhaps the artist himself, is struggling vainly to escape. There were expressionist works in Chinese ink, and some beautifully-fashioned sculpture in the manner of Barbara Hepworth, a few nudes, figure groups in the manner of Henry Lamb, all showing a relaxed and confident eclecticism. One rather feeble oil painting represented the ruins of the marble palaces of the Yuanmingyuan, built for Qianlong in the mid-eighteenth century. Long neglected as the work of a Catholic missionary, these extraordinary remains are now being restored. The symbolism here is not just of reconstruction but of recognition of a link with a hitherto forbidden aspect of European culture.

Wang Keping himself wrote of the exhibition. "These artists love life so much. The darkness of the past and the brightness of the future" – significantly he says nothing about the present – "should be brought together in the new art. And this should be our lesson and our responsability. Because the artists are young, they have not been condemned like their elders for formalism. They can use science and research to express what they feel. Picasso should be our pioneer! Olitski our standard-bearer!"

These artists know that they are at the mercy of the authorities. When we asked them if there would be a third show in 1981, they said, "That depends on the people downstairs." We went downstairs and met Jiang Feng, Chairman of the Beijing Branch of the Artists' Association. He was not reassuring. "We allow them to hold this exhibition", he told me, "so that they will see that the mass of the people don't understand their work. Then they will discover the error of their ways, and reform. In any case, no one wants to see it." I refrained from pointing out that young people by the hundred were trooping up the stairs, that the galleries were crowded, and that many students were copying the pictures into their notebooks.

In our discussions with artists across the country we always asked what they thought of the Xingxing Group. Some knew, or pretended to know, nothing about it. Some criticised these young men and women for their "negative" attitude. It is good to attack "bureaucratism", they said, but now that the Gang have gone, artists should not be "defeatist" – although that is hardly the word we would have used to describe these young idealists. This is a very sensitive point. It was the audacious insistence that all is still *not* well, and that society is hardly better off today than under Mao, that helped to earn Wei Jingshen, author of a sensational wallposter that led to the closing down of Democracy Wall, a thirteen-year jail sentence, although the

Wong Hai Spring 1979 Oil

chief indictment was for participation [illegible] human rights movement and for giving documents to foreigners. The Xingxing Group do not take Wei Jingshen's extreme view; indeed they recognize that the fact that they can exhibit at all is a sign of some degree of freedom, and are not about to risk losing it.

We found support for these independent painters in surprising quarters, among the old generation, and with artists such as the humane and sensitive Song Wenzhi whose own work is quite conservative. Even the official art magazine *Meishu* reported that 70% of the comments in the Visitor's Book were favourable, although one painter suggested to me that with memories of the Red Guard still fresh in their minds, some older people might be afraid to criticise the young. At a meeting with the Association in Beijing I suggested that an art that the masses did not understand must, in Chinese revolutionary terms, be bad. A woman artist replied, "Even in England the masses don't understand art, so how should we expect them to do so in China?" – an utterance that until recently would have been branded a dangerous heresy.

Significant as the Xingxing Group is as representing the cutting-edge in the struggle for greater freedom in the arts, its importance should not be exaggerated. Throughout the history of China the dissident artists, expressionists, individualists and eccentrics have always been a tiny minority. The vast majority even of the most [illegible] painters have been content to work within the framework of tradition and to express dissident ideals, if at all, in [illegible] or symbolic language. Dissident groups such as the Xingxing perform a valuable service but they will remain, except in times of great oppression or social chaos, [illegible] on the periphery of Chinese cultural life.

In our many meetings with artists we soon discovered that there were certain subjects they did not want to discuss at all: Mao's *Yenan Talks on Art and Literature*; Marxist aesthetics ("one painter said to me with a smile, "some believe in Marxism, some in Buddhism"); the aesthetic pronouncements of the Party theorist Zhou Yang; the nude; the Airport frescoes; what is realism? and art and science. The last had been the subject of a series of articles in the art magazines, which however had nothing to do with the philosophical question of the relation between artistic and scientific reality, with Pevsner and Gabo, but simply with the need for artists to use their talents to promote the "Four Modernisations".

What artists *were* eager to talk about were their experiences during the Cultural Revolution, the loss and destruction of works of art and, what to them was the greatest problem and challenge – self-expression. For thirty years, they said, they had been taught to paint propaganda pictures. Now suddenly they had the freedom to express what they felt. Many of those with the technique had nothing to say, while those who were burning to speak lacked the technique. How could they paint what it felt like to have lived through the Cultural Revolution? "We must find new forms of art", they told us, "to express new experiences."

The journal *Shijie Meishu (World Art)* attempts to remedy the profound ignorance of foreign art with translations of articles, illustrated in coulour, on subjects ranging from Greek sculpture to Michelangelo, from Soviet painting to Picasso, Klimt and Andrew Wyeth. But these figures must seem very remote to students who have little hope of seeing original foreign works. Vast numbers of books have been burned, academy libraries are appallingly bad, while the best books seem to be reserved for the Faculty. It is [illegible] manage to learn. We could not help wondering how many Western students show even a fraction of the interest in the art of modern China that these young people show in the art of the West.

Everywhere the question of freedom lies just beneath the surface. When we asked artists if they felt that the present climate of comparative freedom would last, or would wither like the Hundred Flowers, there was often an uncomfortable silence. One painter said, "All we are concerned about is that we feel freer now than we did before. What will happen in the future no one can tell." Already in 1981 the Party has launched attacks on writers who have strayed too far from the Line. A phrase we heard a number of times was *sixiang jiefang*, "thought liberation". When I asked an elderly scholar official in Beijing about this he said, "That is not a phrase one hears often", meaning "That is not a phrase one likes to hear often." But this same friend told us that if the Party attempted to reintroduce ideological struggle the young people would take no part in it: they would simply boycott it and go on with their work. The young no longer flock to the Party, we were told [illegible] joining, or rejoining, as a [illegible] change. A musician [illegible] Party anymore. [illegible] exaggeration, but people are beginning to think for themselves. Once the seed of thought [illegible] people's minds it may be suppressed [illegible] hard to kill.

[illegible] independent artists [illegible] and our individualism [illegible] Western artist demands as his right. In the 1920s [illegible] flourished among the Bohemians of Shanghai who poured out their newly-discovered [illegible] with intoxicating abandon. Today the question [illegible] is once again being debated in the art world.

[illegible] copying the pictures at the second Xingxing exhibition, 1980

Huang Guanyu Summer Oil

tary, the [illegible] sive emphasis on the individual. Li Yungcun told me that today, "the freedom we enjoy is in accordance with socialist principles. We want to express ourselves, but we have a sense of social responsibility." The difference between now and the years before 1976, he went on, is the difference between "ought" and "must", a matter not of direction from above but of one's own sense of obligation to society. What of one's responsibility to paint pictures that the masses understand and enjoy? I asked. "There are many different kinds of art", he said. "Not everyone likes the same thing." While so oblique an answer may not satisfy the hardliners, it is typical of the way in which many artists today are dealing with such questions.

The gap between the educated urban minority and the mass of the peasantry, which for a time Mao succeeded in closing, is widening once more, and the struggle for a unified proletarian art has been all but abandoned. If a backlash comes, it is likely to come from the Army, who benefit not at all from the liberalisation of civilian life, and from thousands of disaffected middle-rank members of the Party. If, once Deng Xiaoping leaves the scene, they were to combine in a counter-attack, it would be a black day for artists and writers, musicians and actors, in China.

Another gap that begins to widen is that between the generations. The old painters still remember the days before Liberation. The happiest are those who survived the Cultural Revolution and paint today with renewed energy: men like Liu Haisu, Xie Jiliu and Li Keran. The middle generation were raised to positions of power and influence after 1958, when to be "red" was all, and "expert" nothing. Ignorant of all but Party dogma, many of them are unable to cope with post-Mao China, are often hated or ignored, and have become materialistic and cynical.

So it is with old age and youth that the chief hope lies. The young painters lack background, education, a sense of history: for them life began in 1976. They experiment with styles that some of them hardly understand, but they are eager, curious, idealistic, thinking of the year 2000 and beyond. If they are allowed to work in the atmosphere of comparative freedom that they enjoy today – and there is absolutely no guarantee that they will be – their hopes may [illegible] jing, "Don't judge us by what we are doing now. This [illegible] just the beginning." Taking a long view, his optimism is probably justified, for however hard the authorities may clamp down, there has been so great a change in the political climate that it is difficult now to believe that any amount of coercion could reduce the arts to the state of paralysis that prevailed until October, 1976.

NOTES

1. What follows is based chiefly on material gathered during a tour of China undertaken by my wife and collaborator Khoan and myself in August–September 1980 as guests of the Board of the Chinese Artists' Association, to whom we are happy to record our very warm thanks. In the course of the tour, our fourth since 1973, we visited exhibitions, art schools, local branches of the association, and had many lively discussions with painters, some of whom were very old friends. Since we have not been able to check many of the facts set down in this article, it should be taken as a series of personal impressions rather than as documented history.

2. Under Mao all art had been categorised as beneficial [illegible] ideologically sound); harmful (e.g. romantic art and bourgeois formalism); and not harmful (traditional landscapes, birds and flowers, bamboo, etc.). The second category was of course forbidden, while artists might paint a few, but only a few, pictures in the "not harmful" category. The fact that in a recent article in *Meishu* the painter Ye Qianyu said that these distinctions should be done away with shows that, in Party opinion at least, they [illegible] exist.

3. See Wu Guanzhong, "The Exploration of Beauty", *Chinese Literature*, July, 1981, p. 89.

4. Bo-le was an ancient folk hero, famous as a judge and trainer of horses. The philosopher Zhuang Zi (Chuang Tzu) saw him rather differently. "If you pile poles and yokes on them", he wrote, "and line them up in crossbars and shafts, then they will learn to snap the crossbars, break the yoke, rip the carriage [illegible] champ the bit and chew the reins. Thus horses learn how to commit the worst kinds of mischief. This is the crime of Po Lo." (Burton Watson, *The Complete Works of Chuang Tzu*, New York and London, 1970, p. 106.) Without knowing Wang Huaiqing's intention, we cannot tell whether (for Bo-le read Party boss) he sees him as a hero or a tyrant. He leaves it for his viewers to decide what he meant.

THE 1982 CARNEGIE INTERNATIONAL

Pittsburgh, Pennsylvania, October 22, 1981 ... The "Carnegie International," recognized as one of the world's most prestigious exhibitions of international contemporary art, will open at the Museum of Art of the Carnegie Institute in Pittsburgh, on October 23, 1982. Founded in 1896 by Andrew Carnegie, the "International" is the oldest continuing exhibition of its kind in the Western Hemisphere.

The exhibition will be funded by a $100,000 grant from Alcoa Foundation and by income from an endowment established in 1980 at the Carnegie Institute by The A.W. Mellon Educational and Charitable Trust specifically for the perpetuation of the "International," according to John R. Lane, director of the Museum of Art. The exhibition will highlight approximately 200 paintings and sculptures by roughly 65 artists from more than 25 countries.

Gene Baro, the Carnegie's Adjunct Curator of Contemporary Art, is selecting the works for next year's "International." He will have visited every continent except Antarctica during the two years of the selection process. Mr. Baro has organized more than 150 exhibitions for museums in the United States and Europe.

After closing in Pittsburgh at the end of 1982, the "International" will be shown at the Seattle Art Museum in February and March, 1983. Alcoa Foundation will also provide a $20,000 grant to support the Seattle showing.

"With support of up to $150,000 from Alcoa of Australia, the 'Carnegie International' will then move to Australia for showing in museums in Perth, Melbourne, and Sydney from June through October 1983. This will be the first time since its founding in 1896 that the exhibition [illegible] tour abroad," Dr. Lane said.

Director Lane also said that in order to achieve a balanced presentation, Mr. Baro's selection for the 1982 "International" will be made from works dating since 1977 – the year of the preceding "International" – based on three criteria: highly promising work by newly emerging artists; works by recognized artists in mid-career who are at a creative peak; and work that is of special interest and relevance to contemporary artistic enterprise by [illegible] contemporaries.

CHINESE PEASANT PAINTING,

1958—1976:

AMATEUR AND PROFESSIONAL

Ellen Johnston Laing

During the Great Proletarian Cultural Revolution (1966—1969) in the People's Republic of China, most paintings and graphics produced by trained, professional artists disappeared from view. From 1970 to 1976, under the repressive art policies of Chiang Ch'ing, professional art (castigated as too formalistic, i.e. abstract), was replaced by the amateur art of peasants and workers, whose creations were considered politically more "valid".

It has not been recognized that Chiang Ch'ing's success in thrusting the peasant class into the vanguard of art in China could not have been achieved without the professionals. It was really through the guidance, actual or indirect, of the disgraced specialists that peasant painting attained any reasonable degree of artistic competence. Although the professional was in official disfavor, his art was not abolished, but submerged; it resurfaced in the guise of peasant amateur painting.

This study of peasant painting is in five parts. Part One provides general background information about professional art from 1948 to 1966. In Part Two, the characteristics of traditional peasant art, along with a survey of the peasant painting movement until 1975, and the rise of Hu-hsien as a model peasant painting commune are presented. The thesis of this paper — the impact of professional art on the amateur peasant painters of Hu-hsien county — is demonstrated in general in Part Three, and continued, more specifically, in Part Four, where the lives and works of two Hu-hsien peasant painters of unequal talent and prominence are discussed. In Part Five, the better, more distinctly "peasant" paintings from Hu-hsien are examined and reasons for their success suggested.

Part One: General Background of Professional Art, 1948—1966

After 1948, art followed the general guidelines propounded by Mao Tse-tung in his 1942 *Talks at the Yenan Forum on Literature and the Arts:* it must be for the masses and must serve the people by portraying them, and by providing them with ideological edification and inspiration. The artist must always take the correct class stand of the people, workers, and soldiers rather than that of the bourgeoisie (such as art for art's sake, or art as a means of personal expression, or purely aesthetic concerns). Images should be representational, and reveal optimistic, positive socialist content or political relevance. (Laxity in enforcing this last requirement accounts for some depictions of bamboo, birds and flowers, illustrations of old romances, or pu landscape. Overall, a wide range of subjects and styles w tolerated.)

In 1948, Hsü Pei-hung was appointed President of th Peking Art Academy, a post he held until his death in 19 Hsü, one of the first Chinese to study oil painting Europe, trained with Realist masters in Paris and Berl during the 1920s. From them, he learned the composition schemes and pictorial techniques common to the Realis and to Socialist Realist art in the Soviet Union. Hsü's cor mand of these techniques was already evident in his mo umental oil painting of an historical subject, *T'ien Heng a his Five Hundred Retainers*, done in 1928 (Fig.1). T'ien's foll wers are placed on a diagonal line extending from the low left corner of the painting to beyond the center. The lead of this group is almost in the center of the composition. I and T'ien, standing at the right, are shown in robes bright yellow and red, whereas the less important figur are in sombre hues and are more dimly rendered. Sovi artists who sojourned in the People's Republic of China the 1950s to coach their Chinese comrades in the Social Realist style perpetuated and helped consolidate the orth doxy of this artistic style in China.[1] *Chairman Mao in Northe Shensi*, an oil painting by Kao Hung executed around 19 (Fig.2), reveals the continued use of this style.

In traditional Chinese style painting, efforts we made to create a distinctly Chinese, but "modern" sty not only by occasionally using Socialist Realist compo tions, but also by grafting an elementary approximation chiaroscuro onto figures done in Chinese brush techniqu and by incorporating Western perspective devices, such figures decreasing in scale as they recede into depth. Ch'i Wang's *Corn Harvest* of 1959 (Fig.3) with its curving line corn huskers, illustrates this fusion of Chinese and Weste techniques; the political themes are cooperation and bur per harvest. *Minority Girl and Two Lambs* (Fig.4) painted Chou Ch'ang-ku in 1954, has as its political message t well-being of minority peoples under Communist ru The artist also uses flushes of color on the girl's face, hand and bare feet, but the work is more interesting for its simp but striking composition. Two lambs in the lower left co ner lead the eye to the young girl standing in the upper pa of the format. Her relaxed pose is echoed by the slant bamboo fencepost next to her. The post, a single rail, and the distance, the continuation of the pen, plus a herd sheep lend structural stability and nuance to the painti In *Corn Harvest*, not only is the political content blatant, a

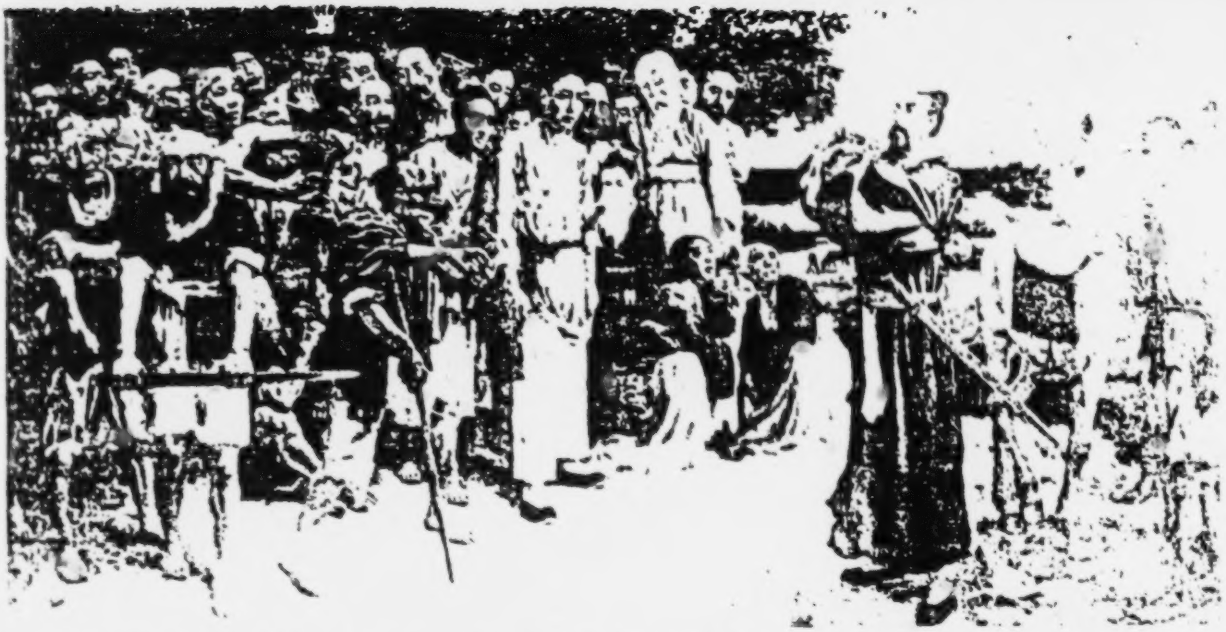


Fig. 1. Hsü Pei-hung, *T'ien Heng and his Five Hundred Retainers,* 1928. After Michael Sullivan, *Chinese Art in the Twentieth Century* (London: Faber and Faber, 1959), pl. 32.

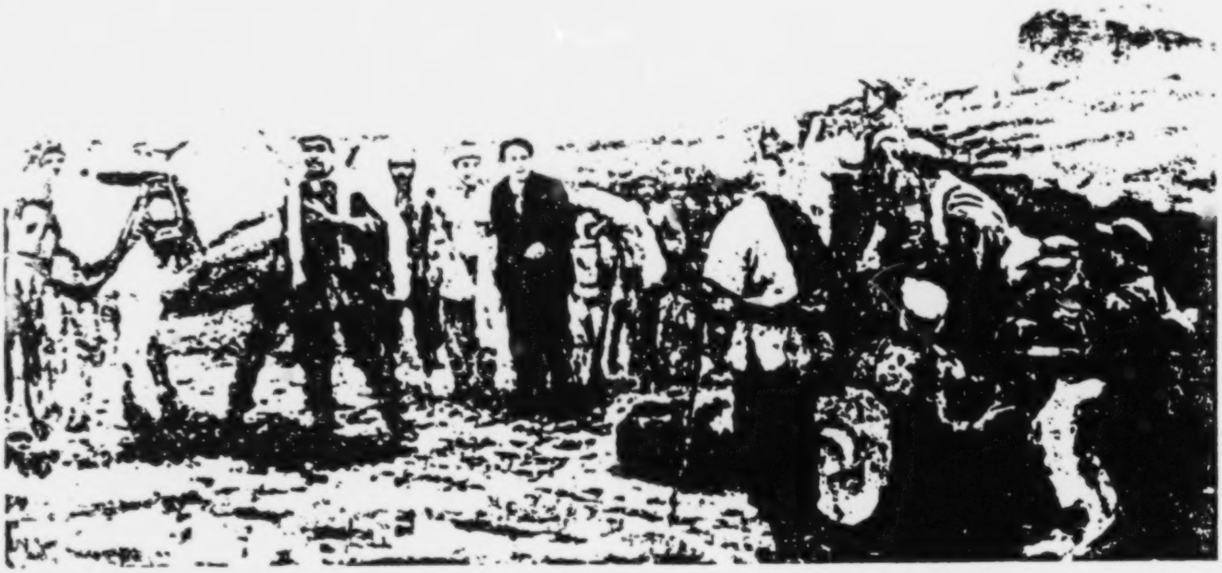


Fig. 2. Kao Hung, *Chairman Mao in Northern Shensi,* c. 1958. After *Shih-nien Chung-kuo hua hsüan-chi* (Selection from a decade of painting in China) (Peking: Jen-min mei-shu, 1961), pl. 12.

the huskers industriously working, but the pictorial components are also aggressively obvious. In *Minority Girl and Two Lambs,* the reverse is true: the political message is passive; the composition is visually more arresting and more subtle, suggesting that Chou's sympathies lie with aesthetics over content.

In the early 1960s, many professional artists preferred aesthetic form over ideology. The number of politically impotent works attained an apogee between 1960 and 1966. During this period, for instance, a spate of pictures of attractive young women appeared. From peasant to teacher, these girls are never shown actively engaged in their vocations, but are always, like Chou's *Minority Girl,* posed in a charming and sophisticated fashion. A typical example is *Schoolmistress of a Mountain Village,* done in 1965 by Ma Hsi-kuang (Fig.5). Many landscapes from the 1960—1966 era, such as Fang Yüan's woodcut of 1961, *Flight,* showing a flock of swans, in white reserve, winging above field, factory, and village (Fig.6) are similarly low in political content, and some, like Ch'ien Sung-yen's painting *New City in the Mountains* (Fig.7) and Liu Chung-ho's woodcut *After a Downpour* (Fig.8), both dating from 1964, verge on abstraction, and come dangerously close to being elitist, bourgeois art.

Two purposes of the Cultural Revolution were the eradication of exactly this kind of bourgeois attitude and expression and the rekindling of revolutionary fervor through

Fig. 3. Ch'ing Wang, *Corn Harvest*, 1959. After *Chung-kuo hua* (Chinese painting) 1959, no. 1, p. 6.

Fig. 5. Ma Hsi-kuang, *Schoolmistress of a Mountain Village*, 1965. After *Chinese Literature* 1965, no. 9, opp. p. 99.

Fig. 6. Fang Yüan, *Flight*, 1961. After *China Reconstructs* 11, no. 5 (May 1962), p. 23.

radical politicization. The gap left by the removal of the professional artist from the scene in 1966 was filled under Chiang Ch'ing by amateur peasant and worker painters; but now, politics reigned over aesthetics. Apparently, the class background of peasants and workers automatically

Fig. 4. Chou Ch'ang-ku, *Minority Girl and Two Lambs*, 1954. After *Nan-pei chi*, no. 50 (July, 1974), p. 45.

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Ch'ien Sung-yen, *New City in the Mountains*, 1964. After *Literature* 1964, no. 9, opp. p. 108.

freed them from any suspicion of incipient bourgeois leanings; they were, therefore, ideologically and politically pure, and as a corollary, their artistic endeavors must necessarily also be ideologically correct. Thus, under Chiang Ch'ing, peasants and workers were to create the true art of the proletariat.

Part Two: Traditional Peasant Art; Survey of the Peasant Painting Movement and the Rise of Hu-hsien as a Model Peasant Painting Commune

Painting per se is not part of the Chinese peasant's heritage. Indigenous Chinese peasant art took the form of scissor or knife papercuts used as window decorations, stenciled fabric patterns, and printed religious images, charms, and New Year's pictures. Significant traits of papercuts (Fig. 9) and textile patterns (Fig. 10) are the boldly rendered shapes combined with a pronounced proclivity to convert natural forms into stylized decoration; in addition, fabric designs employ continuous repetition of one or two motifs to create lively, interesting all-over patterns. Family enterprises or commercial establishments printed the religious images, charms, and New Year's pictures which were sold in village shops dealing in ceremonial paraphernalia. The woodblock prints might be executed in black line only, but, or of a stencil, or by hand. Characteristic of such prints (Fig. 11a, b) are the need to fill all spaces (*horror vacui*), the principal deity (or object) being considerably larger in scale than the surrounding figures or objects, the use of harsh colors usually applied as flat planes without tonal modulations, and a tendency to incorporate design elements. All of these crafts rely heavily upon age-old motifs connoting

Fig. 8. Liu Chung-ho, *After a Downpour*, 1964. After *China Pictorial* 1964, no. 4, p. 22.

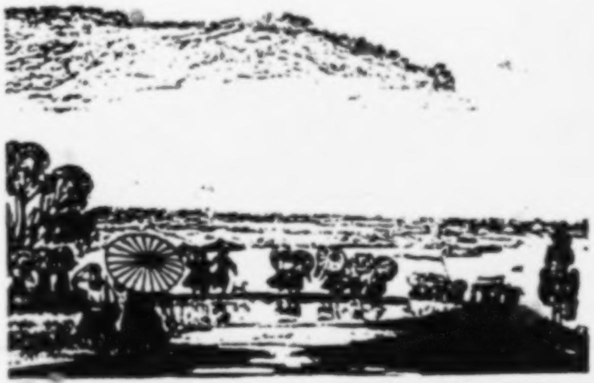


Fig. 9. Papercuts from John Warner, *Chinese Papercuts* (Hong Kong: John Warner Publications, 1978), and Bernd Melchers, *Traditional Chinese Cut-Paper Designs* (New York: Dover Publications, 1978).

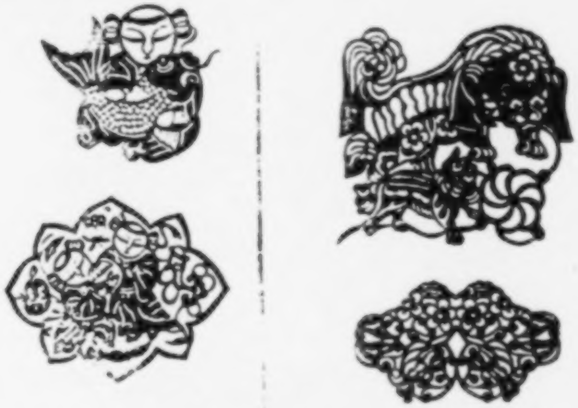
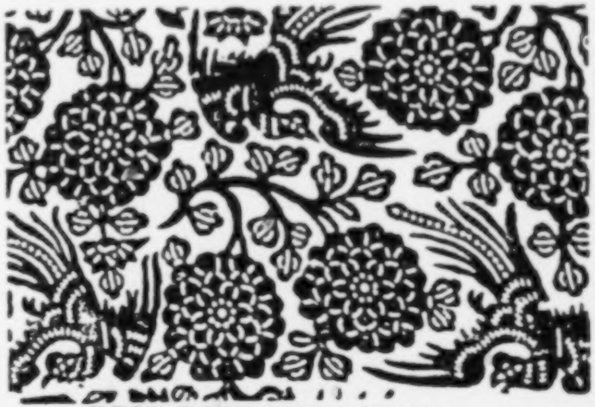


Fig. 10. Stencil-printed Textile Patterns. After Li Mien-lu, "Indigo Peasant Prints," *China Reconstructs* 27, no. 11 (November 1978), p. 39.



career success as symbolized by bats, fish, and various fruits and flowers. Often, written phrases on the papercuts and New Year's pictures reinforce these messages of aspiration toward the ideal Chinese life.[2]

Painting by China's peasants begins only under the People's Republic, and goes back to 1958, the frantic year of the Great Leap Forward and of the establishment of rural communes. Linked to the Great Leap campaign to increase industrial and agricultural production, were several other goals and ideas. Behind the Great Leap Forward lay Mao's staunch faith in the peasant as "the truly revolutionary class in Chinese society;" further, "the rural people's communes were seen as the agency to eliminate the differences between town and countryside, between peasants and workers, between mental and manual labor," so that, as was eventually asserted, "everyone can be a philosopher, scientist, writer, and artist."[3]

Thus, in 1958, in addition to farming or laboring on vast construction projects, such as dams, and in addition to building and tending backyard steel or fertilizer plants, the Chinese peasants were also called upon (as were the professional writers and painters) to immortalize the positive benefits of the Great Leap and the commune in stories, poems, plays, and pictures.

[illegible] exhibited, reproduced, and extolled were not from Hu-hsien in the northern province of Shensi, but from a number of other provinces and especially from Pi-hsien in Kiangsu province in South central China. According to a report by Ko Lu, an editor of the leading art journal, *Mei-shu*, in July and August of 1958, Pi-hsien peasants executed 183,000 drawings, paintings, and murals; it was claimed that "of 15,000 peasant artists in Pi-hsien, only three have had some sort of regular training; the rest are self-taught."[4]

The Pi-hsien peasants did exactly what one would expect of untutored painters. Ts'ai Chin-po's *Great Fish* (Fig. 12), for example, depicts a massive fish (the traditional symbol of abundance) in a boat propelled by a woman using a gigantic stalk of grain to pole the skiff, while swallows dart through the branches of a willow tree. An uninhibited sketch of an irrigation foot-treadle wheel whose female operator reads as she pedals the device (Fig. 13), is accompanied by the doggerel: "More gears to the wheels/ More water to the fields/ More rest, greater yields," continuing thereby the traditional penchant to use written phrases to explain and support the visual images, while also lauding a technological advance which promises a larger harvest. In Chiang Yung-lang's *Killing Sparrows* (Fig. 14), there is no center of focus and no horizon line. A multitude

Fig. 11a. *The Ruler of Heaven, Earth, Water, and the Ten Directions.* Woodblock print. After Ch'u Wan-li, *Chung-hua min-su pan-hua, The Graphic Art of Chinese Folklore* (Taipei: National Museum of History, 1977), pl. 13.

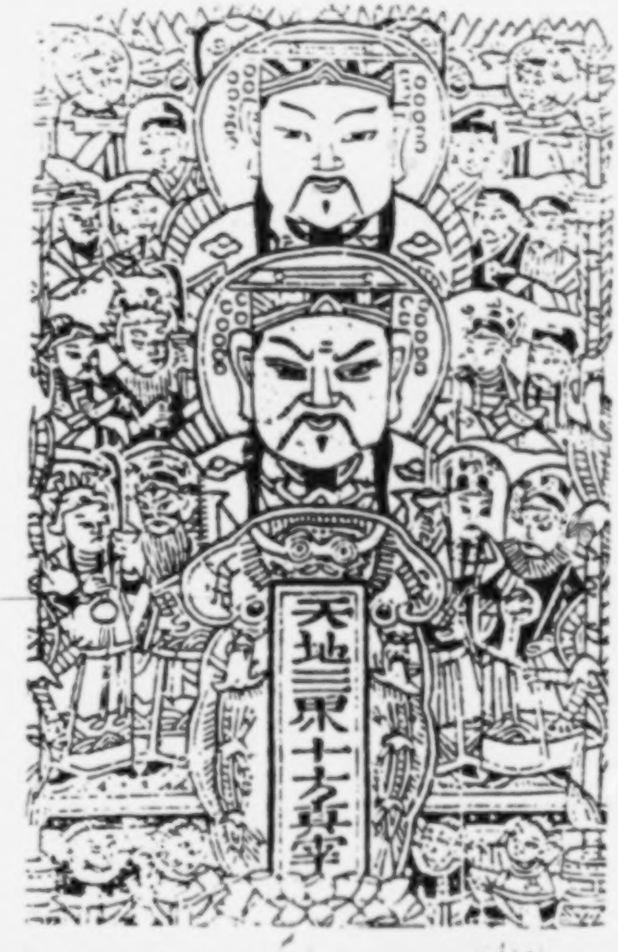
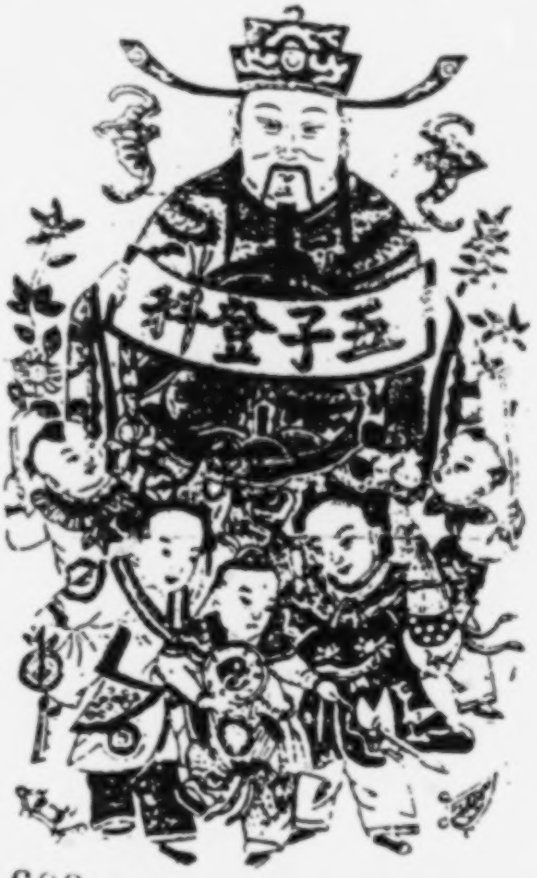


Fig. 11b. *Five Sons of this Family were Successful Candidates in the Civil Service Examinations.* Woodblock print. After Ch'u, *Chung-hua min-su pan-hua*, pl. 59.



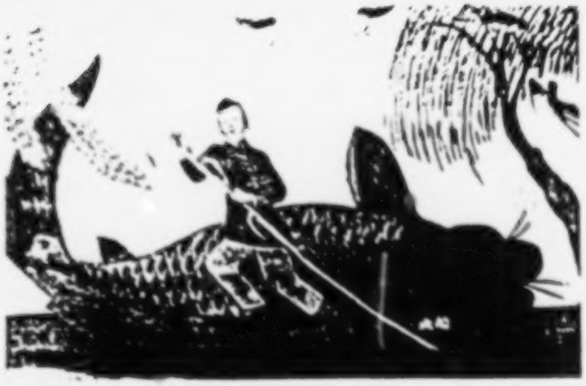


Fig. 12. Ts'ai Chin-po, *Great Fish*, 1958. After *Chiang-su shih-nien mei-shu hsuan-chi* (Selected collection of art in Kiangsu Province during the past ten years) (Nanking: Chiang-su wen-i, 1959), p. 144.

of tiny figures, all the same size, scattered in fields and courtyards, wield staffs or flags to exhaust the grain-consuming birds by preventing them from resting. A particularly fetching painting by the Chekiang peasant Hu K'uei-lien, *Catching Moths* (Fig. 15), similarly without a center of attention or a horizon line, has numerous small figures tending fire pots set amidst an overall pattern of clumps of growing plants, and an explanatory inscription. All four paintings utilize the black contour line (some more than others) and vivid colors associated with New Year's prints. Ts'ai's fish continues the traditional symbol of abundance, and the traditional exaggeration of size, while Hu's overall patterning of the plants is reminiscent of the *horror vacui* of textile designs and New Year's prints.

There is, of course, nothing wrong with these initial artistic efforts by the peasants of Pi-hsien and elsewhere. Even Ko Lu recognized that their works stemmed from traditional imagery and media, even though the painters were "aided by the art groups in their commune cultural clubs or in many places by professional artists living and working in the countryside."[5] Aware of their limitations, he nonetheless praised the Pi-hsien works for their pictorial values, saying, "Technically, much of this art may leave much to be desired ... (but) its mass appeal is undoubted ... They have an immediacy of impact . . . Exuberant in mood and emancipated in their way of thinking, the Pihsien artists show remarkable originality and boldness," and concluded, "Gay in color, fresh in composition, these paintings are full of vitality and boundless promise."[6]

After the collapse of the Great Leap, this brief flurry of nationwide approbation of peasant painting subsided, but the rural artists were by no means ignored. Between 1960 and 1976, paintings by peasants from many areas throughout the country were included in national art exhibitions, as well as in local displays.[7]

Notice of some 460 Hu-hsien peasant painters (who, like the others, began to paint in 1958) first appeared in 1964.[8] No works by this group were reproduced and little of significance was said of them, suggesting that the Hu-hsien peasant painters were at this time considered merely another of a number of peasant-painter units. In 1966, however, at the beginning of the Cultural Revolution, two Hu-hsien peasant painters received special attention in the press.[9] Four years later, Hu-hsien, now dubbed "Picture showings and publicity." The peasant paintings from Hu-hsien finally had an entire exhibition devoted to them at the Peking Art Gallery in October, 1973.[10] By this time, there were 700 peasant artists in Hu-hsien.[11] The rise of Hu-hsien obviously coincides with the extension of Chiang Ch'ing's control over China's cultural circles, from the theater into the visual arts. Exercising her power in these spheres, she designated cultural models for emulation to those already established for agriculture and industry (the Ta-chai com-

Fig. 13. Artist Unknown, *Irrigation*, 1958. After *China Reconstructs* 8, no. 7 (July 1959), p. 21.

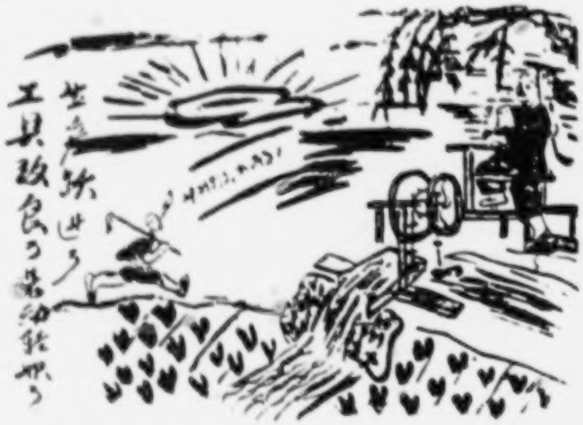


Fig. 14. Chiang Yung-lang, *Killing Sparrows*, 1958. After *Chiang-su shih-nien mei-shu hsuan-chi*, pl. 141.

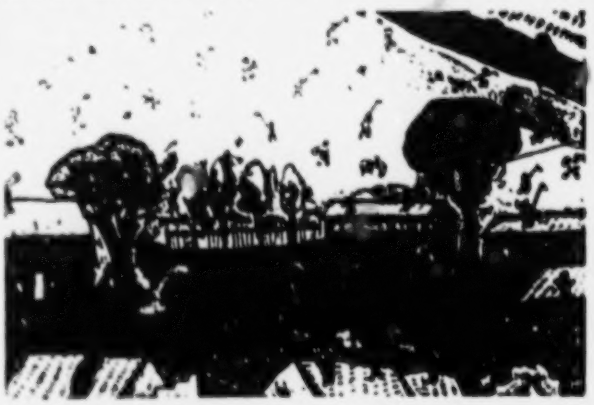
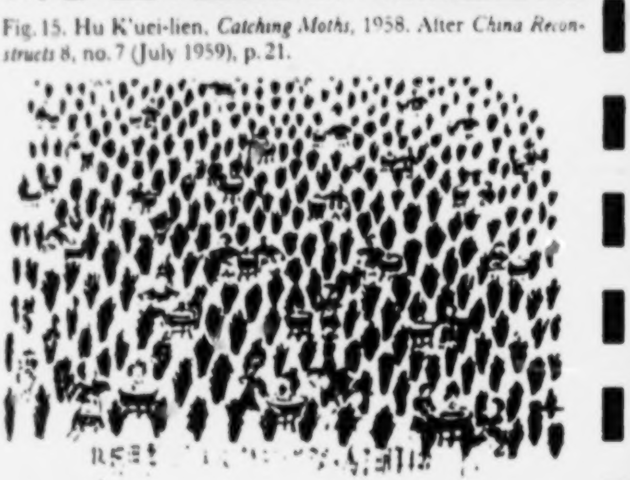


Fig. 15. Hu K'uei-lien, *Catching Moths*, 1958. After *China Reconstructs* 8, no. 7 (July 1959), p. 21.



ized eight revolutionary model theatrical works (five operas, two ballets, one symphony). While the professional artist languished and suffered in ignominy, paintings, woodcuts, and posters by laborers in Shanghai factories, the Lu-ta shipyards, and the Yang-ch'üan colleries served, by 1972, as models for workers' art. Consistent with her policies, it was, then, politically expedient to have a model for peasant painting. In 1975, Hu-hsien was tacitly accorded this status.[14] By the next year, the number of artists in Hu-hsien had increased to 1000, and it was being called "the home of peasant paintings".[15]

Why the Hu-hsien communes were selected for this honor is not exactly clear,[16] but peasant painting as sanctioned in 1958 with its heavy adherence on traditional peasant art forms and motifs and its sometimes imperfect execution, would hardly satisfy the new demands for highly politicized art. Under Chiang Ch'ing, some of the underlying goals of the Great Leap were revived, but with greater vehemence. It was not enough that peasants paint; now they were expected to initiate and lead a new, truly popular art.

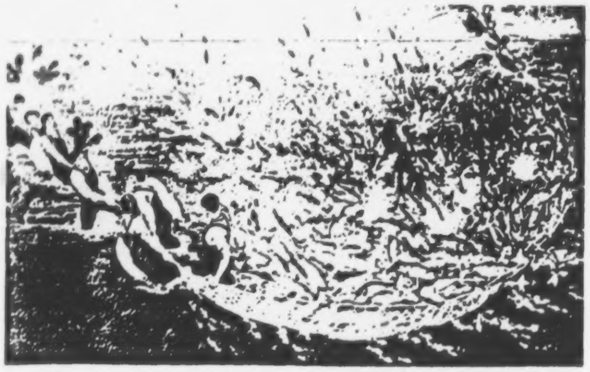
Part Three: Hu-hsien Peasant Painting and the Impact of Professional Art

To enable the Hu-hsien peasant painters to acquire a new art, they received technical guidance from professionals.[17] Consequently, the amateur gouaches made since 1966, and especially since 1972, in the Hu-hsien communes bear little resemblance to the peasant sketches of 1958.

Of the better peasant works, many reflect professional artistic modes and can be placed in categories of: "glossy," Socialist Realist, and "textbook" Chinese painting. In otherwords, the peasants used styles not necessarily evolving from their own creative faculties but taught to them primarily by their professional artist-teachers.

Two of the most popular and most frequently reproduced of the Hu-hsien peasant paintings, Tung Cheng-i's *Commune Fishpond* (Fig. 16) and Li Feng-lan's *Spring Hoeing* (Fig. 17), are examples of the first category, which for lack of a better term, might be designated as "glossy," being technically highly proficient, polished, and slick. The compositions are based on large, dramatic, sweeping arcs, such as the fishnet in *Commune Fishpond* or the curved row of women in *Spring Hoeing*. Western perspective and diminu-

Fig. 16. Tung Chen-i, *Commune Fishpond*. After *Peasant Paintings from Huhsien County* (Peking: People's Fine Arts Publishing House, 1976), pl. 57.



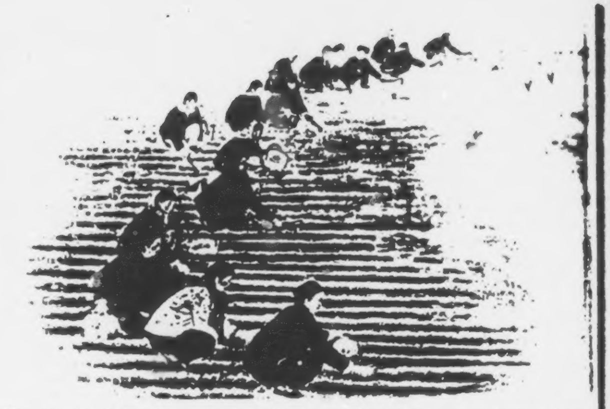


Fig. 17. Li Feng-lan, *Spring Hoeing*. After *Peasant Painting from Huhsien County*, pl. 25.

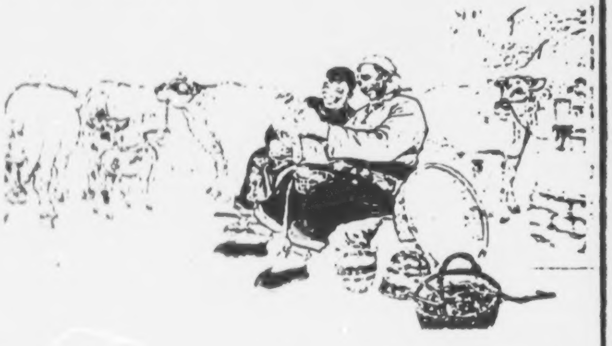
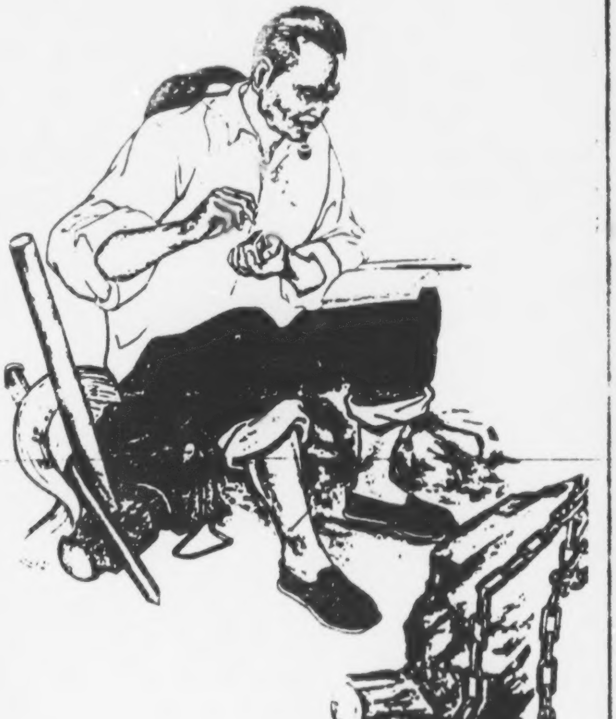


Fig. 18. Chang Lin, *Never Stop Being Industrious and Thrifty*. After *Peasant Paintings from Huhsien County*, pl. 52.

Fig. 19. Liu Chih-te, *Old Party Secretary*. After *Peasant Paintings from Huhsien County*, pl. 14.



understanding of how to render light and its reflections is seen in the meticulous detailing of the shining, glittering scales on the leaping fish or the soft glow of the morning mists clinging to pastel green wheat fields and rising through pink blossoming peach trees in the distance. The use of the curve as the basic organizational structure in painting is not an invention of peasant painters. *Corn Harvest* (Fig. 3) of 1959 by the professional artist, Ch'ing Wang (mentioned earlier), might conceivably have served as a prototype for *Spring Hoeing*.

Chang Lin's *Never Stop being Industrious and Thrifty* (Fig. 18), a peasant work done in 1973, exemplifies the second category: that based on Socialist Realist compositional and general presentational principles. Here, an old farmer demonstrates to a youth the repair of oxen muzzles. The oldster and the youngster, rattan raw materials and completed muzzles, and some oxen are set along two diagonal lines which converge like an inverted letter V, meeting at the middle of the composition. The two men dominate the picture because they are placed near the center, and are rendered distinctly and in full, bright color, whereas the oxen, calves, and village background are less specifically described and are colored with fainter hues. As was shown earlier, the Socialist Realist compositional scheme and the means used to emphasize the subject of the picture was the basis of Kao Hung's oil, *Chairman Mao in Northern Shensi* of 1958 (Fig. 2).[19] What is seen in *Industrious and Thrifty* is a somewhat simplified version of Socialist Realism.

The third category of peasant painting might be called "textbook" painting. Termed "Chinese painting" in the People's Republic of China, it in reality is an amalgamation of traditional Chinese brush techniques with a modified Western chiaroscuro achieved by indicating highlights on flesh and clothing. A common compositional formula seen in paintings done in this "Chinese painting" is found in *Old Party Secretary* by the peasant painter, Liu Chih-te (Fig. 19): one, two, or at most, three large figures are often placed near the center of the format and against a blank background; an object in one lower corner (here a rock and chains) leads the viewer's eye to the main subject, and then, to stabilize the movement, a strong vertical element (a plant or some other device, here a sledge-hammer handle) is introduced near the main figure. The blended Chinese and Western technique and the simple but effective composition were already used in 1954 by Chou Ch'ang-ku in his *Minority Girl and Two Lambs* (Fig. 4). During the 1970s, if not earlier, printed do-it-yourself manuals demonstrated step-by-step how to paint in this fashion.[20] But, again, in *Old Party Secretary*, one finds a simplified version of the more complicated original mode.

The fact that these three compositional schemes have their source in the world of professional art in the People's Republic of China before 1966 substantiates the profound impact of the professional artists in the task of elevating peasant painting to a reasonable level of proficiency. It should be noted that the workers of Shanghai, Lü-ta, and Yang-ch'üan employ these same compositional arrangements in their oil paintings, "Chinese style" paintings, and woodcuts.[21] Similarity between the art of peasant and worker (the latter, incidentally, also under the tutelege of professionals) indicates an ideologically and politically derived drive toward artistic conformity, cutting across occupational or geographical boundaries.

A review of the national status and the artistic works of two Hu-hsien peasant painters illuminates some of the socio-political priorities operative in according recognition to artists and reveals the varied capabilities of painters to respond to professional training.

Probably the best-known of Hu-hsien peasant painters is Li Feng-lan who painted *Spring Hoeing* (Fig. 17). She was born around 1935 into a large, poor, peasant family. When young, she assisted with household responsibilities, gathered firewood, helped her mother spin and weave, and delighted in making decorative papercuts. With no opportunity to attend school, she was illiterate at the time of Liberation (1949) when she was fifteen years old. After a village school was organized, she learned to read and write. She began to paint in 1958 when an amateur art class was started for laborers on a dam in Hu-hsien county. Initially, she met with resistance from conservatives who "looked askance at a village woman painting and made cold, sarcastic remarks". She persisted, however, and between 1958 and 1973, even though she had four children and three aged dependents to care for, and did her share of collective work and some social work, she produced more than 300 pictures (or 600, according to some accounts).[22] We are told that "she carries sketch books to the fields, and has filled many of them during the short work breaks. Then late at night, when all is quiet, she paints". Some of her paintings were directed at "exposing class enemies", or rectifying incorrect attitudes of villagers. In 1972, she was one of two representatives from Hu-hsien sent to the conference that selected exhibits for the National Fine Arts Exhibition of that year.[23] In 1973, she went with a delegation to Vietnam; her autobiography was published in 1974.[24] Clearly, she is one of the political-ideological-artistic spokespersons for the community.

Quite a different matter is Li Feng-lan's art. Her four published paintings are totally different from each other.[25] *First Day of Harvest* (Fig. 20), a work of 1972, is so vapid as to be indistinguishable from the hundreds of artistically routine peasant paintings; *Happy Harvest of Cotton* (Fig. 21), made in the same year, is somewhat more accomplished and organized as it juxtaposes carts filled with loose or baled cotton against fields where a row of workers pick the bolls. That Li Feng-lan was capable of producing the extraordinarily sophisticated *Spring Hoeing* (Fig. 17) this

Fig. 20. Li Feng-lan, *First Day of Harvest*. After *China Pictorial*, 1973, no. 4, p. 17.

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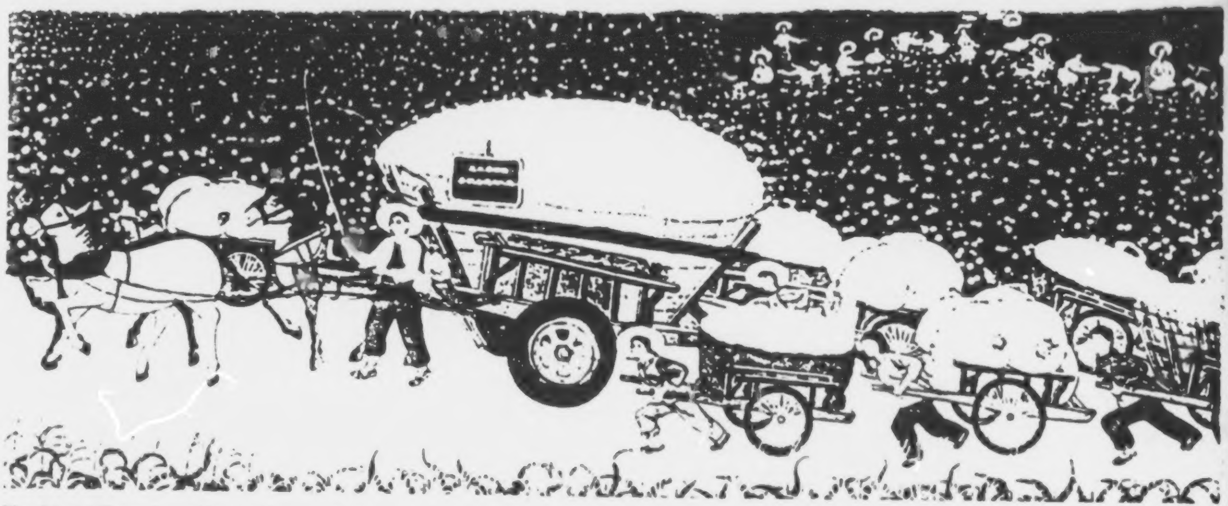


Fig. 21. Li Feng-lan, *Happy Harvest of Cotton*. After *Peasant Paintings from Huhsien County*, pl. 42.

same, or perhaps the next, year, simply taxes credulity. Li drafted many preparatory studies for this work which were criticized by her fellow peasants, and then revised accordingly.[26] On the other hand, unacknowledged professional assistance obviously played a dominant role in the creation of the final version. It would appear that Li follows instructions well, but it is doubtful that she is independently creative. Her class background, not her art, has brought her fame as a model peasant painter from a model peasant-painting county.[27]

Pai Tien-hsueh is a much more talented peasant painter, but we know of him only that he is an accountant in Hu-hsien. His art, although also influenced by professionals, rises above that of Li Feng-lan and of his peasant colleagues because he has a definite flair for composition and spacing, uses colors effectively, and is sensitive to the need to enliven and enrich a presentation through subtle variations of form and detail.

It has been admitted that professional woodcuts greatly affected the Hu-hsien paintings (representing another effort to standardize art by eliminating differences between media),[28] and it has been verified that Ku Yüan, the famous woodcut master, spent an undisclosed amount of time in Hu-hsien around 1972—1976.[29] Some of the aura of woodcuts is seen in the peasant work *Golden Hills and Silver Seas* (Fig. 30), but Pai Tien-hsüeh is one of the best translators of the visual appearance of woodcut into painting, while at the same time creating refreshingly original work within the peasant painting context.

One of Pai's five published paintings, *Learning to Sing Model Revolutionary Operas* (Fig. 22), shows through its black background, curved corners and uneven borders, and the ladder protruding beyond the border, a direct relationship to woodblock prints. Three of his other works, while also imparting the flavor of woodcuts, serve more importantly to demonstrate his particular talents.[30]

In *Flourishing Side-line Occupations* (Fig. 23), Pai daringly uses flat, flaming crimson for groves of rounded trees, clustered along the tops of which are white rings, sometimes singly, sometimes in threes, and white dots, all ambiguously representing leaves or fruits. The massed, red trees enclose vignettes, set against a black ground, of basket-weaving, noodle-making, a piggery, and grazing sheep. The homes are placed at varied angles, as are the pig pens and sheds. The white circles, white house walls, and especially the white sheep appear in reserve, a technique widely

Fig. 22. Pai Tien-hsueh. *Learning to Sing Model Revolutionary Operas*. After *Peasant Paintings from Huhsien County*, pl. 68.

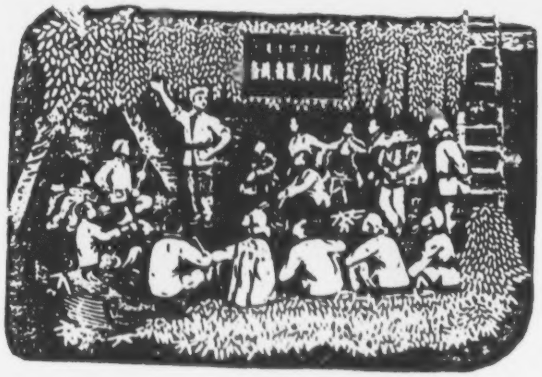
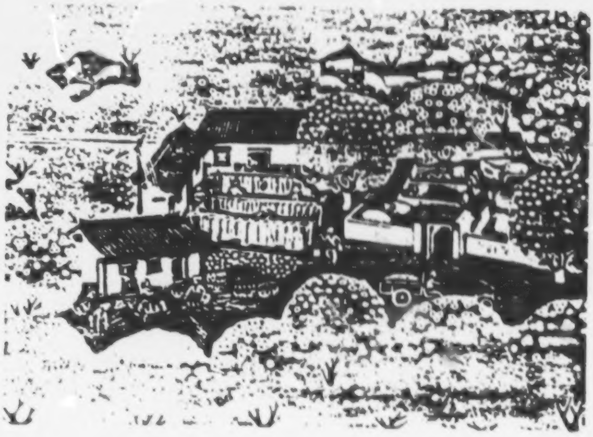


Fig. 23. Pai Tien-hsueh. *Flourishing Side-line Occupations*. After *Peasant Paintings from Huhsien County*, pl. 55.



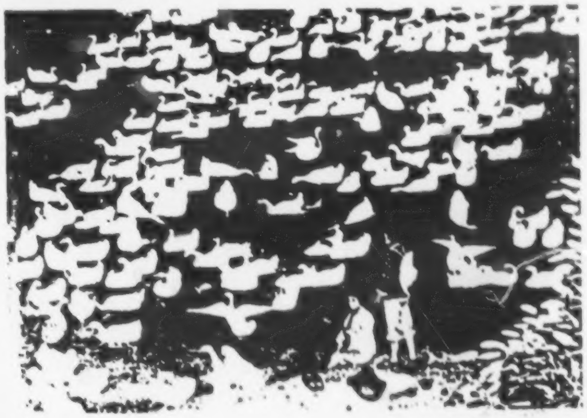
used in woodcuts (for example, Fang Yuan's *Flight*, Fig. 6). Simulation of the woodcut white reserve is effectively used by Pai in *Grazing Sheep* (Fig. 24), where the animals stand out as flat, white shapes against the green meadow with grass blades indicated in black outlines. *Political Night School* (Fig. 25) is perhaps Pai's most ambitious endeavor. In the black of a rainy night, passages of muted green foliage of trees, grass, and bamboo thickets, and bright orange fruits (?), and corn shocks weave around the perimeter of a crooked lane as villagers carrying umbrellas and kerosene lanterns wend their way toward the classroom. Again, the village buildings and houses are placed on varied diagonals; some ridge poles are white, others are black; the contrast between brick side walls and plastered facades reveals an interest in surface textures not seen in other peasant paintings, just as the wide range of different types of vegetation (also rarely seen in peasant paintings) manifests an interest in introducing a variety of forms and patterns. The falling rain is indicated only by thin, slanted lines across the open umbrellas. Although Pai pays homage to Li Feng-lan through the conceit of "a picture in a painting," his own work is in every way more satisfying, and ultimately far superior to hers.

Part Five: Hu-hsien Peasant Painting, The Distinctly Peasant Paintings

The last two categories of peasant painting compositions to be discussed have neither origins in earlier professional art nor parallels among workers' art.[31] These are visually the most valid of the peasant paintings because they depend in part upon traditional peasant tastes in design and color and in part upon a direct, positive response to the rural environment of unstructured and structured patterns.

Such peasant works as Hsü Heng-ko's *Cultivating Cotton* (Fig. 26) use the unstructured, informal mode. Against a horizonless, all-over background pattern of cotton-plant leaves and white bolls are randomly scattered small, brightly dressed field hands in groups of two and three. With its small-scale repetitive plants, its design-like *horror vacui* background, bright colors, and irregularly placed figures, *Cultivating Cotton* is visually akin to the 1958 *Catching Moths* (Fig. 15), and to the traditional peasant art-crafts, but now these old elements are more consciously and deliberately controlled to devise an integrated and coherent picture.

Fig. 27. Li Chen-hua, *Brigade Ducks*. After *Peasant Paintings from Huhsien County*, pl. 59.



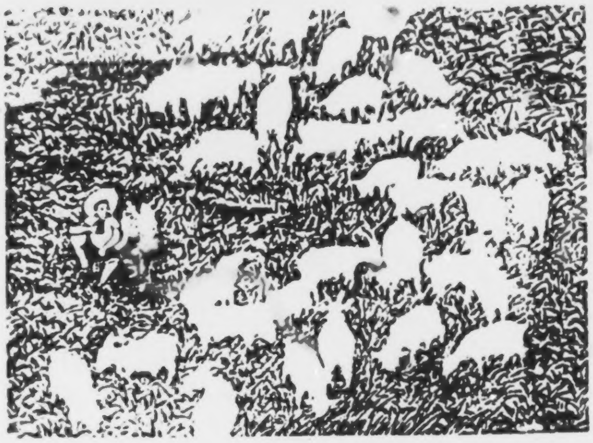


Fig. 24. Pai Tien-hsueh, *Grazing Sheep*. After *China Pictorial*, 1973, no. 4, p. 17.

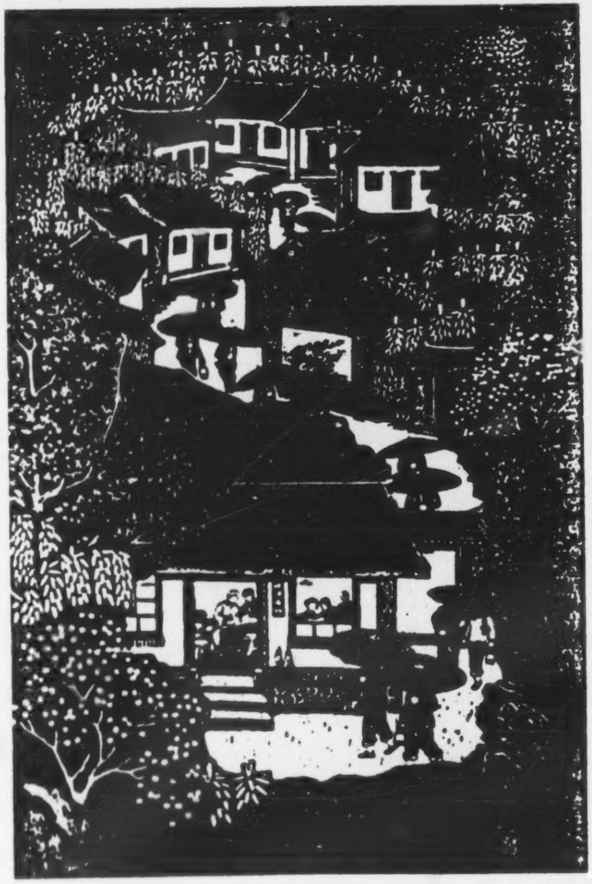


Fig. 25. Pai Tien-hsueh, *Political Night School*. After *Chinese Literature*, 1977, no. 3, opposite p. 81.

The informal compositional basis is also seen in Li Chenhua's *Brigade Ducks* (Fig. 27), where the pond full of swimming ducks stretches from the bottom to beyond the top of the picture, implying (as does *Cultivating Cotton*) that this is a small segment of a larger scene reaching to infinity. Both *Cultivating Cotton* and *Brigade Ducks* are rooted in the daily farm experience. When *Brigade Ducks* is compared with a photograph of a duck farm near Peking (Fig. 28), it is evident that Li has carefully observed an actual duck pond, the habits of the fowl, and their varied poses as, in constantly

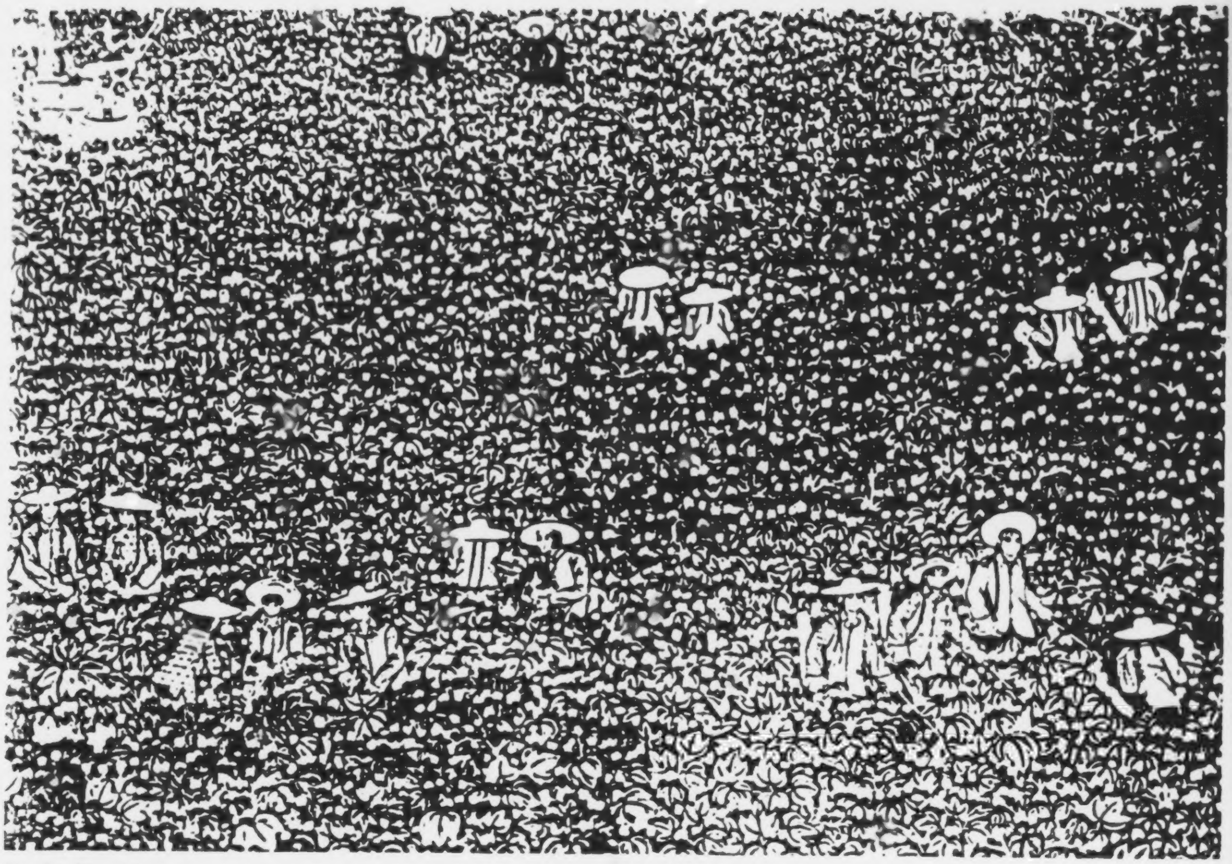


Fig. 26. Hsu Heng-ko, *Cultivating Cotton.* After *Peasant Paintings from Huhsien County,* pl. 35.

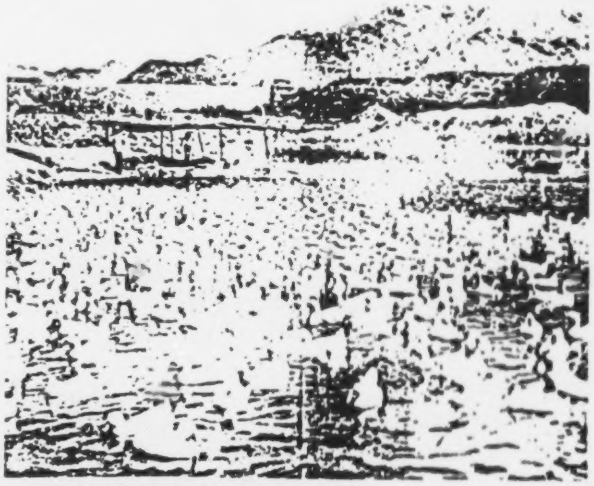
shifting masses, they turn, glide, and dive in their quest for food. Li has captured the significant visual stimuli of the duck pond and converted them into an artistically valid interpretation.

Contrasting with the informal, unstructured compositions of *Cultivating Cotton* and *Brigade Ducks* are those paintings which feature highly restricted systems of organization constructed of a few strong, bold shapes, usually rigidly repeated in neat and regular sequences, such as Wang Fu-lai's *Cotton Fields in the Mountains* (Fig. 29). This strict reiteration of forms led to the recent suggestion that had such patterned repetitions been utilized by the professional artist of this era, they might be branded as "formalist" and too abstract, and be rejected. At the same time, it was put forth that the peasant painter was permitted to undulge in such formalism "because of his untainted class reputation."[12] This explanation may contain a kernel of truth, but there is a simpler, more fundamental, and ultimately more compelling reason why such formalized patterns were permitted in peasant painting: order and regulation are mandatory for agricultural success. Man imposes regularity in fields and orchards to ensure maximum growth and yields, as well as to allow for maximum ease and efficiency in tilling, planting, and harvesting. Thus, the design repetitions in *Cotton Fields in the Mountains* and in Li Shun-hsiao's *Golden Hills and Silver Seas* (Fig. 30) are not contrived, but reflect rural reality. (Compare them with the corn harvest photograph in Fig. 31.)

At this point, it might be argued that order and repetition are also a reality of the factory, in, for instance, rows of identical machines. Yet, no workers' pictures take advantage of the repetitive forms which surround them in the factory. Furthermore, the huge machines in *Grasping the Main Task* by the Shanghai worker, Sun Shuang-ch'eng (Fig. 32), for example, appear to have little intrinsic meaning or value, other than as mere localized setting for the worker's life.

(Continued on page 40)

Fig. 28. Photograph of a Duck Farm near Peking. After *Jen-min hua-pao,* 1960, no. 17, pp. 26—27.



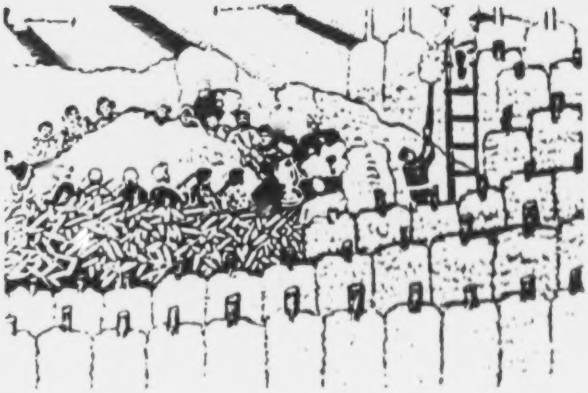


Fig. 30. Li Shun-hsiao, *Golden Hills and Silver Seas.* After *Peasant Paintings from Huhsien County,* pl. 41.

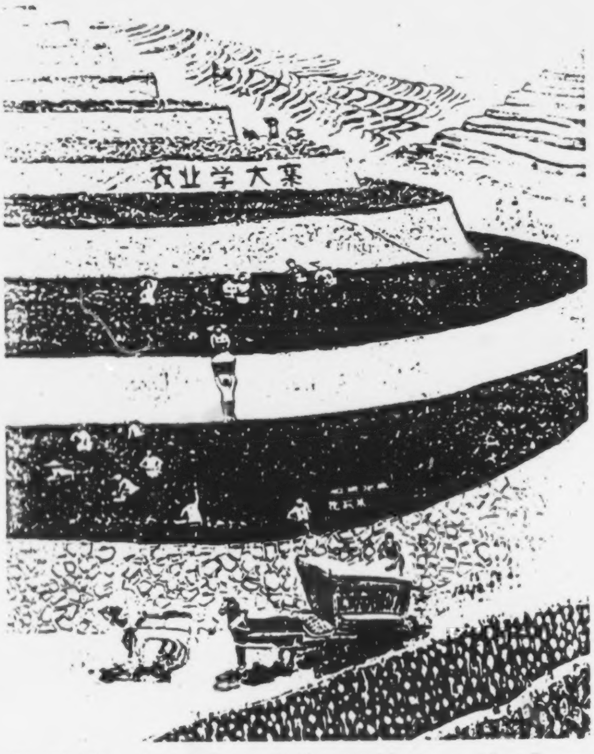


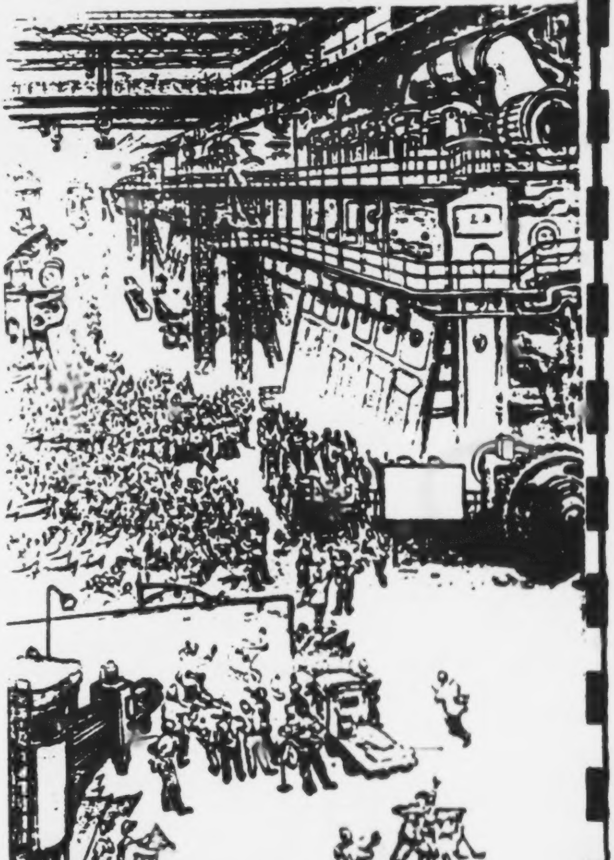
Fig. 29. Wang Fu-lai, *Cotton Fields in the Mountains.* After *Peasant Paintings from Huhsien County,* pl. 77.

Through this comparison of pattern in peasant and worker painting, it becomes clear that the peasant painting bespeaks a deep-seated consonance between man and earth, or a triumph in man's ordering of nature. The peasant painter working in the last two modes of unstructured and structured organizations, in particular, unabashedly heightens these patterns to convey the undeniable essences of agricultural life.

These creations, however, remained distinctly and uniquely peasant, for there is no evidence that they had the slightest influence on the art of industrial workers of that period. Ironically, after Chiang Ch'ing's fall from power, the art of the peasant painters, which she hoped would endure and transform the course of Chinese painting, ha been ignored by the professional artists who returned t grace in 1976. *(See Notes on pages 48, 6*

Fig. 31. Photograph of corn harvest. After *China Pictorial,* 197 no. 6, pp. 18—19.

Fig. 32. Sun Shuang-ch'eng, *Grasping the Main Task.* After *Shanghai kung-jen mei-shu tso-p'in hsuan* (Selection of art works b Shanghai workers) (Shanghai: Jen-min, 1975), pl. 5.



NOTES

Abbreviations for journals referred to in the notes:
CL: *Chinese Literature*
CR: *China Reconstructs*
PR: *Peking Review*

1. For general information on Hsu, see Chu-tsing Li, *Trends in Modern Chinese Painting*, Artibus Asiae Supplementum XXXVI (Ascona: 1979), pp. 91—98. For Soviet art in the People's Republic of China, see examples of paintings reproduced in *Mei-shu* [Art] 1958, no. 3. A recent contribution to the literature on the Realists in Europe is Gabriel P. Weisberg, *The Realist Tradition: French Painting and Drawing 1830—1900* (Cleveland: Cleveland Museum of Art, 1980).

2. For additional information about these three crafts, see Tseng Yu-ho Ecke's publications: *Chinese Folk Art in American Collections* (New York: China Institute in America, 1976), pp. 34—42 (fabrics), 79—88 (prints) and *Chinese Folk Art II: in American Collections* (Honolulu: n.p., 1977), pp. 24—30 (fabrics), 97—137 (prints), 147—156 (papercuts). A recent volume on papercuts is John Warner's *Chinese Papercuts* (Hong Kong: John Warner Publications, 1978); for New Year's and other prints, see Clarence Burton Day, *Chinese Peasant Cults: Being a Study of Chinese Paper Gods*, 2nd ed., (Taipei: Ch'eng-wen, 1969), and Ch'u Wan-li, *Chung-hua min-su pan-hua, The Graphic Art of Chinese Folklore* (Taipei: National Museum of History, 1977).

3. Maurice Meisner, *Mao's China: A History of the People's Republic*, paperback edition (New York: The free Press, 1977), pp. 214, 212, 234.

4. Ko Lu, "Art: New Peasant Paintings", PR, 23 September 1958, p. 18; Ko also mentions other peasant murals in Hopei, Hupei, and Shansi Provinces. This Pi-hsien peasant painting exhibition, held in Peking, was also reviewed by Wang Chao-wen in "Wall Paintings by Peasant Artists", CL, 1959, no. 1, pp. 194—198. Several of the Pi-hsien and other Kiangsu peasant paintings are included in *Chiang-su shih-nien mei-shu hsuan-chi* [Selected collection of art in Kiangsu Province during the past ten years] (Nanking: Chiang-su wen-i, 1959). Three peasant wall paintings in Fu-yang Hsien in Anhwei Province are reproduced in *Chung-kuo hua* [Chinese painting], 1959, no. 2, p. 8 with no commentary. See also, Chen Mo, "Art Education: Peasant Art Academies", PR, 25 November 1958, p. 21 for an example of Hopei peasant painting, and Chen Lin-jui, "People's Art — A Rich Growth", CR 8, no. 4 (April 1959), p. 15 for a photograph of peasants of the Pai National Autonomous Region in Yunnan Province admiring wall paintings. A notice of Kansu Province peasant art is in Ho Yung, "Art: Art and Artists in 1958", PR, 6 January 1959, p. 26. The following issues of *Mei-shu* are especially rich in illustrations of peasant murals and paintings: 1958, nos. 5, 6, 8, 9, 12; 1959, nos. 1, 3; 1960, nos. 1, 4, 7, 12.

5. Ke Lu [Ko Lu], "Peasants Speak through Pictures", CR 8. no. 7 (July 1959), p. 19. Well-known professional artists who made trips to or stayed for periods of time in China's outlying or rural areas include Wu Tso-jen, Yeh Ch'ien-yü, and Shao Yü, who paid a hurried two-week visit to the Chang-chai-kou (Kalgan) region of North China ("Looking at Flowers", PR, 17 June 1958, p. 5); Ku Yüan, the well-known printmaker, went to Tsun-hua, Hopei (Ma Sung, "Sketches of the Farms and Factories", PR, 15 July 1958, p. 18), as did 30 other Peking artists (Liu Yi-fang, "Artists Go to the People", CR 7, no. 11 [November 1958], p. 16), while members of the Chekiang Academy of Hangchou "went to the countryside. . . for several months" (*ibid.*, p. 16 and Ho Yung "Art and Artists", p. 26.) From these and other reports (such as, Wang Leh, "Painting: Peking's Art", PR, 3 November 1959, p. 20), it is clear that the professionals were, in addition to having the ideologically rectifying experience of living with the peasants, to draw inspiration and subjects for their art from peasant life. Instructing peasant ama-

these visits; instead, much of the time given to painting was spen by the professionals, occasionally in cooperation with the loca amateurs, depicting country life on village walls for the peasants appreciation.

6. Ko Lu, "New Peasant Painting", pp. 18, 19.

7. Chekiang Province: "Folk Artists: Peasant Woman's Exhibition", PR, 26 June 1964, p. 36. Fukien Province: "Peasant Art Exhibition in Fukien", CL, 1974, no. 9, pp. 114—115. Hupe Province: "Women Spare-time Artists of Hupeh Province", CL, 1975, no. 6, p. 115. Kwangtung Province: "Exhibition of Painting and Woodcuts in Kwangtung Province", CL, 1973, no. 6, pp. 107—108. Kweichou Province: "All-China Workers' and Peasants' Amateur Art Exhibition", CL, 1965, no. 7, pp. 105—106. Shansi Province: "Art: Peasant-Artist Kao Mao-hai", PR, 6 September 1960, pp. 24—25; "Exhibition of Worker, Peasant, Soldier Art", CL, 1966, no. 9, pp. 177—178; "New Peasant Paintings from Hsiyang County", CL, 1975, no. 4, p. 117; *Hsi-yang nung-min hua-hsuan* [Selections of paintings by peasants from Hsi-yang] (Peking: Jen-min mei-shu, 1975). Shantung Province: "Art by Workers and Peasants", CR 13, no. 9 (September 1965), p. 41. Tientsin: "Peasant Paintings Exhibited in Tientsin", CL, 1974, no. 5, p. 132. Yunnan Province: "A Peasant Night School of Fine Arts", CL, 1975, no. 5, p. 90.

8. "Folk Artists: Shensi Peasants' New Works", PR, 26 June 1964, pp. 36—37.

9. Tu Chih-lin, "My Brush is a Weapon", CL, 1966, no. 10, pp. 105—108; Liu Chih-kuei, "Painting Serves Politics", CL, 1966, no. 10, pp. 109—111.

10. Staff Reporter, "Red Painters Fight with the Brush", CR 19, no. 7 (July 1970), p. 39.

11. "On the Homefront: Peasants' Art", PR, 7 July 1972, p. 23; "Huhsien Peasant Paintings", CL, 1972, no. 9, pp. 128—129; "Peasant Painters", *China Pictorial* 1973, no. 4, p. 18.

12. Hsin Wen, "Painting for the Revolution — Peasant Paintings from Huhsien", CL, 1973, no. 12, pp. 94—100; "Cultural Notes: Peasant Paintings of Huhsien", CR 23, no. 1 (January 1974), pp. 17—20. Chun Wen, "Paintings by Workers, Peasants and Soldiers", PR, 3 January 1975, pp. 21—23.

13. Chun Wen, "Paintings by Workers, Peasants and Soldiers", p. 21.

14. "A Peasant Night School of Fine Arts", CL, 1975, no. 5, p. 90.

15. "New Peasant Paintings Exhibited", CL, 1976, no. 9, p. 134; "New Paintings in Huhsien County," CL, 1977, no. 1, pp. 106—107.

16. S. Marie Carson was told Hu-hsien "manifested 'certain good points, cultural and social, from which others can learn.' The good points specifically spoken of were mainly social: 'Their art production has a broader mass base, more people of more categories participate; many leading members of the county, communes, and brigades paint; men and women, old and young, paint.'" ("Dialogue on the Peasant Art of Huhsien", *Eastern Horizon* 13 [1974], no. 5, p. 8.) However, the creation of Hu-hsien as a "Model" recalls the much-tauted "model" agricultural commune, Ta-chai, where, ostensibly, a few peasants transformed a rocky mountainside into arable, productive land; only recently has it been admitted that the government provided funds, technological assistance, and a substantial labor force to achieve this goal, see Zhou Jin-hua, "Appraising the Dazhai Brigade", *Beijing Review*, April 20, 1981, p. 25.

17. See Guy Brett, in *Peasant Paintings from Hu County, Shensi Province*, 2nd ed., (N.p.: Arts Council of Great Britain, 1977), p.6. Ku Yüan, the famous woodblock printmaker, and seven other unnamed artists went to Hu-hsien at an unspecified time (but probably around 1972) as part of the ideological rectification of elites and experts. Ku's experiences there are related in his "We Must Never Stop Integrating Ourselves with the Masses", CL, 1976, no. 9, pp. 126—129. Other than this single notice, informa-

(Notes continued on page 61)

would be tragic blindness to overlook the supreme visionary beauty of this sheet ... Tragedy is transfigured by revelation; youth and age overlap, contrast and unite in this reaction, and the compassion they extend is extended by the artist to them ... This drawing, as much as anything Raphael ever produced, is not only evidence of his supreme command of this art, it also reveals a depth of anything in western painting'.

These two volumes, therefore, present Raphael *puro*. From the deluge of literature on the artist that continues to pour onto the library shelf it will be difficult to find two books that surpass the efforts of these writers. The texts are doubly welcome because they do not seek to over-interpret the artist and rately avoided. Rather, the authors ful realise that Raphael's achievement ca only be properly understood through profound knowledge of the works of a themselves. Close analysis, therefor has brought us nearer to appreciatin the external and internal beauties o Raphael's paintings, drawings an architecture. Raphael studies have com full circle.

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tive details about professional artists in the countryside have not been revealed, although reliable informants recently report that during this period, almost every major Chinese professional artist spent time in Hu-hsien.

18. It has to be admitted that regardless of their ideological or political "correctness", the majority of Hu-hsien peasant paintings artistically are overwhelmingly dull and pedestrian in both conception and execution; such do not warrant further consideration here.

19. Brett also comments on Socialist Realist compositions among the Hu-hsien peasant paintings (*Peasant Paintings from Hu County*, p. 7), but believes this style was acquired by the Chinese through Soviet art.

20. That such primers were readily available is noted in J.W., "Peasant Paintings from Hu-hsien", *Renditions*, no. 6 (Spring, 1976), p. 103. An example of a painting manual from the mid—1970s is *Chung-kuo-hua jen-wu chi-fa tzu-liao* [Materials for the technique of figure painting in Chinese painting], prepared in 1976 with illustrations by Yang Chih-kuang, Li Chen-chien, and Wu Shan-ming (Shanghai: Shu-hua she, 1977).

21. A few of the many examples of workers' art using these modes include *Raising Pandas* by Shen Chin-jung and Yü Wei-liang (*Shang-hai kung-jen mei-shu tso-p'in hsuan* [Selection of art works by Shanghai workers] (Shanghai: Jen-min, 1975, pl. 32); *Sending Father Off to the Frontier* by Ch'en Hung-ping, Yüan K'e-i, and Mu I-lin (*Ibid.*, pl. 25); Wang Shen-i's *A Revolutionary Big Character Poster* (*Shang-hai, Yang-ch'üan, Lu-ta kung-jen hua chan-lan tso-p'in hsüan-chi* [Selection of works from an exhibition of paintings by workers from Shanghai, Yang-ch'üan, and Lü-ta] (Peking: Jen-min mei-shu, 1975), pl. 67), and *Applying to Join the Party* by Liang Yen (*Ch'üan-kuo lien-huan hua, Chung-kuo hua chan-lan: Chung-kuo hua hsüan-chi* [National exhibition of serial paintings, Chinese painting: selections of Chinese paintings, 1973] (Peking: Jen-min mei-shu, 1974), pl. 34). In terms of composition, the last is extremely close to Liu Chih-te's *The Old Party Secretary*.

22. The figure 300 is provided by Li herself (see note 24, CR version of her autobiography, p. 21), by Hsin Wen ("Paintings for the Revolution", p. 99), and by Chun Wen ("Paintings by Workers, Peasants and Soldiers", p. 22). The figure 600 is given in "On the Homefront: Peasants' Art", p. 23, and in "Huhsien Peasant Paintings", p. 129.

23. Hsin Wen, "Painting for the Revolution", p. 98.

24. Except where otherwise noted, the information about Li Feng-lan is taken from her autobiography, "How I Began to Pain the Countryside", CR 23, no. 1 (January 1974), pp. 21—23 (excerpted in *New China* 4, no. 1 [Spring 1978], pp. 19—21), and from Barbara Mututantri, "The Peasant Painters of Huhsien County" *Eastern Horizon* 13 (1974), no. 6, pp. 24—34.

25. Her self-portrait, not discussed below, is reproduced in Li, "How I Began to Paint the Countryside", *New China* versio p. 19.

26. Described by Li in "How I Began to Paint the Country-side", CR version, p. 23, *New China* version, p. 20.

27. This is also true of other "spokespersons" for Hu-hsie and for other peasant painting communes who were periodicall spotlighted. See, "Art: Peasant-Artist Kao Mao-hai"; Kao Miao-lan, "Why I Want to Paint", CR 14, no. 1 (January 1965), pp. 12—13; and from Hu-hsien: Tu Chih-lien, "My Brush is a Weapon" and Liu Chih-kuei, "Painting Serves Politics".

28. Hung Lu, "Some Outstanding Peasant Paintings", CL 1977, no. 3, p. 100.

29. See note 17.

30. Pai's *Basketball Match in a Mountain Village*, not discusse in this paper, is reproduced in *Peasant Paintings from Huhsi County* (Peking: People's Fine Arts Publishing House, 1976) pl. 70.

31. Brett has detected another compositional scheme popu-lar in peasant painting which he calls "multicellular" and which allows for the inclusion of many different activities, all given equa emphasis, in a single scene (*Peasant Paintings from Hu County*, p. 7 Still another frequently used composition is a panorama bisecte vertically by a roadway or some other element to divide the picture into sometimes almost symmetrical halves, for example, Li Hsu-hsu's *Brigade Pig Farm* (*Peasant Paintings from Huhsien Count* pl. 50).

32. Arnold Chang, "The Politics of Painting in The People's Republic of China", paper presented at the Asian Studies on th Pacific Coast Annual Meeting, California State University, Fu lerton, June 1978. Ralph Croizier made the identical observation about design in peasant paintings, noting that had such been done by professionals it would have been considered unsuitabl but offers no reason why it was permitted in peasant painting except to suggest "perhaps, these peasant artists were freer of conventions and freer of ideological restrictions". ("Art in the Chiang Ch'ing Era", *Journal of Asian Studies* 38, no. 2 [February 197 p. 310.)

Art

by John Gittings

The images of art in the Chinese Cultural Revolution were bold, affirmative political statements about Mao Zedong's "New Socialist Man". In propaganda posters issued in print runs of up to a million, workers and peasants always smiled as they effortlessly built bridges or levelled the land—unless they were "smashing the class enemy", when their faces became stern and pitiless. Youth was a cheerful girl bus driver cleaning her windscreen, a barefoot doctor picking herbs in the countryside, students with backpacks making their own Long March to see Chairman Mao.

Traditional artists had been condemned by Jiang Qing (Mao's wife) for their "gloomy pictures" and forced to clean out lavatories with other Chinese intellectuals. But in villages and factories groups of amateur artists began to produce their own posters, woodcuts, and papercuts collectively, illustrating with rough enthusiasm the contrast between China's Bitter Past and her Present Happiness.

Today, with the Cultural Revolution officially regarded as nothing but ten years of disaster (1966–1976), arts belong to a different world—where economic modernization is the goal, and traditional pine and bamboo art is back in favor. Satellites and space-ships fill the air in the new propaganda posters. And the atomic symbol is held aloft, replacing the Red Lantern (a popular motif from one of Jiang Qing's revolutionary operas) and the Little Red Book. The faces are mostly serious too. Students are no longer depicted marching into the countryside. Wearing spectacles again (symbols of the bourgeois bookworm during the Cultural Revolution) they comtemplate a sky filled with logarithmic signs beneath the Leninist slogan: "Study, Study and Study Again!"

Mao first formulated the rules for socialist literature and art in his famous *Talks to the Yan'an Forum* in May 1942. Young intellectuals fleeing from Chiang Kaishek's censorship trekked into the barren highlands of Mao's northwestern stronghold to join the revolution. Mao welcomed them but soon made it clear that revolutionary society makes its own demands upon the artist.

Literature and art, said Mao, must be "subordinate to politics" and must "serve the people," providing the cultural cogs and wheels for the machine of revolution. What ordinary people needed, Mao said, was not "more flowers on the brocade" of China's elegant high culture, but "more fuel in snowy weather" to provide cultural warmth in a language they could understand.

This imposed on the Chinese artist a set of rules which, when rigidly interpreted by Communist Party bureaucrats (as in the four decades since then) have restricted and confined. Yet Mao also encouraged Chinese artists to discover what until then had been ignored—the rich traditions of folk art and oral story-telling, which had always been regarded as "common stuff" by the pre-revolutionary elites.

This inspired Chinese woodcut artists to relearn their art in the villages from peasants' woodblock prints that used to be pasted up at the Chinese New Year. Musicians and writers similarly turned to the dance rhythms and ballad metres of the rural areas. A new directness of style began to bridge the gap between intellectual and peasant....

What went wrong during the Cultural Revolution, in art as in all other fields, was the "one hundred and ten percent" insisted upon by the cultural bosses. In Beijing (Peking), Jiang Qing personally inspected every line of the handful of "model" revolutionary operas and plays allowed on stage.

The result was the strange blend of innovation and conformity that I saw in 1976 at the Nanjing Fine Arts College. Young graphic artists there, like Chinese students everywhere, "went down" to the countryside or factory floor for their inspiration. . . .

But the peasant paintings of Huxian country in Shaanxi province offer an example of the sort of propaganda overkill which undermined the Cultural Revolution. In Huxian, and many other places, local art had been encouraged during the Great Leap Forward of the late 50s. New People's Communes had extended the collective concept to culture and education as well as agriculture: art classes were organized at night schools and the meaning of socialist cooperation was depicted in everyday terms—digging a new well or shifting loads of pig manure to make the fields fertile.

Huxian became the national model for peasant art and an exhibition of the best (and politically most correct) works went on international tour. A two story gallery was built in the small county town with a hotel and restaurant behind it for foreigners and high-level Chinese officials.

In Huxian . . . I discovered that the little gallery is now regarded as an extravagance. Huxian's unique collection of peasant paintings is being casually sold off to stray tourists at prices between 50 and 300 *yuan* ($30–$180), calculated quite arbitrarily as the visitor goes around. Wall murals in the villages are fading too—vanishing because they cannot be sold.

Peasants still paint at evening classes, and their style is still arresting. But now they paint contemporary themes of modernization and the good life—hairdressers, furniture shops, new houses. "What will happen to these new pictures?" I asked. The best will be chosen for exhibition in the Huxian art gallery—where they may catch the wealthy tourist's eye.

The values of the market place are now regarded, not as

an invitation to "restore capitalist practices," but as a healthy component of the socialist economic system. Intellectuals are no longer obliged to go to the countryside, and the difference between mental and manual work is now officially justified as reflecting a "natural" division of labor. And so the gap between elite and popular art reappears and widens.

Once again the scholar artist paints his traditional mountain landscapes, no longer obliged to place a hydroelectric dam in the foreground. Meanwhile the peasant artist can rediscover the traditional woodblocks of centuries old prerevolutionary Door Gods and Hearth Gods, or cut new blocks from faded original prints. No one is any longer obliged to show proletarian modesty by not signing a work of art and presenting it as the product of a collective group.

There is a positive side too. Chinese art magazines—closed during the Cultural Revolution—now offer examples of foreign art and a forum for Chinese artists to discuss previously unmentionable topics such as abstract art.

In Beijing, the city's art gallery has allowed the "Single Spark" group of young experimental artists to stage two shows. In a culture where Abstract Expressionism is hardly known, and even Impressionism remains controversial, much of their work is inevitably derivative—here a sort of Picasso, there something like Munch—and to the Western critic simply second-rate. But it is a phase through which the Single Spark artists have to work if Chinese art is ever to break free from the stultifying traditions of "national painting". "Today the only new continent lies within ourselves", says their manifesto. "To discover a new angle, to make a new choice, that is an act of exploration."

Yet these are but a small urban elite—or counter-elite. Art reflects life, and the great majority of Chinese people now look towards the billboards and the press, where political slogans and propaganda posters have been replaced by advertisements of another kind.

Young ladies of vaguely Eurasian appearance fondle pots of face cream or flourish badminton racquets. Medical panaceas are recommended by the kindly faces of traditional Chinese doctors with wispy beards. These more commercial images, along with rockets, spaceships, and megalopolitan visions of the future, now appear widely in popular magazines and in the work of school children and other amateurs.

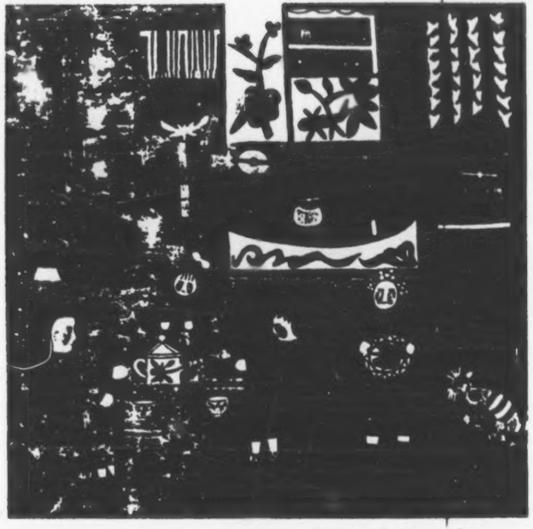
A poem by a "spare-time artist" in Shanghai, displayed outside a workers' club next to his sketch of the busy Nanjin Road, sums up the new mood:

Oh, multicolored spread of advertisements,
Smilingly stretched along the ten league road,
Citizen quartz watches; Phoenix face cream,
Victory Song TV sets; Turtle shirts . . .
You are a set of bright medals on the chest of Shanghai!
You are a branch of flowers hanging over our new road,
In the colors of China's new spring of the 1980's!

Art, said Mao, must serve revolution. Now in China it serves the policies of modernization and the growing consumerism of a society which feels it has been poor long enough. These are familiar—perhaps inevitable—cultural phenomena in the Third World. We wait to see whether a "socialist" developing country can offer more.

Feeding her vast population has historically been one of China's most difficult problems. Today's government utilizes a complicated coupon rationing system for all food, household necessities, and consumer goods.

PEASANT PAINTING AND NEW YEAR'S PAINTING



240 Jinshan peasant artist. *Home*. 1984–85. Gouache on paper

This precisely painted account of a peasant family dining in their house has the naive charm and flat decorative qualities of the traditional embroideries that served as inspiration for the painter. The seated father and children await the mother, who is approaching with a platter of food. They are all pink cheeked and charmingly dressed. A household pet, pink as a piglet, with yellow feathers like a chicken and brown stripes like a raccoon, scampers at the right. Household essentials are carefully recorded. From the left, the deep water pots, a washbasin on a tripod, a white-washed earthen stove painted with floral patterns and containing two [illegible] cooking pots on the circular black stovetop, including two [illegible] frying pans, four hanging strands of garlic, and two [illegible] pots. The artist shows a wooden pot top from above, but the [illegible] in perspective.

The theoretical basis for a peasant art movement was set following Mao's call for an art of the masses in his Yan'an "Talks" of 1942. Peasants subsequently engaged in painting, and some exhibitions of their work were held, but it was not until the Cultural Revolution, when Jiang Qing designated peasant painting as a cultural model, that peasant art became important. Similarly, New Year's pictures had been made continuously, but both form and content were extensively revised after 1949. Neither genre became important in the art scene until the 1970s, when the art establishment sponsored major exhibitions. In 1980 a department of New Year's painting was established at the Central Academy of Fine Arts.

These two categories, peasant painting and New Year's painting, are linked because both are officially recognized attempts to connect art with popular culture, albeit through different directions.

The first peasant painting movement to receive national and international attention was organized at Huxian, about thirty-five miles outside Xi'an, the capital of Shaanxi Province. In 1958 the Huxian peasants organized a group as part of a nationwide peasant painting movement that began during the Great Leap Forward, when high political consciousness was valued over professional competence. Mao argued that emphasis on ideology would lead to miraculously rapid modernization and self-reliance for the Chinese people. Chairman Mao exhorted: "Everyone may participate in artistic creation. Peasants, you may paint."

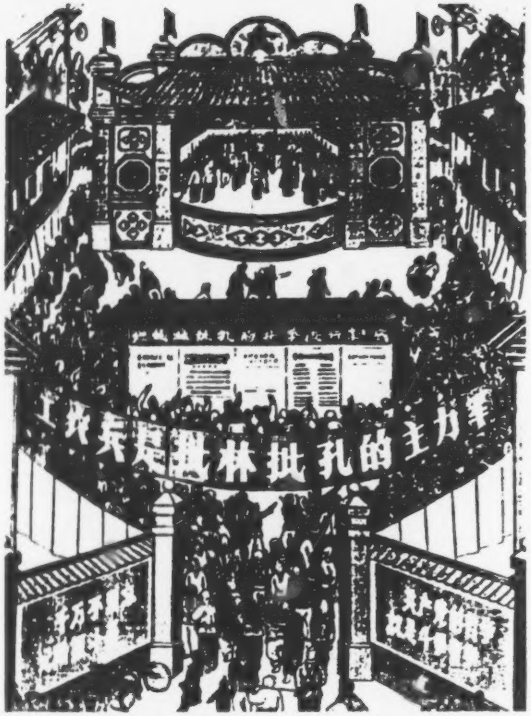
Many Huxian peasants and some cadres began to paint in their spare time. They painted their own environment, farms and mountains, in a naive, cartoon-like way until, according to Ellen Johnston Laing ("Chinese Peasant Painting, Amateur and Professional," *Art International* XXVII/1, January–March 1984), they received some unacknowledged professional help. Dr. Laing convincingly argues that the peasant painting of 1958 looked uncoached, quite different from the mature Huxian style of the 1970s, which has academic content such as spatial perspective and figures modeled in light and shade. The peasants needed artistic help to raise the standard of their work to the level necessary for it to become designated as a cultural model. The professional coaching was probably unacknowledged because it would have been an ideological embarrassment to admit that the peasants needed help. The Cultural Revolution's message was that professional artists had created bourgeois art since 1949, and only now would a pure revolutionary art form emerge through the active participation of the unpolluted masses.

Huxian painters produced two basic formulas for their pictures, both of which employ bright colors. One style is for propaganda, portraying local heroes and deep-space landscapes. The other is decorative, with strong geometric organization and repeated patterns. The scenes are populated by happy peasants at work. The designs were inspired by textiles, embroidery, paper cutouts, and cartoons. Huxian peasant painting is propaganda painting with the added naiveté of peasant elements.

In October, 1973, an exhibition of Huxian peasant painting was held at the National Art Gallery. It then became the first show of post-1949 Chinese painting to be sent to the West. De facto, peasant painting became official painting.

The Huxian peasants produced thousands of paintings done in gouache on paper, including multiples of the same work. In addition to these, they produced, with some professional guidance, wood-block prints of their paintings to circulate and sell. In the 1970s, during the Cultural Revolution, some artists left their cities to apprentice with the Huxian group. Professional artists unable to travel to Huxian during the early part of the Cultural Revolution succeeded in going to Beijing to see the Huxian show and "learn from the peasants."

Even in the relaxed political climate of the post–Cultural Revolution era,


工农兵是批林批孔的主力军

241. Yang Qixian. *Criticizing Lin Biao and Confucius*. 1973. Ink and color on paper

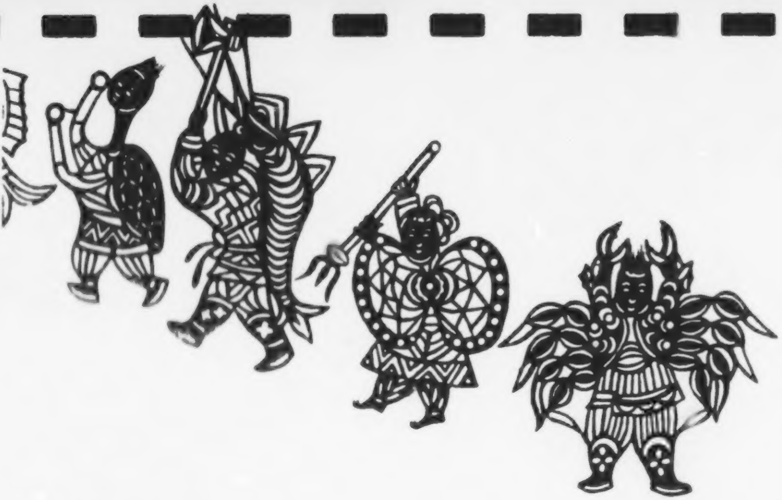
This peasant work from Huxian in Shaanxi Province was painted in 1973 during the political campaign condemning Lin Biao and Confucius, which was actually an attack on Premier Zhou Enlai by Jiang Qing. Slogans in the painting read: "Workers, peasants, and soldiers are the main force in the army of 'Down with Lin Biao and Confucius.' Never forget class struggle. The philosophy of the CCP is force." Bright colors, strongly organized design, and cartoon-like figures characterize this variety of peasant propaganda painting.

OPPOSITE, BELOW:
242. Yijunxian peasant artist. *Mother Goat*. 1984–85. Gouache on paper. Private collection

Figures traced from paper-cut patterns produce this sharply decorative and lively composition. The central mother goat stars in her pregnant and nursing cycles. The artist does not overlook the goat's elimination pattern, either. Another goat and birds admire her while a herd boy in striped pants, carrying a pipe and a prod, walks behind her.

243. *Shellfish Parade*. 1982. Paper cutouts. Spring Festival Fo[redacted]Exhi[redacted] Nat[redacted]Art G[redacted] Beij[redacted]82

A tortoise, a shrimp, a clam, and a crab march smartly to a staccato paper-cut pattern. These partially anthropomorphized seafaring creatures often play roles in popular literature and drama as well as in decorations. These were made for a paper window at Spring Festival time.



RIGHT
244. Student work from the Central Academy of Arts and Crafts. *Chinese Zodiac Animals*. 1983. Wood tapestry.

From the upper right corner, clockwise, the animals are: monkey, bird, tiger, goat, snake, pig, rat, rabbit, dog, bird, horse, dragon, and bird. Center is a round New Year's baby. Each Chinese zodiac animal represents one of twelve successive years. The year into which a person is born is believed to be a governing factor in the development of character. The traditional peasant symbols have been integrated and woven into a successfully decorative tapestry.

FAR RIGHT
245. Doorway to a Chinese house, hung with auspicious marriage inscriptions and pictures in the form of a traditional New Year's decoration. 1981. Guangdong Province. Written inscriptions: Top: "Double happiness." Right side: "If I love you and you love me we will be a good couple." Left side: "Partners should choose each other to make a good union."

The posters on the door picture labor heroes effecting the socialist transformation of China. Done in Socialist Realist propaganda style, they are meant to inspire the couple and their neighbors to be model workers. In the pre-Communist period—and still frequently seen in overseas Chinese communities—wood-block prints of fierce-looking door guardians would hang in those spots to block the entrance of evil spirits.

Huxian painters remained quite inaccessible to strangers until 1983. It is difficult to know whether this was because the Xi'an art community chose to isolate them from visitors or because the county officials didn't like strangers and feared pollution from outside influences. Other hypotheses are that strangers might have learned more about the amateur-professional relationship than officials wanted revealed, or the fear that artists wanted to sell their works privately. All this changed with the new economic policy of "fiscal responsibility," and Huxian officials now welcome prospective customers.

In 1980, a group of Jinshan peasant painters came to the fore with an exhibition at the National Art Gallery in Beijing. The group exhibited in China and abroad, and the work was most enthusiastically received. Jinshan is in the suburbs of Shanghai. The peasant painters emerged from a group of women who had done embroidery all their lives. They were organized by an artist-worker who helped them develop their own unique style, which has similarities to the Huxian style. Both peasant painting groups create strongly organized compositions, with the multiple patterning of textiles and the joyous animation of workman-peasants performing like cartoon characters.

Other notable peasant groups that have exhibited in Beijing's National Art Gallery are from Ansaixian and Yijunxian in Shaanxi Province. These groups' styles exhibit characteristics of naive composition and repeating pattern similar to those of the other peasant groups. Yet both the Ansaixian and the Yijunxian group produce a distinctively crisp composition based on paper cutouts. In fact the Yijunxian artists—all amateurs—are old women skilled in paper cutting and young girls, working cooperatively. The young women trace the paper cutouts for patterns and add the color to the designs. Over several years, they have been meeting only one or two months a year, during the winter when they are free from farm chores. They have not had fine-arts coaching, so they have retained their rustic qualities more than have the other peasant groups.

The work of most of these peasant groups is very fresh at the beginning, but as the subjects are repeated, the scenes become flatter and more mechanical. As a result, lines are harder and compositions become tightened. The playful quality of the early product gives way to slickness.

The peasant painters were triumphant in the Cultural Revolution, in large part because they fulfilled Mao's call for art from the masses to replace the elitists' work. But these painters also struck a fresh and decorative note, providing an alternative to the warmed-over formulas of Socialist Realist propaganda art and traditional painting.

The questions for the future of peasant painting are: Will the artists be able to reinvigorate themselves? Will they mature without losing their charm to mainstream cartooning and propaganda work?

New Year's Painting

There is a long tradition of New Year's painting in China, but few examples of pre-eighteenth-century work have survived. Originally, painted or printed pictures of the hearth god, fat babies symbolizing an auspicious and abundant New Year, and zodiac-like animals of the year were placed on the walls of a house at the time of the New Year. They reflect the resounding earthiness of the peasants' life, and they serve as a charm to coax the various deities into beneficence. Pictures of fierce generals posted on doors acted as guardians to fend off evil spirits. The figures are bold images, painted in bright primary colors and outlined in black. Usually these images were printed, with the color applied by hand, or printed on ordinary colored paper and produced cheaply for mass circulation.

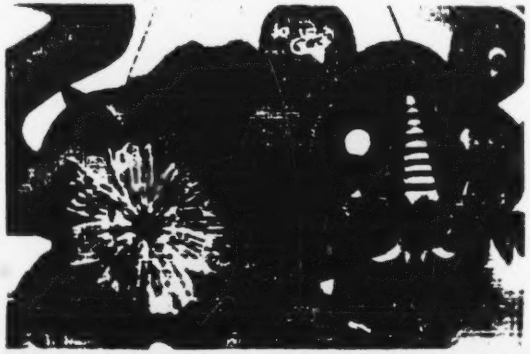
The Communist presence in Yan'an broadened artistic awareness and appreciation of the existing folk tradition and its exuberant forms. The party's

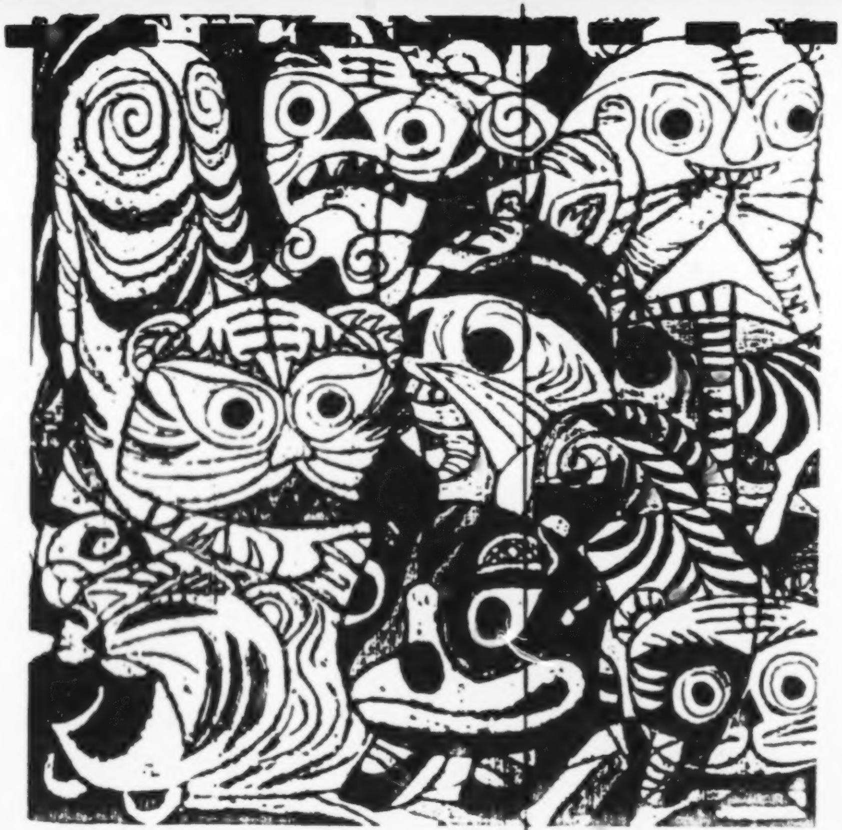
246. **Huang Suning**. *Twelve Babies*. 1982. Gouache on paper

In 1982 Huang Suning (b. 1950, Nanjing) graduated in the first class of the New Year's painting department at the Central Academy of Fine Arts. Using traditional motifs, she painted twelve plump babies to project hope for prosperity in the coming months. They are dressed in old-style decorated clothing and charms, and they have traditional hairdos. Organized around a central baby whose hands are held high in a victorious pose, eleven babies gambol in an aura of auspicious symbols, including fish, flowers, grains, and birds. The artist drew upon the traditional palette for her colors.

247. Tiger pillow. 1982. Fabric collage and embroidery. Spring Festival Folk Art Exhibition, National Art Gallery, Beijing, 1982

Tiger pillows are favorite folk-art toys for children and are also used as head pillows. This one from Shaanxi Province features a variety of inventive sewing and pasting techniques. The mythic animal brings a special joy.





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Liu Shaohui, one of the Modern Heavy Color painters from Yunnan (p. 74), collects folk art and frequently uses it as his subject matter. He seeks out its primal quality and exploits the decorative aspect in making an Expressionist statement.

interlocking art and propaganda leadership experimented with this traditional medium to adapt the content of the New Year's pictures to bring the message of revolution to the masses. And so after 1949, under party supervision, various local family studios that had produced traditional New Year's pictures now altered the content—from heavenly warriors to labor heroes.

The establishment of a New Year's painting department at the Central Academy of Fine Arts was an important step in elevating the prestige and presence of this form of art. It is hoped that having students learn the old forms will encourage them to retain the authentic features of peasant painting in creating the new Chinese art. The first class to specialize in this genre graduated from the Central Academy of Fine Arts in 1982.

Artists all over China collect folk materials, either as important ethnographic artifacts or as charming exotica. They use dolls, toys, and other items as subject matter. Many Chinese artists believe that the key to a new Chinese art may be found in these folk materials, just as Picasso and other modernists found new vision through African art.

Fulbright Curriculum Project:

"The Dragon and the Eagle: Chinese-American Relations, 1945-1988"

by

Mark Wilkinson
Assistant Professor
Department of History
Austin College
Sherman TX

Prepared January, 1989

This course is designed to survey Chinese-American relations from the time of the Chinese revolution to the present. It focuses on the process by which confrontation and isolation emerged in the 1940's and '50's, and the process by which relations improved in the 1970's and 80's. In addition to studying the major political issues and personalities of this era, some attention is given to the role of popular culture and public perceptions in international relations.

I have attempted to offer a flexible curricular model here, which might be adapted to fit various needs. Several suggestions regarding possible approaches are included at the end of this introductory section.

I taught the course as a one-month "January term" offered for full college credit, here at Austin College. In that setting, I lectured 1-2 hours a day, three days a week. On other days, students made reports on the various items listed in the "Additional Bibliography" sections and we had discussions on the basis of the attached questions. We also watched and discussed all of the audio-visual materials listed below. A slightly modified class schedule is presented on page 2.

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"The Dragon and the Eagle: Chinese-American Relations 1945-1988"

CLASS SCHEDULE

Part I: The United States and the Chinese Revolution
  Day 1: Course Introduction
  Day 2: The United States and China: World War II and Before
  Day 3: The United States and the Chinese Civil War, 1945-1949
  Day 4: The United States and the People's Republic, 1949-June 1950

READING: Dulles, ch. 1-6
Sutter, ch. 1-2

Film: "The Good Earth"
Film: "Why We Fight: The Battle For China"
Film: "The Flying Tigers"

Day 5: Discussion: The United States and the Chinese Revolution

Part II: America, China and the Cold War, 1950-1968
  Day 6: The Korean War and Chinese-American Estrangement
  Day 7: Sino-Soviet Relations and Sino-American Relations
  Day 8: Flashpoints: Quemoy, Matsu and Southeast Asia
  Day 9: Propaganda, Public Opinion, and the "Angry Isolation" of China

READING: Dulles, ch. 7-15
Sutter, ch. 3

Slide Presentation: "Looking For China: American Images" (Part I)
and
"Looking For America: Chinese Images" (Part II)

Day 10: Discussion: Hot Wars and Cold Wars, 1950-1968

Part III: Reconciliation and Beyond 1969-1989
  Day 11: Changing Public Opinion During the 1960's
  Day 12: The Nixon-Mao Demarche: Why and How
  Day 13: Political and Economic Relations in the 1980's
  Day 14: Recent Scholarly and Cultural Relations
  Day 15: Conclusions: Problems and Prospects of Chinese-American Relations

READING: Sutter, ch. 4-8
Goldstein and Mathews, all

Film: "Misunderstanding China"

POTENTIAL AUDIO-VISUAL RESOURCES

We watched two feature films: "THE GOOD EARTH" (based on Pearl Buck's novel and first released in 1937) and "THE FLYING TIGERS" (a fictionalized and romanticized account of the exploits of General Claire Chennault's American Volunteer Group in 1941. It stars John Wayne.) These films were available on video cassette from local suppliers. "The Good Earth" was an immensely popular and highly acclaimed film in 1937 which gives the classic portrait of the noble, simple, hard-working Chinese peasant. "The Flying Tigers" is a typical American war movie of the day, with heavy emphasis on the themes of self-sacrifice, the American commitment to help China, and the universal Chinese admiration and appreciatiation towards the Americans. It must be emphasized that these films represent popular perceptions and that the realities which the movies deal with were far more complicated.

Along with the feature films, we saw one of Frank Kapra's "WHY WE FIGHT" series, entitled "THE BATTLE FOR CHINA". This is one of seven films which Kapra made under contract with the American government during World War II to explain the importance of the war to soldiers before they left for overseas assignments. Many were subsequently released to public audiences. "The Battle For China" Is one of the best illustrations of the American effort to build up the image of the non-communist Chinese forces under the leadership of Chiang Kai-shek in their resistance war against the Japanese. This film is interesting, but somewhat hard to find.

The China Council of the Asia Society has produced an excellent collection of slides entitled "LOOKING FOR AMERICA: CHINESE IMAGES" and "LOOKING FOR CHINA: AMERICAN IMAGES". I have used the slides, providing my own commentary, rather than using the taped version provided. The slides give a vivid impression of mutural perceptions and misperceptions from the 19th century to the present. Finally, a CBS documentary produced just prior to the first Nixon visit in 1972 entitled "Misunderstanding China" provides many good clips from some of the films mentioned above, along with others such as "The Left Hand of God" and "Keys of the Kingdom", about the missionary effort, "Oil For the Lamps of China", which romanticizes business relations, and "55 Days At Peking", about the Boxer uprising in 1900. There are also snippets from old Charlie Chan movies and mystery films of the Fu Manchu variety.

I made use of many slides I took in China, especially ones from museums, and recounted to my students conversations I had with Chinese, young and old, about their images of the United States and how those images had changed over the years.

SUGGESTED READING

I assigned three books as the "core reading" for my class. They were:

Foster Rhea Dulles, *American Foreign Policy Toward Communist China, 1949-1969*, with a foreword by John K. Fairbank, (New York: Thomas Y. Crowell Co., 1972), 249 pages.

Originally published by the Thomas Crowell Co. in 1972, this book is now available in paperback through the *HARLAN DAVIDSON CO.* This is a very readable account of Chinese-American relations, easily accessible to informed general audiences, upper level high school students, and college students beginning their exploration of Sino-American relations. In this context, one of its strengths is the inclusion of several introductory chapters that trace the story from the turn of the century up to the victory of the Chinese Communists in 1949. Dulles puts considerable emphasis on popular opinion and Congressional politics and rhetoric. Strongest in providing a detailed account of the crises from 1949 through the 1950's.

Robert Sutter, *China Watch: Sino-American Reconciliation*, with a foreword by Allen S. Whiting, (Baltimore: The Johns Hopkins University Press, 1978), 122 pages.

For many years, Sutter worked for the government, reading and interpreting the Chinese press. The major strength of this book is that Sutter provides important background on the American policy of the Chinese Communists from the World War II era until the mid 1970's. It is based heavily on translations of the Chinese press and strongest in helping the reader to understand the complexity of policy making revealed through a careful analysis of seemingly one-dimensional propaganda and news reporting. It also show that the Chinese were realistic and pragmatic in their policy deliberations, moreso than ideologically driven. Although brief, this is a relatively demanding book.

Steven M. Goldstein and Jay Mathews, *Sino-American Relations After Normalization: Toward the Second Decade*, Foreign Policy Association Headline Series #276 (New York: Foreign Policy Association, 1986), 62 pages.

This brief account, hardly more than a pamphlet, provides a good deal of up-to-date information in a brief package on political relations, economic prospects, the Taiwan issue, and the reform process in China. It is geared to undergraduate or high school audiences. After six brief chapters, there is a section entitled "Talking It Over" which includes good questions for starting a classroom discussion.

* * * * *

There are many, many more good books on recent Chinese-American relations. Those which I have included below in the "Additional Bibliography" sections represent only a small portion of what is available. I HAVE MARKED THOSE WHICH I CONSIDER PARTICULARLY VALUABLE WITH AN "*". An excellent survey that spans the whole relationship from the early 1800's to the 1970's is Warren Cohen's America's Response To China, 2nd ed. (New York: John Wiley & Sons, 1980). Finally, there is a great deal of useful information in China: U.S. Policy Since 1945 (Congressional Quarterly, 1980), 370 pages. This is a compilation of important documents, speeches, and biographical information about leading Chinese and American actors, along with a detailed (190 page!) chronology of important events in Chinese-American relations from 1945 to 1980.

For bibliographic assistance, see Ernest R. May and James C. Thomson, Jr., eds. American-East Asian Relations: A Survey (Cambridge: Harvard University Press, 1972) and, for more recent material, the relevant chapters in Warren Cohen, ed., New Frontiers in American-East Asian Relations (New York: Columbia University Press, 1983). See especially Cohen's own chapter, "The United States and China Since 1945."

SUGGESTED APPROACHES TO SUCH A COURSE

1. A "FULL SCALE" approach would essentially repeat the course I have described here.

2. One might approach the course as a study in MUTUAL PERCEPTIONS and rely heavily on the audio-visual sources suggested, along with some of the comments in the "Images and Memories" sections below. This could be divided into three short pieces, such as "The Revolutionary Era", "The Cold War" and "Reconciliation".

Such an approach might be done with only limited background reading (perhaps in Dulles' American Foreign Policy or Cohen's America's Response To China. But A.T. Steele's The American People and China (see below p. 13) is an excellent study of perceptions and public opinion on the American side.

3. One might put a heavy emphasis on ORAL HISTORY AND POPULAR CULTURE by giving the students assignments to interview parents, grandparents or other "target groups" about their memories of China and the Chinese from earlier points in our history. What are the sources of their memories? Personal experience? Church reports from missionaries? the popular press? formal education? While some students conduct interviews, others might cull the popular press for print and photographic images.

4. One could employ a COMPARATIVE POLICY-MAKING approach by focusing on the forces, the actors and the goals responsible for producing respective policies that emerged from Washington and Beijing at various points in this relationship. In this case, the three "core readings", along with the essays in Borg and Heinrichs, Uncertain Years (see p. 8) and the Oksenberg essay (see p. 18) might prove particularly helpful.

5. One might take a CRITICAL TURNING POINT approach. Instead of surveying the evolution of the relationship, a class might concentrate on one or two critical episodes, such as the estrangement that occurred in 1949-50, or the reconciliation that bloomed in 1972. Students might study differing interpretations, popular reactions or implications of such turning points.

5. Finally, one might employ a CURRENT AFFAIRS approach, rather than my historical approach. Instead of surveying nearly 50 years of Sino-American relations, the class might focus more narrowly on the current situation and future prospects.

PART I: THE UNITED STATES AND THE CHINESE REVOLUTION

A. LECTURE TOPICS AND ADDITIONAL BIBLIOGRAPHY

-Lecture Topics

Day 1: Course Introduction
Day 2: The United States and China: World War II and Before
Day 3: The United States and the Chinese Civil War, 1945-1949
Day 4: The United States and the People's Republic, 1949-June 1950

READING: Dulles, ch. 1-6
Sutter, ch. 1-2

Film: "The Good Earth"
Film: "Why We Fight: The Battle For China"
Film: "The Flying Tigers"

Day 5: Discussion: The United States and the Chinese Revolution

-Additional Bibliography

1. *Selected Works of Mao Tse-tung*, vol. 4. Peking: Foreign Language Press, 1961.
    a. "The Truth about U. S. Mediation and the Future of the Civil War in China"
    b. "Cast Away Illusions, Prepare For Struggle"
    c. "Farewell Leighton Stuart"
    d. "Why Is it Neceessary to Discuss the White Paper?"
    e. "Friendship, or Agression?" (36 pp.)

In these essays, Mao was extremely critical of American intervention in Chinese affairs. One gets a good sense of the hostility that was common in the propaganda of the day.

*2. Shewmaker, Kenneth. *Americans and the Chinese Communists, 1927-1945: A Persuading Encounter*. Ithaca: Cornell University Press, 1971.

Shewmaker tells the story of the journalists who succeeded in getting into communist territory and interviewing Mao and his colleagues. The author discusses the positive images that emerged from the encounter and explains why the communists made such a good impression. A very interesting book.

3. Loh, Pichon P. Y. *The Kuomintang Debacle of 1949: Conquest Or Collapse?* Lexington, Mass.: D.C. Heath & Co., 1965.
    ch. 5: "China In World Politics: The Challenge of International Communism"
    a. Hu Shih, "Stalin's Grand Strategy"
    b. Anthony Kubek, "Communist Subversion and American Appeasement"
    c. Dean Acheson, "Letter of Transmittal" [to the China White Paper]
    d. Chiang Kai-shek, "Communist Designs and Kuomintang Blunders" (34 pp)

People from very different backgrounds give their analysis of the Kuomintang failure. These essays are more important for showing the opinions of the day, than for their real explanatory power.

*5. Borg, Dorothy and Waldo Heinrichs. *Uncertain Years: Chinese-American Relations, 1947-1950*. New York: Columbia University Press, 1980.
  a. Michael Hunt, "Mao Tse-tung and the Issue of Accomodation with the United States, 1948-1950". (49 pp.)
  b. Steven Goldstein, "Chinese Communist Policy Towards the United States: Opportunities and Constraints, 1944-1950". (43 pp.)

This book is a fine collection of essays by some of the leading specialists in the field. The two chapters specified here make differing estimates of the possibility of accomodation between the Americans and the Chinese communists in the civil war period.

6. Tucker, Nancy Bernkopf. *Patterns In the Dust: Chinese-American Relations And the Recognition Controversy, 1949-1950*. New York: Columbia University Press, 1983.
  ch. 9: "The Public, Congress, Scholars: Seeking the Limits"
  ch. 10: "The State Department and the White House: A Decision Unrealized"
  Epilogue (53 pp)

This massively researched work devotes chapters to specific interest groups or actors, suggesting that the American government and the new Chinese government might have settled their differences if the Korean War had not broken out in the summer of 1950.

B. IMAGES AND MEMORIES PART I: THE CIVIL WAR ERA

While we were in China, I had the opportunity to talk with a number of scholars about various aspects of Chinese-American relations. Sometimes our conversation revolved around mutual research interests. But frequently, the personal memories which our conversations evoked were just as revealing, if not more so. The following are some brief excerpts from my notes of conversations with teachers from different parts of China, with different scholarly specialities.

1. AMERICAN SOLDIERS AND CHINESE CIVILIANS

Thinking back to the civil war period (1945-1949), one teacher commented on the bad impact American soldiers made in China. He recalled an instance in his hometown when an American in a jeep ran over and killed an old woman. Sad to say, this sort of thing happened hundreds of times, especially in big cities such as Shanghai. The soldier in question was not prosecuted, even though he was drunk when the accident occurred. Another scholar brought up the same sort of problem, recalling that her parents did not allow her outside the house in the evening in those days (she would have been a teenager) for fear of confrontation with Americans.

Although the American government described our military assistance to China as part of a friendly desire to help an ally, the presence of thousands of soldiers and sailors rankled the Chinese. During the Pacific War (1941-1945) there had been considerable good will between our peoples. After V-J Day, however, relations soured. Many Chinese saw the soldiers as evidence of intervention in internal affairs. The misconduct of a small percentage of the American forces gave all of them a bad name.

2. MISSIONARIES

Missionaries drew mixed reviews from the Chinese I talked with. I asked a professor how she had made the decision to go into academics during the 1950's. she recalled with great fondness the dedication of an American missionary teacher at an Episcopalian middle school in Shanghai. This had reinforced in her the importance of education and the importance of service to the nation. Another teacher recalled gratefully receiving milk from missionaries during the hard times of the civil war, but also criticized the superior attitude displayed by some of his playmates who had joined western churches. To him, Christianity seemed a part of western cultural imperialism.

Evidence of the missionary impact was usually close at hand. As expected, we saw large foreign-built churches in the big cities such as Shanghai and Beijing. (I even had the opportunity to visit a Protestant seminary in Nanjing.) But even in more remote settings, Christian influence was evident. Strolling through the town of Dali, in the far southwestern province of Yunnan, I was struck to see the the Dali Church of Christ. Later that day, I was inflicting my very poor Chinese on an amiable truck driver who had stopped in town. He was interested in my camera, I was fascinated by his truck, which looked like it had been plying the twisting roads of Yunnan for thirty years. We talked about Americans in China and I asked if any had visited his village. Not recently, he replied. But with a combination of words and motions (he made the Sign of the Cross while he spoke) I understood his message--that American missionaries had built a church in his village before the Revolution. This man was too young to have remembered the missionaries himself, but their memory (and perhaps their church) had survived.

3. AMERICAN CHINA POLICY DURING THE CIVIL WAR PERIOD

A labor historian described in great detail a well-known case in Shanghai of a ricksha puller, named Chang ta erh-tse, who was killed in a confrontation with an American sailor in 1946. The historian pointed to that episode as proof of the close relations between the American military and the Kuomintang regime, since the local Chinese authorities did not press charges, but instead dropped the matter as quickly and quietly as possible, rather than cause trouble for the American military. In my colleague's estimation, the Chinese of the civil war era would have had trouble seperating their feelings for the Americans and for the government of Chiang Kai-shek, the two seemed so closely intertwined. In the relations between two great nations, the death of a ricksha puller might seem like an inconsequential event. But to the people of Shanghai, that local incident reinforced a broader image of American-Kuomintang collusion.

In Beijing, a foreign affairs researcher graciously talked with me at length about American policy during those years. We agreed that there might have been a chance for better relations between the Americans and the Chinese Communist Party, but that such an opportunity had probably slipped away by the time pugnacious Ambassador Patrick Hurley left China in late 1945, or certainly by the end of the Marshall Mission a year later. Listing the problems in Chinese-American relations, she pointed to American support for Chiang Kai-shek, the friction created by American G.I.s, the repellant nature of "vulgar" American culture, as imported in Hollywood movies, and the arrogant attitude of American policy makers such as Secretary of State Dean Acheson, described as "a typical W.A.S.P." In the estimation of academic specialists, and in the collective memory of the Chinese people, it seems to me, American policy in the civil war period was interventionist and arrogant.

On the other side of the relationship, my colleague agreed that the Chinese communists had made use of the strong anti-American sentiments common among the Chinese. Propaganda became more manipulative and less restrained after the collapse of the Marshall Mission at the end of 1946. Indeed, by the time the communists entered the major cities of China in the summer of 1949, they sometimes found the residents to be more anti-American than some of the party leaders. Sometimes, the sentiment could not be restrained, leading to important anti-foreign incidents that further alienated the the American government and the new Chinese leadership. We talked about some of the specific anti-American incidents that occurred in Shanghai in the summer of 1949. Despite her own research and inquiries, my colleague still could not say for sure whether official policy or popular sentiment had been most responsible for the confrontations which occurred at that time.

We agreed that there had been mistakes on both sides and missed opportunities for better relations. We also agreed that the last two decades had witnessed important improvements and looked forward to continuing progress in Chinese-American relations.

SUGGESTED ACTIVITIES

1. Have students compare the images evoked by the above comments with the images of China, or Chinese-American relations which were more readily available in this country in the 1940's through such films or books as: "The Good Earth", "The Flying Tigers", "God Is My Co-Pilot", or the documentary film, "Why We Fight: The Battle For China". Discuss the differences and the importance of those differences.

   Compare those commercially-produced films with the material in the slide series "Looking for China" and "Looking For America" and the CBS documentary "Misunderstanding China".

2. Discuss the relative importance of such person-to-person experiences in the overall evolution of national policies and national perceptions.

C. DISCUSSION QUESTIONS FOR PART I: "THE UNITED STATES AND THE CHINESE REVOLUTION"

1. How would you characterize American China policy in the 1940's? counterrevolutionary? reformist? pragmatic? cynical? misguided?

2. According to Foster Rhea Dulles, what seem to have been the most important elements of pre-World War II Sino-American relations?

3. How does Robert Sutter describe Chinese communist foreign policy during the '40's? How about American policy? compare his views with those of Dulles.

4. Compare and contrast Dulles' American Foreign Policy and Sutter's China Watch as types of books.

5. In your opinion, what should American policy have been toward the Chinese factions? What should Chinese policy have been toward the United States? Was there a chance that things could have turned out better in the 1945-50 period than they did? How? Be prepared to elaborate upon and explain your opinions.

6. In the shaping of international relations (in this case, Chinese-American relations) what seems to be the relative importance of ideology, perceptions, pragmatism, domestic politics and issues of international power? Be prepared to discuss how these things interact with each other.

PART II: AMERICA, CHINA AND THE COLD WAR, 1950-1968

A. LECTURE TOPICS AND ADDITIONAL BIBLIOGRAPHY

-Lecture Topics

Day 6: The Korean War and Chinese-American Estrangement
Day 7: Sino-Soviet Relations and Sino-American Relations
Day 8: Flashpoints: Quemoy, Matsu and Southeast Asia
Day 9: Propaganda, Public Opinion, and the "Angry Isolation" of China

READING: Dulles, ch. 7-15
Sutter, ch. 3

Slide Presentation: "Looking For China: American Images" (Part I)
and
"Looking For America: Chinese Images" (Part II)

Day 10: Discussion: Hot Wars and Cold Wars, 1950-1968

-Additional Bibliography

1. Acheson, Dean. Present At the Creation. New York: W.W. Norton & Co., 1969.
   Ch. 39: "The Attack of the Primitives Begins"
   Ch. 40: "The Attack Mounts"
   Ch. 49: "An Entirely New War" (24 pp.)

   In these chapters, the former Secretary of State describes the onset of the McCarthyite hysteria, which was to a large extent an outgrowth of American China policy, and the changes wrought by Chinese entry into the Korean War.

*2. Steele, A.T. The American People and China. Council on Foreign Relations Series, "The United States and China In World Affairs". New York: McGraw Hill, 1966.
   Ch. 7: "Pressure Groups and Other Influential Organizations" (27 pp.)
   Ch. 9: "China In Our Schools and Universities" (26 pp.)

   This is a fascinating study of American attitudes toward China during the 20th century. Steele has information from former "China Hands", politicians, publishers and educators. He looks primarily at the Cold War era and surveys changing opinions and the interplay between public opinion, public policy and education.

*3. Fairbank, John King. Chinabound: A Fifty Year Memoir. New York: Harper & Row, 1982.
   Ch. 24: "China Policy and Area Study"
   Ch. 25: "Fighting McCarthyism (36 pp.)

   Fairbank was one of the founding fathers of Chinese studies in America, and a participant in the controversies of the 1940's and

'50's. Here he describes his experience with Congressional investigations and, on a happier note, the inauguration of an integrated Chinese studies program at Harvard in the 1950's.

4. Gittings, John. The World and China, 1922-1972. New York: Harper & Row, 1974.
Ch. 9: "The Test of Korea"
Ch. 10: "Towards an Independent Foreign Policy, 1954-9" (40 pp.)

This is a good general introduction to Chinese foreign policy. It is broader in scope than Sutter's account and therefore helpful for putting Chinese-American relations into a broader context.

*5. Schurmann, Franz and Orville Schell. The China Reader: Communist China. New York: Random House, 1966.
Edgar Snow, "Chou En-lai and America" (pp. 319-326); "The State of the Sino-American Confrontation" [Selections by Rusk, "The Observer," and Chou] pp. 503-523. (27 pp)
Lin Piao, "Mao Tse-tung's Theory of People's War" (pp. 347-359); "Vietnam and the Sino-American Confrontation" [Selections by Rusk, Hilsman, Chou, and Strong] pp. 577-607 (42 pp.)

This is a useful collection of public statements or popular writings on Chinese-American relations. The role of propaganda is important, but hard to evaluate. Analysts like Sutter and Gittings make patient, careful analyses of Chinese speeches and editorials. Undoubtedly, specialists in Beijing have done the same thing with American rhetoric over the years. But many of the public statements by leaders in both countries have probably contributed more to suspicion and misunderstanding at the popular level. During the cold war, there were a few hints at the possibility of renewed contact between China and the United States. More often, I fear, ideologically tinged rhetoric on both sides drove us further apart.

B: IMAGES AND MEMORIES PART II: THE COLD WAR YEARS

The hostility of the cold war years would certainly be represented in the public statements of Chinese and American leaders. Today, people on both sides might well be embarrassed by some of the things that were said, or believed during that unfortunate period. The rhetoric has changed. But evidence of the old hostility is available. While in China, I visited several museums that displayed the relics from an age of hostility. In some instances, the focus was on the period of the civil war, or the cold war. In other instances, Americans were lumped together with the imperialists who had been a part of China's history over the last 175 years.

BEIJING MILITARY MUSEUM

This museum traces China's military history from the ancient past up to the second half of the twentieth century. Although the section devoted to the war in Korea was closed, their were other hints of confrontation between Americans and Chinese. A collection of captured or downed aircraft features an American F-50 Sabre jet, a P-51 Mustang, and a U-2 "spyplane" all supplied to the Kuomintang airforce. While the F-50 and the P-51 were captured on the ground, the U-2 is a wreck, having been shot down by anti-aircraft batteries. Signs in front of each plane make a point of commenting on the American origin of the aircraft.

The same museum houses hundreds of pieces of American military hardware captured during the civil war as well as some reproductions of cartoons or propaganda posters from that time period, showing the American role in a most unflattering light. One newspaper cartoon suggests that in 1949, American militarists encouraged the Chinese to keep fighting, while feigning an interest in a negotiated settlement.

SHANGHAI-BIRTHPLACE OF THE CHINESE COMMUNIST PARTY

In the old French section of Shanghai stands a former schoolhouse where the original meeting of the Chinese Communist Party took place in 1921. Today, a part of the building has been turned into a museum reminding the Chinese people of life before liberation. In Shanghai, the greatest of the former treaty ports, there is a natural emphasis on the legacies of imperialism. The museum contains handcuffs and billy clubs once used by foreign police against the people of Shanghai. There is a reproduction of a sign that once hung at the entrance to a public park in Shanghai barring dogs . . . and Chinese from that foreign playground.

NANJING-THE MUSEUM OF THE TAIPING REVOLUTION

In Nanjing there is the museum to the Taiping Rebellion of the 19th century. The building is filled with antique weapons, biographies of the great Taiping leaders, and maps of famous marches and battles. There is also a display showing the assistance given by foreigners to the Qing (Ch'ing) dynasty in its efforts to suppress the Taipings. For the Chinese communists, the Taiping uprising marks the first great modern revolutionary movement, in which the people rose up against both their feudal Chinese oppressors and the forces of foreign imperialism. At the center of the display is a collection of foreign cannon given to the imperial forces and a commemorative stone highlighting the role of an American adventurer (or mercenary) by the name of Frederick Townshend Ward, one of the leaders of the so-called "Ever Victorious Army". The monument was erected in the 1920's by the Frederick Townshend Ward Post of the American Legion, with offices in Shanghai and a memorial at the site of Ward's grave, about thirty miles outside the city. By retrieving the monument from the grave site and putting it in the Taiping museum, the Chinese have kept alive the memory of foreign intervention in their internal affairs. (I saw this on a personal trip prior to the Fulbright seminar.)

Such museum displays strike me as one part of the legacy of hostility that was inevitably a part of the cold war. Imagine the reactions of children, or of Chinese who had lost loved ones in the fighting as they walked through the museums filled with American arms.

In some of my conversations with Chinese, other parts of the cold war legacy emerged. Popular movies in the 1950's frequently portrayed Americans as the "bad guys"--either as "counterrevolutionaries" or "imperialist exploiters". In schools, English language study was almost completely erased, usually replaced by Russian, until the emergence of great difficulties in Sino-Soviet relations. Some of the Chinese whom I spoke with recalled that during the 1950's, it was best not to talk about Americans or to recall old acquantances. There was an ever-present possibility of "guilt by association."

SUGGESTED ACTIVITIES

1. Of course, cold war American culture was also filled with unflattering images and hostility. Have your students go through examples of the popular press from the 1950's and 60's to see how China and the Chinese were portrayed. Good sources would be Time, Life, Reader's Digest, or old 'war story' type comic books. Discuss the images found in these sources, along with the accuracies and inaccuracies contained therein. You might also talk about the factors that inhibited the formation of a more accurate understanding.

2. Supplement your discussion of the above material with a viewing of some of the slides from the series "Looking For China" and "Looking For America" or a viewing of the documentary, "Misunderstanding China".

3. Examine the speeches of politicians and other public figures of the cold war era. What are the most commonly presented verbal images of the Chinese? of the Americans? (Schurmann and Schell's China Reader would be helpful in this effort.)

C. DISCUSSION QUESTIONS FOR PART II: AMERICA, CHINA AND THE COLD WAR, 1950-1968

1. General Omar Bradley declared in 1951 that a major war with China would be "the wrong war, at the wrong place and with the wrong enemy." Why would he have that opinion and why, given that opinion, did we stay locked in war with the Chinese until 1953?

3. According to Robert Sutter, Chinese foreign policy has generally been very pragmatic; moreso than American policy, in his opinion. Others see Chinese foreign policy as driven by ideology. Discuss the evidence and the perceptions that support each opinion.

4. Discuss and evaluate the various issues behind the Quemoy and Matsu crises of 1954 and 1958.

5. Who were the most important shapers of American China policy in the 1950's (i.e. who were the most important individuals; what were the most important groups). Be prepared to evaluate the relative importance of various actors.

6. Compare and contrast the China policies of the Kennedy and Eisenhower administrations. Discuss: perceptions, prevailing international currents, personalities and domestic political considerations.

7. Foster Rhea Dulles makes the assertion, "Behind Vietnam was Communist China." Discuss how Chinese-American relations seem to have had an impact on the evolution of our involvement in Southeast Asia. You may want to speculate on how the American experience in Vietnam might have unfolded had there been no legacy of hostility and suspicion in Sino-American affairs.

8. Realistically speaking, what were the best approaches that could have been made to China policy during the cold war era? Suggest some specific policies that might have been tried, at home and abroad. What would have been the most likely avenues to improved relations? What were the most important impediments?

PART III: RECONCILIATION AND BEYOND, 1969-1989

A. LECTURE TOPICS AND ADDITIONAL BIBLIOGRAPHY

-Lecture Topics

Day 11: Changing Public Opinion During the 1960's
Day 12: The Nixon-Mao Demarche: Why and How
Day 13: From the Shanghai Communique to Formal Recognition
Day 14: Political and Economic Relations in the 1980's
Day 15: Recent Scholarly and Cultural Relations
Day 16: Conclusions: Problems and Prospects of Chinese-American Relations

READING: Sutter, ch. 4-8
Goldstein and Mathews, all

Film: "Misunderstanding China"

-Additional Bibliography

*1. Michel Oksenberg, "Ten Years of Sino-American Relations." Foreign Affairs, 61:1 (Fall, 1982), pp. 175-195.

This is a very good review of political aspects of the relationship from 1969 to 1982. During the Carter administration, Oksenberg worked on the National Security Council, helping to pave the way for diplomatic recognition in 1979.

2. Nixon, Richard. "Asia After Vietnam," Foreign Affairs, (Fall, 1967), pp. 111-125.

In this essay, Nixon sets out ideas that would come to be known as the "Nixon Doctrine"--urging Asians to take the lead in managing their own defense and development, with American aid and the American political model playing a less commanding role. He also suggests that the time has come to bring China into the international community, in a large part, so that the community could restrain China's alleged regional ambitions. It strikes me as ironically inaccurate in its assesment of the Chinese role in regional affairs. Nevertheless, the ultimate result of Nixon's analysis was the improvement of Sino-American relations after he took office in 1969.

3. Fairbank, John King. China Watch. Cambridge: Harvard University Press, 1987, Part Five: "America's Disillusioned Optimism", pp. 177-210.

This is primarily a collection of Fairbank's book reviews. In this section he surveys differing western reactions to the 'new China'. His comments are insightful and the books he reviews give one a good guide to recent literature.

*4. Kissinger, Henry. The White House Years. Boston: Little, Brown, 1979. ch. 6: "First Steps Toward The Chinese"; ch. 18: "An Invitation To Peking"; ch. 24: "Nixon's Trip To China".

This is a fascinating insider's account of the difficult process by which the Nixon administration and the Chinese groped toward each other in the 1969-72 period. There are many good stories here.

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B. "IMAGES AND MEMORIES PART III: "RECONCILIATION AND BEYOND"

ENCOUNTERS ON THE GREAT WALL AND ELSEWHERE

Walking along the Great Wall, another Fulbrighter and I paused to take a few pictures including, naturally, shots of each other standing along the parapet. A Chinese tourist with his wife and two children, called to us to wait before we continued our trek up the steep walkway. He was determined to have his picture taken with the Americans. Grinning from ear to ear, we stood with our arms around each other, like long lost brothers while my Fulbrighter friend snapped pictures with two or three cameras. We parted, each carrying mementos of a chance encounter that helps to illustrate just how much relations have improved over the last twenty years. Gone were the hostilities and suspicions of the Cold War era. Instead, Chinese everywhere were generally cordial and inquisitive; open and informative. We met farmers in Yunnan province who proudly showed off their corn and rice crops, teachers who tried patiently and good naturedly to help us with our Chinese pronunciations, merchants in tiny Shanghai record shops selling traditional Chinese music alongside Michael Jackson's "Bad" album. We visited several nurseries decorated with pictures of Mickey Mouse and Donald Duck, along with Chinese characters. Chance encounters like these were a terrific part of our trip. They greatly augmented the formal discussions I had with students and scholars about recent Chinese-American relations.

MEMORIES OF THE NIXON-MAO ERA

When the impending visit of President Richard Nixon was announced, some Chinese were astounded by this change in our relations. One professor recalled that it took several political study meetings for Communist Party personnel to explain the new departure in a way that eased their puzzlement and in some cases suspicion. Several people recalled the anti-American sentiments which had been promoted during the era of the Vietnam War and the Cultural Revolution. The change in 1972 was dramatic and in some ways unnerving. Other teachers recalled their happiness and credited the two leaders with a brilliant move that opened doors which should never have been closed.

The Nixon visit and subsequent arrangements laid the groundwork for the first scholarly exchanges a few years later. I talked with about six Chinese who had studied or taught in the United States. All had enjoyed the experience and learned a great deal about different approaches to education and to the subjects they were studying. The people I spoke with included specialists in literature, business management and education. Some of the things which they commented favorably upon were the better physical conditions on American campuses and the open exchanges in American classrooms. But some were put off by the informality of American teaching. Teachers sitting on desks or putting their feet on desks were disconcerting to some Chinese who had come from a more formal educational environment. There were a variety of "culture shocks" for Chinese studying in America, just as there were for some of our group as we made our way through China. The exchange scholars whom I spoke with seem to have adapted well to the land of a billion automobiles and a billlion fast-food "restaurants". I hope we did as well in adjusting to life in China.

CHINESE COMMEMORATIVES TO AMERICAN FRIENDS

When it came time for us to depart from Xian, we had the good fortune to have our plane delayed by about twenty-four hours. I describe it as good fortune because this gave us an opportunity to visit the Eighth Route Army Museum, where we were surprised to find an exhibit commemorating the life and work of Helen Foster Snow. In the 1930's and '40's, she and her husband Edgar Snow had been two of the most important Western sources of information about the Chinese communist movement. The Snows travelled to Yenan and interviewed Mao Zedong and other communist leaders. Thereafter, they remained supporters of the revolutionary movement. The exhibit includes old photographs, publications from the 1930's, and a variety of mementos reminding the Chinese that there were some Americans who remained friendly even during the dark days of the Cold War.

In addition to the exhibit, I found a booklet in the museum store commemorating the founding of the "Smedley-Snow-Strong Association" also known as the "Three S Society". This association was founded in Beijing in 1984 to salute the memory of Edgar Snow, Anna Louise Strong and Agnes Smedley, three reporters who had supported the movement in the 1940's. (See the attached xerox of the booklet cover. For more information on the four journalists mentioned here, see Kenneth Shewmaker's Persuading Encounter, described above on page 7.) The establishment of such organizations, and commemoratives like the Helen Snow exhibit, suggest a willingness, even a determination on the part of the Chinese to remember those American people whose attitudes were different from the dominant cold war mindset of the 1950's and '60's. When Edgar Snow was nearing death in 1972, the Chinese government sent a team of physicians to comfort him at his residence in Switzerland. (He had been driven out of the United States because of the difficulties he encountered in the McCarthy era.) Subsequently, part of Snow's ashes were buried at Beijing University beneath a large commemorative stone, overlooking a beautiful lake on the campus. Today, in a changed political climate, it is more possible for Americans and Chinese to preserve the memories of earlier friendships.

THE NEW CHINA TRADE

The Fulbright group arrived in China after a grueling trans-Pacific flight that deposited us at the Beijing airport at about two or three o'clock in the morning. We came off of the plane not knowing what to expect, but were vastly amused and surprised by a huge advertisement featuring the Forbidden City superimposed on an American Express credit card. ("Don't Leave Home Without It!") Similarly, the ad on the last page of this package is from the English language China Daily inviting readers to an American-style barbecue at the Great Wall Sheraton Hotel in Beijing. Both are obviously catering to American tourists, with a strong assist from American business. Such evidence helped to show us that we were indeed entering a new China--a China hoping for expanded trade and tourism from the United States.

The Chinese have welcomed American manufacturers, American hotels and American trading companies as a part of the economic reforms of the last ten years. Trade between the two nations was forbidden during the cold war. Since its resumption in the early '70's, it has grown from a few million dollars a year to over 7.2 billion dollars in 1985. Joint venture corporations, such as Beijing Jeep and McDonnel Douglas aircraft in Shanghai, are helping the Chinese economy to grow and modernize. Tourism has grown to a multi-million dollar per year industry as well, providing much-needed foreign exchange to help finance Chinese imports. Everywhere we went there was evidence of new foreign economic contacts. Unlike the pre-Liberation era, when foreign commerce symbolized imperialism, the new China trade reflects the desire of the Chinese government to reach out and incorporate international trade and imported technology with their own rapid indigenous growth.

SUGGESTED ACTIVITIES

1. Try to find a Chinese studying or visiting in your area who might talk with students about differences and similarities in the two cultures, or in some more specific area such as education. If you can team this person with an American who has been to China, so much the better.

2. Look through periodicals such as Business Week or the Wall Street Journal or the more specialized U.S.-China Business Review for reports on American businesses dealing with the Chinese. It might be interesting to chart the development of one project, such as the Beijing Jeep Corporation, the McDonnell Douglas airplane plant in Shanghai, or one of the hotel chains. (Sheraton and Holiday Inn have both opened hotels in China.)

3. Give some of your students a copy of Appendix #1: The booklet cover "Salute to Smedley, Strong and Snow". With little other information, send them on a search to figure out who these three people were, why they would be saluted by the Chinese, and what role they played in Chinese-American relations.

C. DISCUSSION QUESTIONS FOR PART III: "RECONCILIATION AND BEYOND, 1969-1989"

1. Discuss the various factors that led to reconciliation in the Nixon-Mao era. Do the same factors strike you as the leading ones in current and future Sino-American relations?

2. Quite a long time passed between Nixon's first visit to China and the formal establishment of diplomatic relations. Why? What role did domestic politics (in both countries) play in the delay?

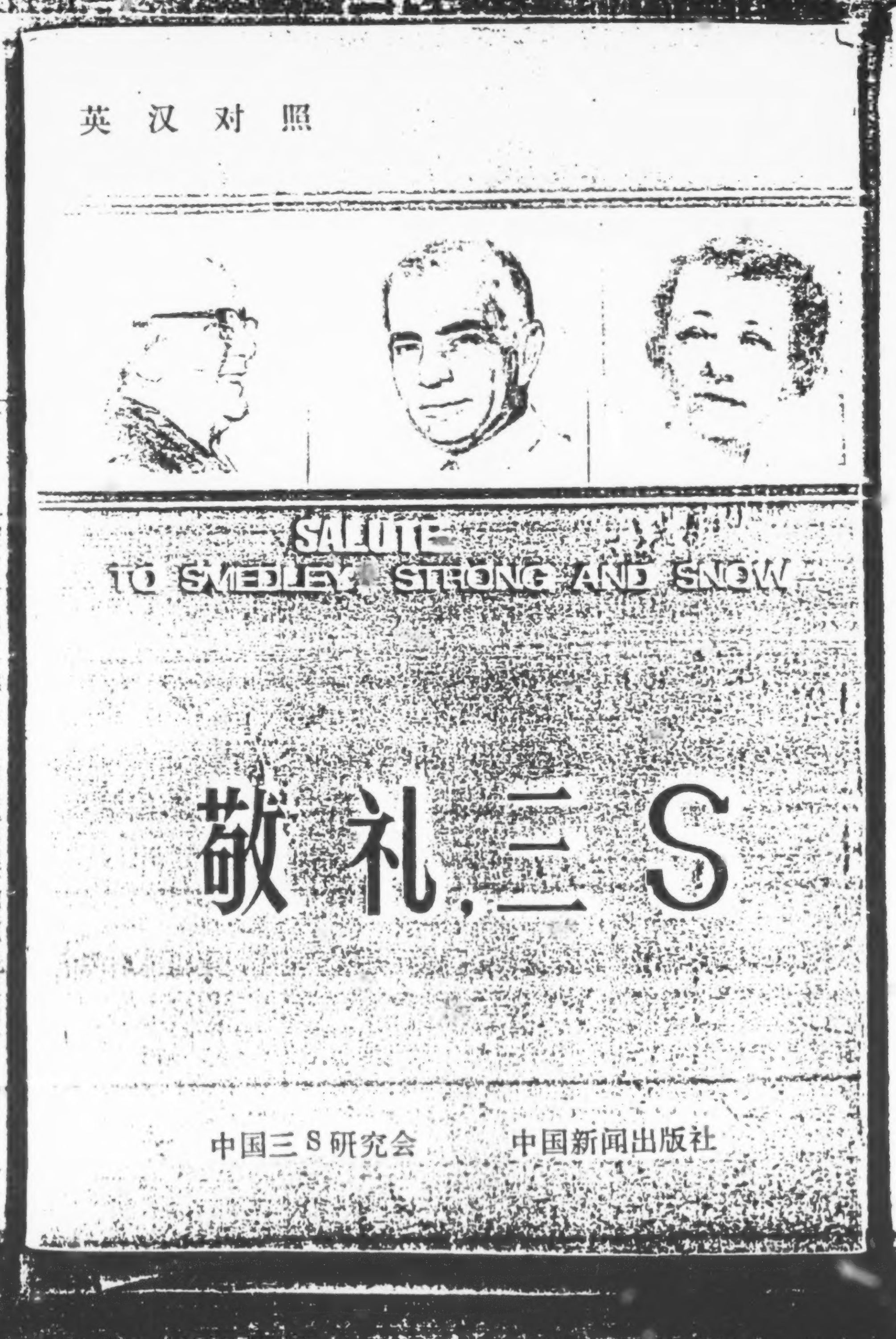
3. Discuss the reasons for optimism, and the reasons for pessimism regarding the future of Chinese-American trade relations. Which strike you as most compelling?

4. There are strategic and political aspects to the new relationship which many people consider more important than the economic or cultural components. What are the leading strategic and political issues and how do they relate to the others?

5. Discuss the ways in which China's new economic policies are likely to facilitate Sino-American relations, and ways in which they might create problems, if any.

6. Reflect on the materials you have studied and make your predictions for what the state of Chinese-American relations will be five years from now. How about at the turn of the century? What about twenty years from now?

Different class members or teams of students might work on this together and present their views as a way of beginning a concluding discussion.



英汉对照

SALUTE TO SMEDLEY, STRONG AND SNOW

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